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# A MANUAL

OF THE

# Reformed Church in America.

(FORMERLY REF. PROT. DUTCH CHURCH.)

1628-1878.

BY

EDWARD TANJORE CORWIN, D.D.,

PASTOR AT MILLSTONE, N. J.

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THIRD EDITION, REVISED AND ENLARGED.

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# VIEW OF RUTGER

Middle College. Kirkpatrick Chapel.

COLLEGE AND GROUNDS, AT NEW BRUNSWICK, N. J., 1879.

President's House. Astronomical Observatory.

79.

# PREFACE TO THE THIRD EDITION.

THE present edition of this MANUAL covers the history of the Reformed Church in America for the first 250 years of its existence. Besides a brief INTRODUCTION upon the Reformed Church in general, PART FIRST contains a *General History* of the rise and progress of the American-Dutch Church in colonial times; its struggles with the English Governors in their attempts to establish Episcopacy by law; its own internal commotions in its efforts after ecclesiastical independence, with its subsequent general progress and development in its constitution and ecclesiastical organizations, its educational institutions, and its missionary operations at home and abroad.

PART SECOND treats of the *Ministry* in particular. It is in substance a biographical dictionary, containing the names of all who have officiated in this branch of the Reformed Church, with the chief data of their lives, and about 300 characteristic memoirs compiled or expressly prepared for this work. References to the historical authorities are given, with the publications of those who have become authors. Similar information is given concerning the ministers of the Reformed Church in the United States (German Reformed) during the period that they remained under the Classis of Amsterdam, or until 1792.

PART THIRD treats of the *Churches* in particular, giving their names in alphabetical order, their dates of organization and pastorates, with references to the local histories, where such exist. Chronological lists of ministers and churches are also added.

An article on church architecture by Professor T. S. Doolittle, D.D., of New-Brunswick, expressly prepared for this work, with a number of illustrations, will add, it is believed, a peculiar interest to this edition. The author is also indebted to him for the new and beautiful plate of Rutgers College.

In collecting the material, not only have the general histories and memorial sermons been consulted, but circulars were sent to all the pastors These received very general and kind responses. Thus the greatest possible accuracy, it is believed, has been secured. Many of the sketches are condensations of articles which have appeared in the periodicals of the Church. The voluminous Amsterdam Correspondence, (1628–1776,) embracing more

than 1000 letters and documents, which has recently been translated, has been faithfully consulted.

The author takes this opportunity of returning his thanks to the many brethren who have assisted him in this work. Their names are generally appended to their articles. He returns thanks to the Collegiate Church of New-York and to the several individuals who have allowed him the use of steel-plates or woodcuts belonging to them; and especially to Dr. David Cole for the beautiful steel-plate of his venerated father; to Rev. A. E. Myers for the steel-plate, secured by him, of the late lamented Dr. Inglis, and to the several pastors who have secured the views of the church edifices which adorn this work.

The volume has grown far beyond the size originally allotted to it. It was the author's design to add the bibliography relating to all branches of the Church of Christ in Eastern New-York and New-Jersey, and to give an account of the material in the archives of the General Synod, but space forbade.

MILLSTONE, N.J., June 1, 1879.

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# INTRODUCTION.

## I.—ORIGIN AND DEVELOPMENT OF THE REFORMED CHURCH.

### 1.—PROTESTANTISM *vs.* ROMANISM.

THE Reformation was originally neither a political, nor a philosophical, nor a literary, but a religious and moral movement. It started with the practical question: How can the troubled conscience find pardon and peace, and become sure of personal salvation? It retained from the Catholic system all the objective doctrines of Christianity, concerning the Trinity and the divine-human character and work of Christ—in fact, all the articles of faith contained in the Apostles' and other œcumenical creeds of the early Church. But it joined issue with the prevailing system of religion in soteriology, or in the doctrines relating to subjective experimental Christianity, especially the justification of the sinner before God, the true character of faith, good works, the rights of conscience, and the rule of faith. It asserted the principle of evangelical freedom as laid down in the epistles of Paul to the Romans and Galatians, in opposition to the system of outward legalistic authority which held the individual conscience and private judgment bound. It brought the believer into a direct relation and union with Christ as the one and all-sufficient source of salvation, in opposition to traditional ecclesiasticism, and priestly and saintly intercession. The two fundamental doctrines of Protestantism are the absolute supremacy of the word of Christ, and the absolute supremacy of the grace of Christ. The one is called the formal principle, or *principium cognoscendi*, the other the material principle, or *principium essendi*. The former proclaims the canonical Scriptures, (to the exclusion of the Apocrypha of the Old Testament,) and more particularly the word of Christ and the Apostles, to be the only and sufficient infallible source and rule of faith and practice, and asserts the right of private interpretation of the same; in distinction from the Roman Catholic view, which declares the Bible and tradition or church authority to be two co-ordinate sources and rules of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible. Genuine Protestantism, however, by no means despises or rejects church authority as such, but only subordinates it to and measures its value by the Bible, and believes in a progressive interpretation of the Bible through the expanding and deepening consciousness of Christendom. Hence, besides having its own symbols or standards of public doctrine, it retained all the articles of the ancient Catholic creeds, and a large amount of disciplinary and ritual tradition, and rejected only those doctrines and ceremonies of the Catholic Church for which it found no clear warrant in the Bible, or which it thought contradicted its letter or spirit. The Calvinistic branches of Protestantism went further in their antagonism to the received traditions than the Lutheran and the Anglican reformation; but all united

in rejecting the authority of the Pope, the meritoriousness of good works, indulgences, the worship of saints and relics, the seven sacraments—with the exception of Baptism and the Eucharist—the dogma of transubstantiation and the sacrifice of the mass, purgatory and prayers for the dead, and the use of the Latin language in public worship, for which the vernacular languages were substituted. The other fundamental doctrine of the Reformation has reference to the personal appropriation of the Christian salvation, and has for its object to give all glory to Christ by declaring that the sinner is justified before God, *i.e.* acquitted of guilt and declared righteous, solely on the ground of the all-sufficient merit of Christ, as apprehended by a living faith; in opposition to the theory then prevalent, and substantially sanctioned by the Council of Trent, which makes faith and good works the two co-ordinate sources of justification. Genuine Protestantism does not on that account by any means reject or depreciate good works—it only denies their value as sources or conditions of justification—but insists on them as the necessary fruits of faith and evidence of justification. To these two prominent principles of the Reformation, which materially affect its theology and religious life, must be added the doctrine of the universal priesthood of believers, and the right and duty of the laity not only to read the Bible in the vernacular tongue, but also to take part in the government and all the public affairs of the Church.—*Extracts from Dr. Philip Schaff's article,* "REFORMATION," *in American Cyc.*, ed. 1875, vol. xiv. p. 244.

## 2.—THE REFORMED CHURCH *vs.* THE LUTHERAN CHURCH.

The Protestants on the continent of Europe were divided, about the middle of the sixteenth century, into two main bodies, known as the Lutheran Church and the Reformed Church. Though these designations are insufficient to include all the subsequent divisions and sects, yet they mark two distinct types of theology and polity which have been ever since perpetuated. The so-called Reformed Churches are those nurtured under the influence of what is popularly known as the Calvinistic system. This system is contrasted with Lutheranism in several marked particulars. Its keynote is the doctrine of the divine sovereignty, held not as a philosophical speculation, but as a religious tenet. Luther, indeed, agreed with Calvin as to the servitude of the fallen human will and the doctrine of election; but Luther's view was modified by the Lutheran Church under the influence of Melancthon. Luther also taught a supernatural union of the body and blood of Christ with the bread and wine in the Lord's Supper. He held to the real presence of Christ in the Eucharist, in such a sense that the communicant received the body of Christ "in, with, and under the form of bread." He also asserted the ubiquity, though not in the common sense, of Christ's body, resulting from the union of the divine and human natures in his person. Calvin, on the contrary, maintained the real presence of Christ in the Supper only in a spiritual sense, and a spiritual reception on the part of the communicant, the body of Christ meanwhile remaining in heaven, and imparting its virtue by a wonderful spiritual process. But in contrast with Zwingli, Calvin held that the sacraments were seals and pledges, and not merely signs, of divine grace. It has been said that the Calvinists contended against the paganism of Rome, and the Lutherans against its Judaism. The latter, perhaps, paid more deference to tradition, while the former relied more on the exclusive authority of Scripture, often, however, not distinguishing between the Old and New Testaments. Both adopted the Presbyterian polity, but the Lutherans insisted more on the territorial rights of princes, while the Reformed emphasized the rights of the people.—*Extracts from Dr. Schaff's article,* "REFORMED CHURCH," *in Appletons' Cyc.* xiv. 253.

## 3.—HISTORY OF THE REFORMED CHURCH IN GENERAL.

The Reformed Church began in Switzerland under Zwingli, as early as 1516; in Basle it was headed by Oecolampadius; Geneva was aroused by the intrepid Farel, and taught and organized by Calvin, who came thither a refugee from France in 1536. Switzerland was revolutionized by a grand popular movement. The same form of faith was planted in the Palatinate, where was formed the German Reformed Church, under the Elector Frederic III., combining the spirit of Melancthon with that of Calvin, as expressed in the Heidelberg Catechism. It was accepted in Bremen, 1561–81; in Nassau, 1582; in Anhalt, 1596; in Hesse-Cassel, 1605; and even the Elector of Brandenburg, John Sigismund, adopted it in 1614. Its churches were also scattered in Bohemia, Hungary, and Poland. The first reforms in Spain and Italy, soon suppressed, were nourished in part under its teachings. In France it attained such vigor that in 1559 a General Synod was formed at Paris, and its churches numbered about 2,000. But here they were decimated by religious wars, and by the massacre of St. Bartholomew's, 1572, and enfeebled by the abjuration of Protestantism by Henry IV. The revocation of the Edict of Nantes, October 22, 1685, deprived 2,000,000 French Protestants of their religious security, and drove out half a million into all parts of Europe and America before the close of the century. The Reformed system was also introduced into Holland, where the Reformation found martyrs as early as 1523. The fierce struggle of the United Netherlands with Philip II. of Spain, 1555–98, was both for civil and religious freedom. The peace of Westphalia in 1648 confirmed the rights and liberties of the Dutch Church. In England the Reformation at first advanced more slowly. Cranmer gave it shape, mainly in the sense of the Reformed symbols, under Edward VI. The persecutions under Mary sent the most ardent of England's reformers to Zurich and Geneva, whence they brought back the seeds of Puritanism. But the Anglican Church, though allied to the Reformed faith in its articles of religion, unfortunately retained the episcopate, and in its prayer-book taught the elements of the sacramental system. The Act of Uniformity, 1559, led to a strong Puritan resistance; and the conflict passed over into the seventeenth century, coming to its height in the civil war of 1642–9, and the beheading of Laud and King Charles I. But the success under Cromwell was of short duration; and the strength of the Reformed influence was removed to America. In Scotland it was firmly established under Knox's influence after his return from the continent in 1559, and organized by the "Solemn League and Covenant," and this land has never swerved from its loyalty to the faith of Geneva. In the form of Congregationalism, the same system of faith was transplanted to the new world by the Pilgrims who landed on Plymouth rock, and by subsequent immigrations; in the form of Presbyterianism it was established in the middle and southern colonies by emigrants from Scotland, Ireland, and England; as the Reformed Dutch Church, it was established in New-York and New-Jersey, by emigrants from Holland, under the auspices of the West-India Company and the Classis of Amsterdam; and as the German Reformed Church it was established in Pennsylvania, with a few congregations in New-Jersey, and along the valley of the Hudson, under the care of the same Classis. The Baptist churches of England and America adopt in the main the same system of faith. In other parts of the world, by colonization, emigration, and missionary effort, the Reformed Church is also widely diffused.—*Extracts from Dr. Schaff's article*, "REFORMED CHURCH," *in American Cyc.* xiv. 253.

## 4. THE FAITH OF THE REFORMED CHURCH.

The Reformed Church has shown great productive power in respect to confessions of faith and systems of theology, which, while retaining the same

essential features, have set forth different types of doctrine. In this respect it is distinguished from the Roman Catholic and the (orthodox) Lutheran communions. At the very beginning of the Reformed movement, we find Zwingli and Calvin differing in their modes of expounding the common faith, the former resolving original sin into a natural defect, and cultivating theology more in the spirit of a man of letters. Even in Switzerland, besides the stricter traditional and scholastic method, exemplified by Heidegger, and brought to its consummation by Turretin, Stapfer also taught in his able "Polemics" the mediate and not exclusively immediate imputation of Adam's sin. The famous school of Saumur in France, under the impulse of the Scotchman Cameron and the guidance of Amyraut, abandoned the dogma of a limited atonement in favor of the scheme of a hypothetical universalism of divine grace. But the most fruitful seminary of these Calvinistic systems in the seventeenth century was Holland, Its divines were at first divided between the supralapsarian and the infralapsarian schemes. The great Arminian controversy led to the convocation of the Synod of Dort, 1618–19, at which representatives attended from the English [Episcopal] Church as well as from most of the Reformed communions; and where, against the Remonstrants, the five points of Calvinism were articulately defined, namely, 1, unconditional election; 2, particular redemption; 3, total depravity; 4, grace irresistible; 5, the perseverance of the saints. Three prominent types of theology were represented in the subsequent religious development in the Netherlands: 1, the scholastic, advocated by Maresius, Wendelin, Gomarus, and Voetius; 2, the federal theology, or the theology which takes the idea of covenants as its central conception, which received its fullest exposition in the works of Coccius and Witsius, modifying the rigidity of the scholastic formulas by a more biblical and historical method; and 3, the Cartesian type, which made use of the principles of the philosophy of Descartes to expound and vindicate the Christian system, and rendered good service in giving a more systematic form to natural theology as the logical basis of revealed theology, and in the attempt to harmonize the rights of reason with the demands of faith.

The Reformed theology of the Palatinate found its best expression in the Heidelberg Catechism, 1563, drawn up by Ursinus and Olevianus, and adopted as a symbol by the German Reformed and Dutch Reformed Churches. In the so-called Presbyterian churches of England, Scotland, and America the same system of theology is expressed in the Westminster Confession of Faith and catechisms,* adopted by the Long Parliament in 1646, by the Kirk of Scotland in 1647, by the Cambridge Synod of New-England in 1648, and by the Presbyterian Church of America in 1729. The subsequent divisions in the Scotch Church were chiefly upon the question of the relation of the Church to the civil power, (Associate Presbytery, 1733; Covenanters, 1743; Burghers and Anti-Burghers, 1747; Relief Secession, 1761.) In the "marrow controversy," (Fisher's "Marrow of Modern Divinity,") five propositions were condemned in 1720, which were supposed to have an antinomian tendency. The Scottish orthodoxy was upheld in the last half of the eighteenth century by Erskine, Hill, and others, though somewhat enfeebled by the weakness of the Robertson administration, 1758–82. It has been revived in the present century, chiefly through the zealous advocacy of Chalmers. In the Anglican Church there have always remained some able advocates of the fundamental principles of the Reformed system, as Davenant, Leighton, Ezekiel Hopkins, and John Edwards; but it has chiefly flourished among

* In 1643 the Classis of Zeeland, Holland, sent a friendly letter to the General Assembly of the Church of Scotland, through Rev. Wm. Spang, minister to the Scottish Factory at Campvere. In 1644, the Classis of Walachria, at the request of the Westminster divines, sent them an account of the Dutch Ecclesiastical Establishment. This was drawn up by Apollonius. The Westminster Assembly ordered it printed, and returned thanks to the writer. In Dunlop's Hist. of Presbyt. Ch. in Scotland the Heidelberg Catechism is mentioned as one of the symbolical books of that Church. See *Stevens' Dutch Ecc. Estab.* ix. x.

the Nonconformists of England, represented by such men as Thomas Watson, Baxter, Owen, Howe, Ridgely, Matthew Henry, and Isaac Watts, not to name men of later date.

Nearly contemporaneous with the decline of the Calvinistic system in its productive vigor upon the continent of Europe was the rise of its most elaborate and philosophic defender in America, in the person of Jonathan Edwards. He stands at the head of the school of New-England theology, and his system has been modified or elaborated by Bellamy, Hopkins, Smalley, the younger Edwards, and Emmons. The later representatives of the Reformed dogmatics upon the continent of Europe, as Schleiermacher, Ebrard, Schneckerburger, Schweizer, and Vinet, have advocated it in a historical and philosophical, rather than a traditional and scholastic spirit.—*Extracts from Dr. Schaff's art.*, "REFORMED CHURCH," *in Appletons' Cyc.* xiv. 253–4.

## 5. THE INFLUENCE OF THIS FAITH.

In estimating the influence of this system we ought not to pass unnoticed the fact that a large portion of the denominations and sects of modern Christendom have sprung into being from its impulse, or in opposition to it. This was the case with the Arminians; in part also with the Unitarians of Poland, Transylvania, England, and New-England; with the Baptists in their various ramifications; with the Wesleyans or Methodists of England and America. The Reformed Church has been fruitful in sects. The Lutheran Church of Europe has always been under bonds to the state; the Reformed Churches have more frequently claimed their own rights, and demanded a relative independence. The Presbyterian polity was essentially a representative system; its lay elders (chosen for life in Scotland and Geneva, and for a limited period in Holland, France, and Germany) gave it vitality. Its presbyterial and synodal constitution, aristocratic in France and Geneva, and more democratic in Holland and Scotland, has made it efficient. It has also been zealous in administering discipline. The power of the laity was still further enhanced in the congregational or independent form of polity, so largely adopted in England by the Nonconformists, including the Baptists, and prevalent in New-England. Thus fitted to be a working Church, it has in most of its branches been zealous in domestic and foreign missions, and has led the way to the progressive reforms that characterize modern society. —*Extracts from Dr. Schaff's art,*, "REFORMED CHURCH," *in Appletons' Cyc.* xiv. 253–4.

## 6. THE REFORMED CHURCH IN HOLLAND.

The Reformation in the Netherlands was kindled partly by Lutheran influences from Germany, but mostly by Reformed and Calvinistic influences from Switzerland and France. Its first martyrs, Esch and Voes, were burned at Antwerp in 1523. The despotic arm of Charles V. and his son Philip II. resorted to the severest measures for crushing the rising spirit of religious and political liberty. The Duke of Alva surpassed the persecuting heathen emperors of Rome in cruelty, and, according to Grotius, destroyed the lives of 100,000 Dutch Protestants during the six years of his regency, 1567–73. Finally the seven northern provinces formed a federal republic, first under the leadership of William of Orange, and after his assassination (1584) under his son Maurice, and after a long and heroic struggle accomplished their severance from the Church of Rome and the Spanish crown. The southern provinces remained Roman Catholic and subject to Spain. The first Dutch Reformed Synod was held at Dort in 1574, and in the next year the University of Leyden was founded. The Protestantism of Holland is predominantly Calvinistic, and adopts as its doctrinal and disciplinary standards the Heidelberg

Catechism as published (in Latin and German) in 1563, the Belgic Confession of 1561, and the articles of the Synod of Dort of 1618–19. This important Synod was held in consequence of the Arminian controversy. The orthodox Church of Holland has been represented in the United States as an established organization since 1628 by the Reformed Protestant Dutch Church, now known as the Reformed Church in America.—*Extracts from Dr. Schaff's art.*, "REFORMATION," *in Appletons' Cyc.* xiv. 248.

# ABBREVIATIONS.

## COLLEGES.

| | |
|---|---|
| A.C | Amherst College. |
| C.C | Columbia College. |
| C.N.J | College of New-Jersey. |
| D.C | Dickinson College. |
| Ham. C | Hamilton College. |
| Hob. C | Hobart College. |
| H.C | Hope College. |
| J.C | Jefferson College. |
| Mid. C | Middlebury College. |
| N.Y.U. or U.N.Y. | University of City of N.Y. |
| Q.C. R.C. | Rutgers College, (Queens.) |
| U.C | Union College. |
| U. Pa | University of Pennsylvania. |
| W.C | Williams College. |
| W.R.C | Western Reserve College. |
| Y.C | Yale College. |

## THEOLOGICAL SEMINARIES.

| | |
|---|---|
| A.S | Andover Seminary, |
| A.R.S | Associate Reformed Seminary, (Mason's.) |
| Aub. S | Auburn Seminary. |
| H.S | Holland Seminary. |
| N.B.S | New-Brunswick Seminary. |
| P.S. | Princeton Seminary. |
| U.S | Union Seminary. |

## OTHER ABBREVIATIONS.

| | |
|---|---|
| B. or b | Born. |
| C. or c | Came. |
| Cl | Classis. |
| d | Died. |
| dep | Deposed. |
| L. or l. or lic | Licensed. |
| Miss | Missionary. |
| N.B | New-Brunswick. |
| Presb | Presbytery, or Presbyterian. |
| S. or s | Son. |
| susp | Suspended. |
| w. c | Without pastoral charge. |

# THE REFORMED CHURCH

IN

# AMERICA.

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## CHAPTER I.

### THE TRANSPLANTING OF THE REFORMED CHURCH TO AMERICA.*

#### I. *General.*

MANY adherents of the Reformed faith, led by various causes, emigrated to America. Those from Great Britain have been generally distinguished by names derived from their forms of church government—Presbyterianism, Congregationalism, to indicate their opposition to Episcopacy; but those from the Continent, while maintaining the general epithet of Reformed, have, on account of the different nationalities from which they sprung, and out of love to the Fatherland, retained, until recently, patrial adjectives to designate their respective origins. Hence the Dutch Reformed, the French Reformed, and the German Reformed Churches. But these national distinctions became comparatively meaningless, at least in certain instances, in the general Americanization and intermixture of all the Reformed Churches. The French Reformed, the noble Huguenots, were long since absorbed by other branches which flourished around them. Scores of their family names now appear in the records of the Reformed branch from Holland, as well as in other communions; while the Hollandish, the Swiss, the German, the English, and other emigrants, from the earliest times to the present, have attached themselves to either of these bodies as location or other circumstances determined.† Until 1792 the German

* Manual of 1869, p. 2.

† Dr. Livingston expressed the desire, in 1783, in a lengthy letter to Dr. Westerlo, that some genius, equal to the task, would arise to draw up a plan for uniting all the Reformed churches in America into one national church. Notwithstanding the seeming difficulties in the way, "I humbly apprehend," says he, "this will be practicable; and I yet hope to see it accomplished."—*Livingston's Life*, p. 159, ed. 1856. The Dutch Church endorsed the Westminster Catechism in 1837, and the Presbyterian endorsed the Heidelberg in 1870.

churches, mostly from the Palatinate on the upper part of the Rhine, placed themselves under the care of the Classis of Amsterdam. Indeed it may be truly said that all the elements of the Reformed Church from the Continent were under the ecclesiastical care of that renowned Classis, a special history of whose wonderful missionary operations ought to be written. French, German, and Swiss, as well as Dutch, from all parts of the New World, from New-Netherlands, from Pennsylvania, Maryland, and Virginia, from the West-Indies, from Guiana, from Brazil, and even from many parts of the Old World, as the coasts of Africa, Hindoostan, and Ceylon, many of the East-India Islands, and Japan, turned to Amsterdam for men and money.

## The Dutch Colony in the New-Netherlands—1609–1664.*

The Dutch did not flee from oppression as did the Puritans,† for Holland was at this time the open asylum for the oppressed of all lands, but they came hither on great commercial errands. Their small fur trade with the city of Archangel suggested the possibility of a vast trade with America. It was soon perceived that the peltry of the New World could be made a business immensely profitable.‡ At first there was no intention of planting permanent agricultural colonies, but a few armed trading posts were established. This resulted finally in the chartering of the West-India Company, (1621,) for the development of this traffic, the humbling of Spain, the Christianization of the Indians, and colonization in general.§

For a quarter of a century already the Dutch East-India Company had been trading in the Indian Ocean and on the shores of the Pacific. By its daring enterprise and success building up a Dutch empire in Asia, by the floods of wealth which it brought back to Holland, it had excited the admiration of the world. And now a similar West-India Company was organized, having the monopoly, so far as the Dutch could give it, of the Atlantic Ocean on all its uncivilized shores. It was an armed commercial corporation, possessing almost unlimited powers to colonize, govern, and defend its possessions. It planted colonies not only in New-Netherland, but in South-America, in the West-Indies, and on the shores of Africa. By its instrumentality were parts of our Middle States rapidly and systematically colonized with emigrants from Holland. It brought to New-Netherland,

* See *Centennial Discourses*, p. 44; *Brodhead's N. Y.* vol. i.; *O'Callaghan's New-Neth.*, 2 vols.

† Rev. John Robinson offered to bring four hundred Puritan families to New-Neth.—*Col. Hist.* i. 22.

‡ In Hazard's State Papers, i. 397, we have a statement of the exports of beaver and otter skins, with their values for each year, 1624–35. In 1624 there were shipped 4,000 beaver skins and 700 otter skins, valued at 27,125 guilders. In 1635 the numbers were 14,891 beavers and 1,413 otters, valued at 134,925 guilders. Henry Kip states, in 1635, that Fort Amsterdam cost the West-India Co. 4172 guilders, and the province of New-Neth. 412,800 guilders.

§ For list of emigrants, 1630–4, see *Doc. Hist.* iv. 89; purchase of Manhattan Island, *Col. Hist.* i. 37; assets of W. I. Co., 1626, *Col. Hist.* i. 35.

also, many Walloons, most of whom fell naturally into the fold of the Dutch Church.

Now this great corporation grandly succeeded for a while in a worldly point of view. The power and prestige of Holland was vastly increased, while Spain and Portugal were humbled. But the intoxication of their brilliant and marvelous success brought on at last an overwhelming bankruptcy, and indirectly caused the Dutch colonies to fall an easy prey to the English. For when the fleet of England appeared, (1664,) and demanded their surrender, the company was not on hand to defend them, and they passed without a blow under the dominion of the conqueror.

### The Planting of the Church—1628.*

But in the midst of all this traffic the gospel was not forgotten. The ships of the company carried the message of anxious souls who longed for the bread of life. The presence of the *Krankbesoeckers*, or comforters of the sick, (1626,) preceded the more formal ecclesiastical services. Many of the first colonists brought their church certificates with them, and a list of these names may have given rise to the supposition of an organized church as early as 1622, or possibly 1619. But the Rev. Jonas Michaëlius actually organized a church in 1628. This being the earliest ecclesiastical document from New-York, it is given in full:

Reverend Jonas Michaëlius to the Reverend Adrianus Smoutius.

Dated New-Amsterdam, Aug. 11, 1628.

*Honorable Sir, Well-beloved Brother in Christ, Kind Friend!*

DE VREDE CHRISTI:

The favorable opportunity, which now presents itself of writing to you, Right Reverend Sir, I cannot let pass, without embracing it, according to my promise. And I first unburden myself in this communication of a sorrowful circumstance. It has pleased the Lord, seven weeks after we arrived in this country, to take from me my good partner, who has been to me, for more than sixteen years, a virtuous, faithful, and in every respect amiable yokefellow, and I find myself with three children very much discommoded without her society and assistance. But what have I to say? The Lord himself has done this, in which no one can oppose Him. Wherefore I should also be willing, knowing that all things must work together for good to those who love God. I hope therefore to bear my cross patiently, and by the grace and help of the Lord, not to let the courage fail me which I stand in need of in my particular duties.

The voyage continued long, namely, from the 24th of January till the 7th of April, when we first set our foot upon this land. Of storm and tempest we have had no lack, particularly about the Bermudas and the rough coasts of this country, the which fell hard upon the good wife and children, but they bore it better as regards sea-sickness and fear, than I had expected. Our fare

* Manual of 1869, p. 3.

in the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin, on account of the little room in it, had a worse lot than the sailors themselves ; and that by reason of a wicked cook who annoyed them in every way ; but especially by reason of the captain himself, who, although I frequently complained of it in the most courteous manner, did not concern himself in the least, about correcting the rascal : nor did he, even when they were all sick, give them any thing which could do them any good, although there was enough in the ship ; though he himself knew very well where to find it in order, out of meal times, to fill his own belly. All the relief which he gave us consisted merely in liberal promises, with a drunken head, which promises nothing followed when he was sober, but a sour face, and thus has he played the brute against the officers and kept himself constantly to the wine, both at sea and especially here in the [North] river ; so that he has navigated the ship daily with a wet sail and an empty head, coming ashore seldom to the Council and never to the public Divine Service. We bore all with silence on board the ship ; but it grieves me, when I think of it, on account of my wife ; the more, because she was placed as she was,—not knowing whether she was pregnant, and because the time was so short which she had yet to live. In my first voyage* I traveled much with him, yea, lodged in the same hut, but never knew that he was such a brute and drunkard. But he was then under the direction of Mr. Lam. and now he had the principal direction himself. I have also written to Mr. Godyn about it, considering it necessary that it should be known.

Our coming here was agreeable to all, and I hope, by the grace of the Lord, that my services will not be unfruitful. The people, for the most part, are all free, somewhat rough, and loose, but I find in most all of them both love and respect towards me ; two things with which hitherto the Lord has every where graciously blessed my labors, and which will produce us fruit in our special calling, as you, Right Reverend, yourself, well know and find.

We have first established the form of a church (gemeente ;) and, as Brother Bastiaen Crol very seldom comes down from Fort Orange, because the directorship of that fort and the trade there is committed to him; it has been thought best to choose two Elders for my assistance and for the proper consideration of all such ecclesiastical matters as might occur, intending the coming year, if the Lord permit, to let one of them retire, and to choose another in his place from a double number first lawfully presented by the congregation. One of those whom we have now chosen is the Honorable Director himself, and the other is the store-keeper of the Company, Jan Huyghen, his brother-in-law, persons of very good character, as far as I have been able to learn ; having both been formerly in office in the church, the one as Deacon and the other as Elder in the Dutch and French Churches, respectively, at Wesel.

We have had at the first administration of the Lord's Supper full fifty communicants—not without great joy and comfort for so many—Walloons and Dutch ; of whom, a portion made their first confession of faith before us, and

* To Brazil.

others exhibited their church certificates. Others had forgotten to bring their certificates with them, not thinking that a church would be formed and established here ; and some, who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known and also upon their daily good deportment, since we can not observe strictly all the usual formalities in making a beginning under such circumstances.

We administer the Holy Sacrament of the Lord once in four months, provisionally until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, of which they understand very little. A portion of the Walloons are going back to Fatherland, either because their years here are expired, or also because some are not very serviceable to the Company. Some of them live far away and could not come on account of the heavy rains and storms, so that it was neither advisable nor was it possible, to appoint any special service for so small a number with so much uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language and according to the French mode, with a preceding discourse, which I had before me in writing, as I could not trust myself extemporaneously. If in this and in other matters you, Right Reverend, and the Reverend Brothers of the Consistories, who have special superintendence over us here,* deem it necessary to bestow upon us any correction, instruction or good advice, it will be agreeable to us and we will thank you, Right Reverend, therefor ; since we must have no other object than the glory of God in the building up of his kingdom and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And although our small consistory embraces at the most—when Brother Crol is down here, —not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still hope to separate carefully the ecclesiastical from the civil matters, which occur, so that each one will be occupied with his own subject. And though many things are *mixti generis*, and political and ecclesiastical persons can greatly assist each other, nevertheless the matters and offices tending together must not be mixed, but kept separate, in order to prevent all confusion and disorder. As the Council of this place consists of good people, who are, however, for the most part simple and have little experience in public affairs, I would have little objection to serve them in any serious or dubious affair with good advice, provided I considered myself capable and my advice should be asked ; in which case I suppose that I would not do amiss, or be suspected by any one of being a πολυπράγμων or ἀλλοτριοεπίσκοπος.†

In my opinion, it is very expedient that the Lords Managers of this place should furnish plain and precise instructions to their Governors, that they may distinctly know how to regulate themselves in all difficult occurrences and events in public matters ; and at the same time that I should have all such Acta Synodalia, as are adopted in the Synods of Holland, both the special

* Named at the end of the letter.

† A busy-body, or meddler in other people's affairs.

ones relating to this region and those which are provincial and national, in relation to ecclesiastical points of difficulty, or at least such of them as in the judgment of the Reverend Brothers at Amsterdam would be most likely to present themselves to us here. In the meantime I hope matters will go well here, if only on both sides we do the best in all sincerity and honest zeal; whereto I have from the first entirely devoted myself, and wherein I have also hitherto, by the grace of God, had no just cause to complain of any one. And if any dubious matters of importance happen to me, and especially if they will admit of any delay, I will apply to the Reverend Brothers for good and prudent advice, to which I have already wholly commended myself.

As to the natives of this country I find them entirely savage and wild, strangers to all decency, yea, uncivil and stupid as posts, proficient in all wickedness and godlessness, devilish men, who serve nobody but the Devil, that is the spirit, which, in their language, they call *Manetto:* under which title they comprehend every thing that is subtle and crafty and beyond human skill and power. They have so much witchcraft, divination, sorcery and wicked tricks that they can not be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are more inhuman than the people of Barbary and far exceed the Africans. I have written concerning these things to several persons elsewhere, not doubting that Brother Crol will have written sufficient to you, Right Reverend, or to the Lords Managers thereof; as also of the base treachery and the murders which the Mohicans at the upper part of this river, against Fort Orange, had committed; but their misfortune is by the gracious interposition of the Lord, for our good; who when it pleases Him knows how to pour unexpectedly natural impulses into these unnatural men in order to hinder their designs. How these people can best be led to the true knowledge of God and of the Mediator Christ, is hard to say. I can not myself wonder enough who it is who has imposed so much upon you, Right Reverend, and many others in Fatherland concerning the docility of these people and their good nature, the proper *principia religionis* and *vestigia legis naturæ* which should be among them; in whom I have as yet been able to discover hardly a single good point, except they do not speak so jeeringly and so scoffingly of the godlike and glorious majesty of their Creator, as the Africans dare to do. But it is because they have no certain knowledge of Him, or scarcely any. If we speak to them of God, it appears to them like a dream: and we are compelled to speak of Him not under the name of Manetto, whom they know and serve, —for that would be blasphemy,—but under that of some great persons, yea, of the Chiefs Sackiema,—by which name they,—living without a king,—call those who have the command over any hundreds among them and who by our people are called Sackemakers, the which their people hearing, some will begin to mutter and shake their heads as of a silly fable, and others in order to express regard and friendship to such a proposition, will say *Orith*, that is, *good*. Now, by what means are we to make an inroad or practicable breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to you, Right Reverend.

Their language, which is the first thing to be employed with them, me-

thinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly in pronunciation and speak a broken language, like the language of Ashdod. For these people have difficult aspirates and many guttural letters which are formed more in the throat than by the mouth, teeth, and lips, which our people not being accustomed to, guess at by means of their signs, and then imagine that they have accomplished something wonderful. It is true, one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking; which could not be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in those: and then they speak only half their reasons, with shortened words; and frequently call a dozen things and even more by one name; and all things which have only a rude resemblance to each other they frequently call by the same name. In truth it is a made-up childish language: so that even those who can best of all speak with the Indians and get along well in trade, are nevertheless wholly in the dark and bewildered when they hear the Indians speaking with each other by themselves.

Let us then leave the parents in their condition and begin with the children who are still young. So it should be. But they must be separated in youth from their parents, yea, from their whole nation. For, without this, they would be as much given as their parents to heathenish tricks and deviltries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once obtained deep root, by habit, they can with difficulty be wholly eradicated therefrom. But this separation is hard to effect; for the parents have a strong affection for their children and are very loth to part with them; and, when they are separated from them,—as we have already had proof,—the parents are never contented, but take them away stealthily or induce them to run away themselves. Nevertheless we must,—although it would be attended with some expense,—obtain the children through a sense of gratitude on the part of their parents and with their consent, by means of presents and promises; in order to place them under the instruction of some experienced and godly schoolmaster, where they may be instructed not only to speak, read and write in our language, but also especially in the fundamentals of our Christian religion, and where, besides, they will see nothing but good examples and virtuous lives; but they must speak their native tongue sometimes among themselves in order not to forget it, as being evidently a principal means of spreading the knowledge of Religion through the whole nation. In the meantime it must not be forgotten to pray to the Lord, with ardent and continual prayers, for His blessing, Who can make things which are unseen to be quickly and conveniently seen, Who gives life to the dead, calls as nothing that which is, and being rich in mercy has pity on whom He will: as He has compassionated our people to be His people, when we

before were not pitied and were not His people, and has washed us clean, sanctified us and justified us, when we were covered all over with all manner of corruption, calling us to the blessed knowledge of His Son and from the power of darkness to His marvelous light. And this I regard as so much the more necessary as the wrath and malediction of God, which have been found to rest upon this miserable people hitherto, are the more severe. May God have mercy upon them finally, that the fullness of the heathen may be gradually accomplished and the salvation of our God may be here also seen among these wild and savage men. I hope to keep a watchful eye over these people and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

As to what concerns myself and my household : I find myself by the loss of my good and helping partner very much hindered and distressed,—for my two little daughters are yet small ; maidservants are not here to be had, at least none whom they advise me to take ; and the Angola slaves are thievish, lazy, and useless trash. The young man whom I took with me, I discharged after Whitsuntide, for the reason that I could not employ him out-of-doors at any working of the land and, in-doors, he was a burden to me instead of an assistance. He is now elsewhere at service with the boers.

The promise which the Lords Masters of the Company had made me of some acres or surveyed lands for me to take myself a home, instead of a free table which otherwise belonged to me, is wholly of no avail. For their Honors well know that there are no horses, cows nor laborers to be obtained here for money. Every one is short in these particulars and wants more. The expense would not trouble me, if an opportunity only offered, as it would be for our own accommodation, although there were no profit from it, (save that the Honorable Managers owe me as much as the value of a free table ;) for there is here no refreshment of butter, milk, etc., to be obtained, although a very high price be offered for them ; for the people who bring them and bespeak them are suspicious of each other. So I will be compelled to pass through the winter without butter and other necessaries which the ships did not bring with them to be sold here. The rations, which are given out and charged for high enough, are all hard stale food, as they are used to on board ship, and frequently this is not very good, and there can not be obtained as much of it as may be desired. I began to get some strength through the grace of the Lord, but in consequence of this hard fare of beans and gray peas, which are hard enough, barley, stockfish, etc., without much change, I can not become well as I otherwise would. The summer yields something, but what of that for any one who has no strength ? The Indians also bring some things, but one who has no wares, such as knives, beads and the like or Seewan, can not have any good of them. Though the people trade such things for proper wares, I know not whether it is permitted by the laws of the Company. I have now ordered from Holland most all necessaries ; but expect to pass through the winter with hard and scanty food.

The country yields many good things for the support of life, but they are all to be gathered in an uncultivated and wild state. It is necessary that there should be better regulations established, and people who have the knowledge and the implements for gathering things in their season should collect them together, as undoubtedly will gradually be the case. In the meanwhile I wish the Lords Managers to be courteously inquired of, how I can have the opportunity to possess a portion of land, and at my own expense to support myself upon it? For as long as there is no more accommodation to be obtained here from the country people, I would be compelled to order every thing from Fatherland at great expense, and with much risk and trouble, or else live here upon these poor and hard rations alone, which would badly suit me and my children. We want ten or twelve farmers, with horses, cows, and laborers in proportion, to furnish us with bread and fresh butter, milk and cheese. There are convenient places which can be easily protected and very suitable, which can be bought from the Indians for trifling toys, or could be occupied without risk; because we have more than enough shares which have never been cleared, but have always been reserved for that purpose. The business of furs is dull on account of a new war of the *Mucchibaeys* [Mohawks] against the Mohicans at the upper end of this river. There have occurred cruel murders on both sides. The Mohicans have fled and their lands are unoccupied, and are very fertile and pleasant. It grieves us that there are no people, and that there is no regulation of the Lords Managers to occupy the same. They fell much wood here to carry to Fatherland, but the vessels are too few to take much of it. They are making a windmill to saw the wood, and we also have a grist-mill. They bake brick here, but it is very poor. There is good material for burning lime, namely, oyster-shells, in large quantities. The burning of potash has not succeeded; the master and his laborers are all greatly disappointed. We are busy now in building a fort of good quarry stone, which is to be found not far from here in abundance. May the Lord only build and watch over our walls. There is a good means for making salt; for there are convenient places; the water is salt enough and there is no want of heat in summer. Besides as to the waters, both of the sea and rivers, they yield all kinds of fish; and as to the land, it abounds in all kinds of game, wild and in the groves, with vegetables, fruits, roots, herbs, and plants, both for eating and medicinal purposes, working wonderful cures, which are too long to relate, and which, were it ever so pertinent, I could not tell. You, Right Reverend, have already obtained some knowledge thereof in part, and will be able to obtain from others further information. The country is good and pleasant; the climate is healthy, notwithstanding the sudden changes of cold and heat. The sun is very warm; the winter strong and severe, and continues full as long as in our country. The best remedy is not to spare the wood—of which there is enough,—and to cover one's self well with rough skins, which can also easily be obtained. The harvest —God be praised—is in the barns, and is better gathered than ever before. The ground is fertile enough to reward labor, but they must clear it well, and manure and cultivate it the same as our lands require. It has hitherto

happened much worse, because many of the people are not very laborious or could not obtain their proper necessaries for want of bread. But it now begins to go on better, and it would be entirely different now if the Masters would only send good laborers and make regulations of all matters, in order, with what the land itself produces, to do for the best.

I had promised [to write] to the Venerable Brothers, Rudolphus Petri, Joannes Sylvius, and Dom. Cloppenburg, who with your Honor were charged with the superintendence of these regions ;* but as this would take long, and the time is short, and my occupations at the present time many, will you, Right Reverend, be pleased to give my friendly and kind regards to their Reverences, and to excuse me, on condition that I remain their debtor to fulfill my promise—God willing—by the next voyage? Will you also give my sincere respects to the Reverend Dom. Triglandius and to all the Brothers of the consistory besides, to all of whom I have not thought it necessary to write particularly at this time, as they are made by me participants in these tidings and are content to be fed from the hand of you, Right Reverend Sir? If it shall be convenient for your Honor, or any of the Reverend Brothers, to write hither to me a letter concerning matters which might be important in any degree to me, it would be very interesting to me, living here in a savage land without any society of our order, and would be a spur to write more assiduously to the Reverend Brothers concerning what might happen here. And especially, do not forget my hearty salutation to the beloved wife and brother-in-law of you, Right Reverend, who have shown me nothing but friendship and kindness above my deserts. If there is any thing in which I can in return serve or gratify you, Right Reverend, I will be glad to do so and will not be behindhand in any thing. Concluding then herewith and commending myself to your Right Reverend's favorable and holy prayers to the Lord,

Honored and Learned Sir, Beloved Brother in Christ and kind Friend:

Commending you, Right Reverend, and all of you to Almighty God, by His Grace, to continued health and prosperity and to eternal salvation of heart.

From the Island of Manhatas in New-Netherland this 11th August, Anno 1628, by me your Right Reverend's obedient in Christ,

JONAS MICHAËLIUS.

(Endorsed.) The Honorable, Learned, and Pious Mr. Adrian Smoutius, faithful Minister of the Holy Gospel of Christ in His Church, dwelling upon the Heerengracht not far from the House of the West-India Company, Amsterdam. By the care of a friend, whom God preserve.

(Sealed with a wafered signet not discernible.)

Printed in *Col. Hist. N. Y.* ii. 763–770. See also p. 759.

* Mr. Bodel Nijenhuis states that it was so committed to some of the ministers of Amsterdam by the Synod of North-Holland ; and the ministers above mentioned were all at that time active ministers at Amsterdam, where Sylvius and Triglandius had been since 1610, Petri since 1612, and Cloppenburg since 1621.

## The Church during the Rule of the West-India Company—1628–64.*

The condition of the Reformed Church before the surrender was somewhat peculiar. The company was, substantially, the absolute ruler of the colony, and the American Church was related to the company, as the Church in Holland was related to the State. The company appointed directors or governors and other officers, and through them administered justice generally. The company formally established† the religion of the Church of Holland, and actually promised to maintain proper preachers, schoolmasters, and comforters of the sick. These duties, however, were not well performed.‡ Other sects,§ as in Holland, were cheerfully tolerated, and Director Stuyvesant was sharply rebuked for oppressing the Lutherans. Calls of ministers were not valid until endorsed by the company.‖

The particular care of New-Netherlands was committed to the Amsterdam Chamber. They naturally turned to the Classis of Amsterdam to furnish them with ministers for their colonies. Accordingly, before the conquest, the company, through the Classis, provided thirteen ministers for service in their North-American possessions. Seven of these were officiating at the time of the surrender. Eleven churches were in existence, besides one or two out-stations.¶ At the time of the conquest only thirty-six years had

* See *Amst. Cor.*, *Dutch Letters* 1-145, *recently translated.*

† *Col. Hist.* i. 123.

‡ *Col. Hist.* i. 126. In 1653 the burgomasters paid the clergymen. *Dunshee*, 40, 41.

§ The oldest Presbyterian church in America is that of Jamaica, L.I. Dr. Sprague says it is Rehoboth, Md., which was organized about 1690. Rev. Francis McKennie at that time labored in Maryland. Rev. Richard Denton, however, was laboring on Long Island, at Hempstead, as early as 1644. He graduated from Cambridge, 1623, and for seven years preached at Coley Chapel, Halifax, in the north of England. He came to America about 1639, possessed of large means, and labored at Hempstead until 1658, when he returned to England. In 1566 his two sons, with a colony from Hempstead, settled the town of Jamaica, and instituted Presbyterian worship there. From Jamaica there went out at times groups of families that helped to build up Presbyterian churches in New-York and New-Jersey. In 1657 Domines Megapolensis and Drisius write to the Classis of Amsterdam: "At Hempstead, about seven (Dutch) miles from here, there are some independents; also many of our persuasion, and Presbyterians. They have also a Presbyterian preacher named Richard Denton, an honest, pious, and learned man." Cotton Mather speaks of him as our pious and learned Mr. Richard Denton, whose doctrine dropped as the rain; as a little man, yet having a great soul, and that his well-accomplished mind was an Iliad in a nutshell. (See *MacDonald's Hist.*) The Hempstead church, soon after Mr. Denton left, became a Congregational church. About 1660, they engaged Jonas Fordham, who served them as a stated supply for about 20 years. Public worship was established at Jamaica as early as 1662, when they assessed themselves to build a parsonage and transport a minister—Rev. Zec. Walker. The Presbyterian church of Jamaica was actually organized in 1672. See Rev. P. D. Oakey's art. in *N.Y. Observer*, Feb. 28, 1878; *Brodhead's N.Y.* For persecutions of Rev. Francis Doughty, a dissenting clergyman from New-England, see *Col. Hist.* i. 365, 396, 311, 331, 334-5, 341, 426-7, 553; ii. 93. *Brodhead's N.Y.* and *O'Callaghan's New-Neth.* English services were held in a house at Oostdorp, Westchester Co., 1656. *Doc. Hist.* iii. 557. Request of the Lutherans to W. I. Co. to hold services, 1656. *Amst. Cor.*, *Letters* 78, 79.

‖ For distribution of Dutch clergy in W. I. Co.'s possessions, 1645, see *Col. Hist. N.Y.* i. 163–6. Clergymen received 120 florins per month. *Col. Hist.* i. 149–156.

¶ See Appendix for chronological list of ministers and churches, and refer to these under their proper heads for details.

elapsed since the arrival of the first minister; and the whole of the American Dutch Church, (with the exception of the recent accession of Hollanders in the West, and a few German churches,) has developed under peculiarly adverse circumstances from these small beginnings; for, with the surrender, emigration from Holland practically ceased.*

The English conquest was a sad blow to the Dutch colony. Charles II., by repeated falsehoods, had deceived the Dutch minister in England about his intentions, and hence the easy victory. Rev. Samuel Megapolensis was one of the commissioners to arrange the terms of surrender. He took care that the rights of the Dutch Church should be carefully guarded. Article VIII. reads: "The Dutch here shall injoy the liberty of their consciences in divine worship and church discipline." They were also to enjoy their own customs concerning inheritances, and many other privileges were granted them.†

Domine Drisius wrote an interesting letter soon after to the Classis of Amsterdam, detailing the circumstances of the surrender. Provision was made by the burgomasters and schepens, who were continued in power, for the due support of the Dutch ministers until Governor Nicholls should make proper arrangements. According to the terms that all public buildings should remain in their former uses, the Dutch had exclusive right to the church in the fort; but the chaplain of the English forces had no proper place in which to celebrate the English service. The Dutch, therefore, kindly allowed him to do this in their chapel, after their own services were ended. Thus was the Episcopal service begun in New-York, and remained on such a footing for a generation.

* During the decade preceding 1660, the people of New-England were continually encroaching upon the boundaries of New-Netherland. The Dutch colony was in a weak state of defense. Stuyvesant made frequent appeals to the company for aid; but the company was on the verge of bankruptcy, and soon after the English conquest they went into liquidation. New-Netherland had not proved a profitable colony for the company. In 1674, when New-York was retaken by a Dutch admiral, the news was received with indifference by the company. There was neither the means nor the disposition to relieve the colonists. "The Dutch government had no charge over the colony, as it was merely a commercial post of the company, which had been erected while the independence of the Dutch provinces was yet unacknowledged by the Spanish monarch, and as a means of annoyance to his commerce. Having accomplished the purposes of the state policy in which it originated, its further career did not interest the government in any special degree; and least of all could the colonies demand its assistance. The people who had settled in New-Netherland were thus thrown upon their own resources and expedients in a great measure. They fortified New-Amsterdam by levies or contributions of their own. Descriptions, showing the advantages of the country for settlement, were written and sent to Holland for publication, in order to invite immigration." In 1659, Steendam sent over a short poem, entitled "The Complaint of New-Amsterdam to her Mother." New-Amsterdam represents that she was born in time of war, but had been deserted by her mother, and left to the kindness of her sponsors. Nevertheless she had grown up to be a handsome person, with a rich property, the envy of her neighbors, whose swine were turned in upon it. She asks for laborers to till her lands. Under this guise the circumstances of the erection of the West-India Company (the sponsors) and the encroachments of the English (the swine) are described. This poem is the first known attempt in verse in the colony. In 1661 he published another poem, styled "The Praise of New-Netherland." This portrayed the excellences and advantages of the colony in no sparing colors.—*Murphy's Anthology*, 27.

† *Amst. Cor.*, *Letter* 145. See *Brodhead's N. Y.* ii. 44.

## CHAPTER II.

THE ENGLISH CONQUEST.—THE STRUGGLE OF THE CHURCH WITH THE ENGLISH GOVERNORS IN THEIR ATTEMPTS TO ESTABLISH EPISCOPACY BY LAW.—THE PARTIAL SUCCESS OF THE CHURCH AGAINST AN EPISCOPAL ESTABLISHMENT, IN THE CHURCH CHARTERS WRESTED FROM THE GOVERNORS.—THE PARTIAL SUCCESS OF THE GOVERNORS IN ESTABLISHING EPISCOPACY BY A LAME LAW OVER A SMALL PORTION OF THEIR TERRITORY.—1665–1705.

### The First Decade under English Rule—1664–1674.*

The English conquest gave a sudden check to the development and prosperity of the Reformed Church. The number of the ministry was soon reduced from seven to three, and it continued at this small number for a half score of years, although there were 10,000 people to be ministered to. Two ship-loads of Hollanders speedily removed to the Carolinas. When they were required to take the rigorous oath of allegiance to Great Britain, they refused until these words were added, "Conformably to the articles concluded on the surrender."† The three Dutch ministers thus became subjects and citizens of the British Empire. Only about 250 of the inhabitants of New-York took the oath.

The relation of the Dutch ministers and churches to the Classis of Amsterdam were modified by the destruction of their relations to the West-India Company, but they were not clearly defined. The exact character of these relations afterward became an important point in the discussions for independence. Were the American churches an integral part of the Reformed Church in Holland, or were they foreign wards? And while the American ministers were in some sense members of the Classis of Amsterdam, yet could they be ministers of the established Church of Holland when they had sworn allegiance to the King of Great Britain? Although they were naturalized Englishmen they were not members of the Church of England, but neither were they dissenters. They had belonged to a collateral national Church of the Reformation, of purer faith and a more scriptural polity than the Church of England. Their peculiar position was sure to give rise to conflict sooner or later.

But during the first decade after the surrender there was not much opportunity for strife, as the population was overwhelmingly Dutch. It would have been absurd to have attempted to found an English establishment at once. The earlier Governors, Nicholls and Lovelace, understanding the necessity of conciliation, were kind and well disposed. The laws of England, moreover, could only be justly enforced in harmony with the terms of surrender. This gave the Dutch certain advantages over even some of the English colonies. The Dutch Church in America was absolutely independent of all English ecclesiastical laws.

* See *Amst. Cor., Letters* 145–165. *Manual of* 1869, p. 3.

† These names are given in *Col. Hist.* iii. 74–76.

Accordingly, the "Duke's Laws," which were exhibited the year after the conquest, (1665,) provided that no Protestant denomination should receive special favor. The English Church was not established; the Dutch Church was to preserve its ancient system. But in every *parish* a church must be built, the expense of which, with the maintenance of the minister, was to be provided for by the churchwardens, appointed yearly by the overseers and constables.

We even find Governor Nicholls, in the year after the surrender, directing the city authorities to levy a tax to pay the arrears of salary of the Dutch clergymen.* Five years later Governor Lovelace writes to certain commissioners at Albany that he considers the minister and church, which he and his predecessor found established, as the parochial church of Albany, which was to be maintained by taxation or otherwise.† In the same year he guaranteed a salary to any Dutch minister who would come over to assist Drisius at New-York, who was now becoming feeble. This offer brought over Domine Van Nieuwenhuysen, the first recruit to the Dutch ministry after the surrender, although seven years had passed. The Governor's promise, however, was not well redeemed.

Some doubt was thrown upon the validity of the original articles of surrender by the recovery of New-York by the Dutch power, and its re-surrender, by the *States-General*, (1674.)‡ Holland hoped for a brief season that, although the colony had languished under the rule of the West-India Company, it might thrive with new vigor when belonging to the Dutch Republic, and that a worthy Dutch state might grow up between the Puritans and Cavaliers to teach new lessons of civil liberty. But Providence ordered otherwise.

## The Struggle with the English Governors—1674-1705.§

The recent civil convulsion and temporary loss of the province by England exerted an evil influence on the English Governors. They became more arbitrary.‖ A considerable English population had also come in, and the possibility of an Episcopal establishment could not fail to suggest itself. Only the next year, (1675,) Rev. Nicholas Van Rensselaer appeared with a recommendation from the Duke of York to Governor Andros ¶ for a *living* in one of the Dutch churches. The attempt to foist him, an Episcopalian, although previously a clergyman in Holland, on the church of Albany, already under the care of Domine Schaats, was stoutly resisted, and only finally successful when he promised to submit to the Classis of Amsterdam. The next year, however, the Governor was obliged to remove him on ac-

**Doc. Hist. N. Y.* i. 219. *Brodhead*, ii. 44.
†*Col. Hist.* iii. 189. *Toleration*, 1673. ii. 576, 581.
‡ *Col. Hist.* iii. 199–227. *Doc. Hist.* iii. 47–52.
§ *Amst. Cor., Letters* 165–307.
‖ *Col. Hist.* ii. 740–6.
¶ Commission of Andros, *Col. Hist.* iii. 215, 537; instructions, 216, 543, 546. "You are to permit a liberty of conscience in matters of religion to all persons, so they be contented with a quiet and peaceable enjoyment of it," etc.

count of his scandalous life.* (VAN RENSSELAER, VAN NIEUWENHUYSEN.)

Twelve years had passed away since the original surrender, and only one regular minister had come from Holland. Only three were now in the country, (1676.) Two had died, and two had returned home. The Episcopalians had only a single clergyman, the chaplain of the troops. The dearth of gospel privileges was severely felt. The Dutch and English of Kingston,† therefore, petitioned the Governor to find means for the ordination of young Tesschenmaeker, a licensed Bachelor of Divinity of the University of Utrecht, who had been serving them, and who could use both languages. But the Governor was wary of meddling so soon again in church affairs, remembering the matter of Van Rensselaer. No response appears. After a visit of Tesschenmaeker for a couple of years to Guiana, the people of New-Castle, Delaware, requested the Dutch clergy to form a Classis and ordain him. The ministers were disposed to help this people to the gospel, and the Governor was disposed to strengthen his distant colony. He therefore now ventured, understanding the general feeling, to authorize and direct the clergy to do this. Accordingly, Van Nieuwenhuysen, Schaats, Van Gaasbeek, and Van Zuuren, (the two latter having recently arrived, and Polhemus having recently died,) actually formed a Classis, (1679,) and examined and ordained this *proponent* as a minister for New-Castle; and the proceedings of this first ecclesiastical body, convened at the call of an Episcopal Governor, were subsequently approved by the Classis of Amsterdam.‡ But did these American ministers, in accepting the ratification of their act, acknowledge their want of right to organize independently and perform ecclesiastical acts for themselves? And was this the beginning of that humiliating subordination of the American churches, and of that claimed prerogative of the European Classis, which, seventy-five years later, produced the great discussion which divided the Church? Thirty years later Domines Dubois and Antonides refused to obey an order of Governor Nicholson to ordain Van Vleck. And Domine Boehm, of the German church in Pennsylvania, when requesting ordination under the most pressing circumstances, only received it after express permission (1729) from the Classis of Amsterdam.

The liberal government of William Penn, (1680,) in which the people were allowed representation, made the people of New-York clamorous for greater franchises. They wanted a popular Assembly as well as a Governor and Council. The Duke promised these to the people, and actually signed a most liberal "Charter of Liberties" for New-York, under which, provisionally, the assemblies were held; but when he became king he re-

* *Doc. Hist.* iii. 526–528. *Amst. Cor., Letts.* 169¼, 172. For Bishop of London's memorial respecting the abuses which have crept into the churches in the plantations, see *Col. Hist.* iii. 253. Gov. Andros' account of affairs in N.Y. *Col. Hist.* iii. 254, 260-4. *Doc. Hist.* i. 60. *Brodhead's N.Y.* ii. 313.

† *Doc. Hist.* iii. 583.

‡ *Amst. Cor., Letts.* 178, 179, 180. 183. 189.

pealed the charter. Pending these circumstances, Domine Selyns* had returned to America to take the place of the departed Van Nieuwenhuysen. He possessed, in an eminent degree, that rare combination of faculties which unites the zeal of the preacher, seeking the salvation of souls, with the prudence of the presbyter, looking after the temporalities of the church. He was systematic, energetic, and industrious in his ministerial and pastoral duties. He was the chief of the early ministers to enlarge the usefulness of the Church, and to secure for it a permanent and independent foundation. He was of a catholic spirit, when liberality was not so common, speaking kindly of other denominations and rejoicing in their success. His amiable character endeared him to all around him. He was on terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, versifying in both Latin and Dutch. Cotton Mather remarks of him: "He had so nimble a faculty of putting his devout thoughts into verse that he signalized himself by the greatest frequency, perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and in this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness." The Honorable Henry C. Murphy, of Brooklyn, has published an elegant biography of him. (*See Murphy's Anthology of New-Netherland.*)

(Oct., 1683.) In writing to the Classis of Amsterdam, Selyns gave an interesting account of provincial church affairs, alluding to the different churches and to the ministers then in the country. Tesschenmaeker was at Schenectady; Dellius, afterward famous in the great land grants, had just come over the sea to become the colleague of Schaats at Albany; Weekstein was at Kingston, and Van Zuuren on Long Island. A stone parsonage was in course of erection in New-York, "three stories high, and raised on the foundation of unmerited love." Domine Petrus Daillé, late professor at Salmurs, was preaching to the Huguenots in New-York. "He is full of fire, godliness, and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." Rev. John Gordon officiated in the fort for the English, and Daillé followed him for the French; but Selyns himself hedged about both these services by two sermons in Dutch. Governor Dongan had recently arrived—a polite and friendly man, who had called on Selyns and informed him that the Duke intended to allow full liberty of conscience.† "What is to be done for the good of our country

* Feb. 21, 1681, an act was passed permitting the R.D.C. of N.Y. to call Selyns. Nov. 15, 1682, an act was passed permitting the building of a parsonage. *Amst. Cor., Let.* 222½.

† Col. Dongan was commissioned by James, Duke of York, Sept. 30, 1682, to be Governor of N.Y. and N.J. See Commission in *Col. Hist.* iii. 328. After James succeeded to the throne, the following *instructions* were sent to Gov. Dongan concerning religion, dated May 29, 1686:

"31. You shall take especiall care that God Almighty bee devoutly and duely served throughout yor Government: the Book of Common Prayer, as it is now establisht, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England. You shall be careful that the Churches already built there shall bee well and orderly kept and more built as ye Colony shall, by God's blessing, bee im-

and Church will be made manifest in the approaching Assembly, which is summoned to devise reasonable laws for us and our posterity."

proved. And that besides a competent maintenance to bee assigned to ye Minister of each Church, a convenient House bee built at the Comôn charge for each Minister, and a competent Proportion of Land assigned him for a Glebe and exercise of his Industry.

"32. And you are to take care that the Parishes bee so limited & setled as you shall find most convenient for ye accomplishing this good work.

"33. Our will and pleasure is that noe minister bee preferred by you to any Ecclesiastical Benefice in that Our Province, without a Certificate from ye most Reverend the Lord Archbiship of Canterbury of his being conformable to ye Doctrine and Discipline of the Church of England, and of a good life, & conversation.

"34. And if any person preferred already to a Benefice shall appear to you to give scandal either by his Doctrin or Manners, you are to use the best means for ye removal of him ; and to supply the vacancy in such manner as wee have directed. And alsoe our pleasure is that, in the direction of all Church Affairs, the Minister bee admitted into the respective vestrys.

"35. And to th' end the Ecclesiastical Jurisdiction of the said Archbishop of Canterbury make take place in that Our Province as farr as conveniently may bee. Wee doe think fitt that you give all countenance and encouragement in ye exercise of the same ; excepting only the Collating to Benefices, granting licences for Marriage, and Probat of Wills, which wee have reserved to you our Govr & to ye Commander in cheif for the time being.

"36. And you are take especial care, that a Table of marriages established by ye Canons of the Church of England, bee hung up in all Orthodox Churches and duly observed.

"37. And you are to take care that Books of Homilys & Books of the 39 Articles of ye Church of England bee disposed of to every of ye said Churches, & that they bee only kept and used therein.

"38. And wee doe further direct that noe Schoolmaster bee henceforth permitted to come from England & to keep school within Our Province of New-York, without the license of the said Archbishop of Canterbury ; And that noe other person now there or that shall come from other parts, bee admitted to keep school without your license first had.

"39. You are to take care that Drunkeness and Debauchery, Swearing and blasphemy bee severely punisht ; And that none bee admitted to publick trust & Imployмt whose ill fame & conversation may bring scandal thereupon.

"42. You shall permit all persons of what Religion soever quietly to inhabit within yor Government without giving them any disturbance or disquiet whatsoever for or by reason of their differing Opinions in matters of Religion Provided they give noe disturbance to ye publick peace, nor doe molest or disquiet others in ye free Exercise of their Religion "

*Col. Hist. N. Y.* iii. 372-3. In his new commission from James as king, dated June 10, 1686, the following authority is given :

"And wee doe, by these presents authorize and impower you to collate any person or persons in any churches, chapells, or other Ecclesiastical Benefices within our said Province and Territorys aforesaid as often as any of them shall happen to bee void." iii. 379.

"And wee doe by these presents will, require and command you to take all possible care for the Discountenance of Vice and encouragement of Virtue and good living, that by such example the Infidels may bee invited and desire to partake of the Christian Religion." iii. 381.

In the commission of Gov. Andros, Ap. 7, 1688, extending his authority from New-England over New-York and New-Jersey, nothing is said about religion. *Col. Hist.* iii. 537. In the accompanying instructions, Ap. 16, 1688, the only reference to religion is the following (*Col. Hist.* iii. 546) :

"You are to take care that drunkenness and debauchery, swearing and blasphemy, be severely punished : and that none be admitted to publick trusts and imployments whose ill fame and conversation may bring a scandall thereupon.

"You are to permitt a liberty of conscience in matters of religion to all persons, so they be contented with a quiet and peaceable enjoymt of it, pursuant to our gracious declaration bearing date the fourth day of April, in the third year of our reign ; wch you are to cause to be duly observed and put in execution."

### Leisler's Usurpation.

We can only here allude to the complicated entanglements which followed the abdication of the papal James, and the accession of William and Mary to the throne of England. England received in William III. a Dutch king. The failure of speedy despatches authorizing the officials of James to continue in office, together with the arrest of Governor Andros by the people of Boston, gave opportunity to a demagogue, the illiterate Leisler,* to usurp the government of New-York. He professed to do this in order to raise the standard of William and Mary, and to protect the cause of Protestantism. By his falsehoods and exaggerations concerning Catholicism, from which it was impossible that there should have been any danger to the province, he excited the prejudices of the lower classes, and almost a reign of terror, in which the Dutch clergymen were involved as his opponents, prevailed for nearly two years, (1689–91.) While the troubles and dangers to which the ministers were now subjected do not properly belong in the account of the aggressive policy of the English government in reference to Episcopacy, yet they deserve a passing remark. When Governor Nicholson fled, and Leisler possessed the government *de facto*, the Dutch ministers still continued their opposition, and preached against his authority. This bitterly excited him, but Selyns committed no over act, so that he was permitted to remain at his post, and was, for a time, the only Dutch minister on duty in the province. He was, however, in close communication and sympathy with the leaders of the opposition, and was under constant surveillance. His services in the church were interrupted by Leisler himself, and his letters to Holland intercepted.

Domine Dellius, of Albany, was summoned to appear in New-York for similar conduct, and a failure to recognize Leisler's authority. He secreted himself first in New-Jersey, and then on Long Island, and was for a time in Selyns' house in New-York. He afterward fled to Boston. Leisler charged him with being a principal actor in the French and Indian difficulties, and an enemy of the Prince of Orange, refusing to recognize the English Revolution. He styles him a *Cockaran* minister, and says that he refused to celebrate thanksgiving day for the accession of William ; that he shut his door when the new king and queen were proclaimed. Dellius, however, wrote to England, representing Leisler's character in its true light. It was not hostility to the Prince of Orange which animated the Dutch clergy, but an unwillingness to recognize an illiterate usurper as Governor, under any pretense.

Domine Varick, on Long Island, exhibited similar boldness. He was patient for a long time, but at length felt compelled to denounce the usurper. He found it necessary to flee to Delaware. On his return he was charged with being acquainted with a design to rescue the fort from Leisler. He was dragged by a force of armed men from his house, (1690–1,) and kept in confinement in the fort for six months. He was charged also with

* Account of usurpation, *Col. Hist.* iii. 607–681 ; 716, 717 ; 738–753.

speaking treasonable words against Leisler, and was sentenced to pay a fine of £80 by La Noy, a pretended judge, to be deposed from his ministerial functions, and kept in prison until the fine was paid. Domine Selyns, with great magnanimity, offered himself and property as bail for Varick when he was first imprisoned; but he was refused, and threatened with imprisonment himself. Varick was at length released without the payment of his fine, but he ultimately died from the effects of his ill-treatment.

Selyns rejoiced over Leisler's downfall, and preached a sermon on the occasion from the words of the Psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." But his course divided his congregation, and his salary was withheld by some of them for several years. Selyns wrote to the Classis of Amsterdam that Domine Varick and himself had to exercise and endure more than could be believed. Leisler and Milbourne, his son-in-law, were finally executed for treason and their estates confiscated; but Queen Mary, the following year, in compassion, granted an order to restore them to their families. But the province was divided for several years into Leislerians and anti-Leislerians. Nine years after their execution (1698) Lord Bellomont, then Governor, against the protests of all the clergy of the city, of all denominations, and especially of the consistory, had their remains exhumed with great parade, and buried under the floor of the Dutch church in Garden Street.

## The Ministry Act. 1693.

Colonel Sloughter,* who succeeded Leisler, died in four months. He brought over, however, a commission from King William to restore the Assembly, which was accordingly done, (1691.) Governor Fletcher,† immediately upon his arrival, (September, 1692,) recommended the Assembly to pass a bill for the *settling of a ministry*. The Assembly, however, did not second his proposal, consisting mostly of Dutch members, and being strongly inclined to the Dutch language and the model of the Church in Holland. The Governor subsequently (March, 1693,) warmly rebuked them, saying, "Gentlemen, the first thing that I did recommend to you at our last meeting was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privileges of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion

* Gov. Sloughter's commission and instructions were almost identical, on religious subjects, with those of Gov. Dongan. In paragraph 31, near bottom, it reads, "Maintenance to be assigned to the ministers of each *Orthodox* Church," etc. In paragraphs 33, 35, and 38, "most Reverend Lord Archbishop of Canterbury" is substituted for "Right Rev., the Bishop of London." In paragraph 42, "You shall permit all persons of whatsoever religion whatever," *except Papists*—these two words being added. Gov. Fletcher's instructions and commission as to religion are the same as Sloughter's, *Col. Hist.* iii. 821, 827, with one additional clause: "You are, with the assistance of our Council, to find out the best means to facilitate and encourage the conversion of Negroes and Indians to the Christian religion." p. 823.

† His character described by Bellomont, *Col. Hist.* iv. 326; Bellomont's account of "*Ministry Act*," iv. 325.

of the Church of England, against Sabbath-breaking and all other profanity. But as you have made it last and postponed it this session, I hope you will begin with it the next meeting, and do somewhat toward it effectually."*

At the next session, (September, 1693,) the Governor labored to procure the establishment of a ministry throughout the colony and the erection of an English chapel. In reference to this matter he said: "I recommended to the former Assembly the settling of an able ministry, that the worship of God may be observed among us, for I find that great and first duty very much neglected. Let us not forget that there is a God who made us, who will protect us if we serve him. This has been always the first thing I have recommended, yet the last in your consideration. I hope that you are all satisfied of the great necessity and duty that lies upon you to do this, as you expect his blessings upon your labors." The zeal of the Governor induced the house at last (September 12, 1693,) to appoint a committee of eight members to agree upon a scheme for settling a ministry in each respective precinct throughout the province. The bill, as presented, was debated and amended for a week; and the act, as finally adopted, limited the establishment to *certain parishes in four counties*. When sent to the Governor, (September 21,) he returned it with the request to amend it, so as to invest him with an episcopal power of inducting every incumbent, adding to that part of the bill near the end, which gave the right of presentation to the people, these words, "And presented to the Governor to be approved and collated." But the house refused, declaring that "in the drawing of the bill they had had a due regard to that *pious intent of settling a ministry* for the benefit of the people." This exasperated Fletcher, and he at once broke up their session in an angry speech. Among other things, he said: "Gentlemen, there is also a bill for the settling of a ministry in this city and some other counties of the government. In that thing you have shown a great deal of stiffness. You take upon you as if you were dictators. I sent down to you an amendment of three or four words in that bill, which,

* Some dissenters, wishing to build a church at Jamaica, and not having the means, applied to Governor Fletcher for assistance. He, perceiving that the Assembly were in favor of granting their request and settling a maintenance for ministers, thought it a fit opportunity to do something surreptitiously for the English Church. James Graham, the Speaker of the Assembly, was accordingly directed to draw up a bill prescribing the method of induction, so wording it that, though it might apply to dissenters, it could, with the help of the Governor, be made especially to subserve the Church of England. (*Col. Hist. N. Y.* v. 321.) Bellomont writes, in 1698, that Fletcher took advantage of circumstances "to divide the people, by supposing a Dutch and English interest to be different here, and therefore, under notion of a Church of England, to be put in opposition to the Dutch and French churches established here, he supported a few rascally English, who are a scandal to their nation and the Protestant religion, and here great opposers to the Protestant religion, and who joyned with him in the worst methods of gaine and severely used the Dutch, except some few merchants whose trade is favored, who ought to have an equal benefit of the English Government, who are most hearty for his present majesty, and who are a sober, industrious people, and obedient to the Government." (*Col. Hist. N. Y.* iii. 325.) *Doc. Hist. N. Y.* (4*to ed.*) iii. 118-206, contains an account of the contest respecting the tithe law in Queens Co. N. Y.

THE OLD SOUTH CHURCH IN GARDEN STREET. BUILT IN 1693.
1693-1813.

though very immaterial, yet was positively denied. . . . It seems very unmannerly. There never was an amendment yet desired by the Council Board but what was rejected. It is the sign of a stubborn ill temper. . . . . But, gentlemen, I must take leave to tell you, if you seem to understand that none can serve without your collation or establishment, you are far mistaken; for I have the power of collating or suspending any minister in my government by their Majesties' letters patent and whilst I stay in the government I will take care that neither heresy, sedition, schism nor rebellion be preached among you, nor vice and profanity encouraged. . . . . You ought to consider that you have but a third share in the legislative power of the government, and ought not to take all upon you, nor be so peremptory. You ought to let the Council have a share. They are in the nature of a House of Lords, or upper house; but you seem to take the whole power in your hands, and set up for every thing. You have set a long time to little purpose, and have been a great charge to the country. Ten shillings a day is a large allowance, and you punctually exact it. You have been always forward enough to pull down the fees of other ministers in the government. Why did you not think it expedient to correct your own to a more moderate allowance? . . . I shall say no more at present, but that you do withdraw to your private affairs in the country. I do prorogue you to the tenth of January next," (1694.)

This bill, therefore, stood in the form in which the house had prepared it.* The act required a certain number of vestrymen and churchwardens to be annually elected in the counties of New-York, Westchester, Queens, and Richmond, who should choose "a good and sufficient Protestant minister" for each district; and for the support of the minister so chosen they were authorized to levy a certain sum, to be paid by the people of all denominations. The act itself made no invidious distinctions, but it was intended by the government only to apply to the Episcopal Church. But two years after the people petitioned the Assembly upon the matter, when the act was explained, "that the vestrymen and churchwardens have power to call a dissenting Protestant minister, and that he is to be paid and maintained as the law directs." But the people were not deceived as to the real design of the law. It was well understood that the vestrymen and churchwardens would call only Episcopalians; that it was a virtual establishment of the English Church by law.

Selyns was not satisfied with the legal condition of the Dutch Church. Her privileges might at any moment be withdrawn. He and his consistory, therefore, applied for a charter,† which was the first church charter

* *Manual of* 1869, p. 4.

† As early as Dec. 1686, the church of New-York prepared a petition to the Mayor to be allowed to build a church, and asking for the grant of a piece of land. But for some reason the petition was not presented. On April 4, 1688, they petitioned for a charter, as they could not raise money to buy land unless incorporated; but they were not successful. Nevertheless, they purchased the Garden Street lot in Feb. 1692, already owning the property at Fordham. It was just at this juncture, 1693, that the Ministry Act was passed. The church sought legal advice as to their right to possess a charter, and in April 18, 1695 they

issued in the colony. It was not obtained, however, except through a considerable service of plate presented to the pious Governor. It is dated May 11, 1696. This charter secured to the Dutch church in New-York its independence. Besides permitting them to choose their ministers, to hold property, etc., it also provided for a compulsory payment of church rates by the members. This latter feature was stricken out at the confirmation of the charter in 1784. Selyns felt now that the liberty of the Dutch Church was secure.

After this, while there was sometimes considerable annoyance, as in Cornbury's time, there was no general disturbance between the civil government and the Dutch Church. The astute Assembly, consisting mostly of Dutch members, had not bound the whole province ; and the speedy procurement of a charter by the church of New-York, which was soon followed by similar charters for the other Dutch churches, greatly embarrassed the execution of the tithe law among the Dutch. Indeed, this law did not serve any Episcopal minister until nine years after its passage. Governor Cornbury said, in his speech at the opening of the Assembly, (1705 :) "The difficulties which some very worthy ministers of the Church of England have met with, in getting the maintenance settled upon them by the act of 1693, moves me to propose to you the passing an act explanatory of the forementioned act, that those worthy good men who have ventured to come so far for the service of God in his Church, and the good and edification of the people, to the salvation of their souls, may not for the future be vexed, as some of them have been, but may enjoy in quiet that maintenance which was by law provided for them." . . . A supplementary act* was accordingly passed, but it failed to come up to the expectations of the Governor. The inoperative character of these acts, especially in their application to the Dutch Church, may be seen from a statement made two generations later, in reference to the position of this Church under English rule. For Domine Ritzema could write, (1765,) when thinking of invoking the civil power to suppress the Coetus party, that "our Netherlandish Church has always been regarded by the Episcopalians as a National Church and for that reason held in esteem ; and the kings have always provided our churches with charters, not only to manage their affairs according to the Netherlandish constitution established in the Synod of Dort, but also as a body corporate, to have and to hold the property belonging thereto ; which is denied to all other churches."† In the resistance to the tithe, and the

again petitioned for one, and again June 19, and a year later their efforts are crowned with success.

* Laws, Chap. 146. The preamble says that the *Ministry Act* of 1693 has caused many disputes.

† On May 16, 1730, the trustees of the Presbyterian church, Wall St., N.Y.C., utterly unable to obtain a charter, after repeated trials, conveyed their real estate, for safety, by deed, to the Moderator of the Gen. Assembly of the Established Church of Scotland. *Doc. Hist.* iii. 301. *Smith's N. Y.* 296. Many applications were made for charters by various churches, but they were always refused. There were also very many attempts to repeal the Ministry Act for a century. 1674–1776, but these bills were always vetoed, or smothered by the Governors and Councils. Committees of the Assembly sometimes waited on the

lawsuits which followed, it finally came to be understood that the ecclesiastical statutes of Great Britain (*Smith's N. Y.* 181) had no relation to the colony of New-York. Even a so-called dissenter had no necessity of justifying himself by the English Act of Toleration. Legally, there was a perfect parity among all Protestant bodies.* Nevertheless, the Presbyterians and others suffered constant annoyance from unscrupulous Governors, who extorted from them, by an iniquitous law, the means for the support of an Established Church. But after the preliminary struggle it is not probable that the limited tithe act was as detrimental to the growth of the Dutch Church as has been generally supposed. For, notwithstanding these contests with the civil power, the number of churches more than doubled in the first generation under English rule. The attempted oppression of Cornbury, moreover, led to emigration to the Raritan valleys † and elsewhere, so that by the close of the century there were no less than twenty-nine Reformed churches under the care of the Classis of Amsterdam. A few of these were French Reformed,‡ and one was partially German. In these, during the whole period from the planting of the Church, thirty-three ministers had labored, four of whom officiated in the French language, while some of the Dutch ministers occasionally preached in French, and perhaps also in English. Several of them had acquired facility in preaching to the Indians. In the year 1700 there were ten ministers in actual service.

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## CHAPTER III.

### THE PERIOD OF REVIVAL IN THE CHURCH AND HOLY ASPIRATIONS AFTER INDEPENDENCE—1705–54.

#### THE GENERATION PRECEDING THE REQUEST FOR A COETUS—1705–37.§

THIS was the most quiet and peaceful period in the history of the Church at large, although there were some local troubles which we can not here de-

Governor to ask what had become of these bills repealing the Ministry Act. The journal of the Assembly, 1691-1776, and journal of the Council contain many interesting statements on this matter.

* The Presbyterians at Jamaica recovered their church by lawsuit in 1731, after twenty-five years' dispossession. Cornbury had seized it in 1705, and given it to the Episcopalians. *Doc. Hist.* iii. 188-190.

† Thus Middlesex and Somerset Counties, in New-Jersey, and also, partly for the same reasons, Monmouth and Bergen Counties, were settled, although the former had some original colonists, and the latter also had received directly many employees of the West-India Company, in reward for services. The mild and republican form of government in New-Jersey, in contrast with the more oppressive government in New-York, was very attractive to the older colonists both on the Hudson and in New-England.

‡ A few French Huguenots came over, settling on Staten Island, at New-Rochelle, in the city, and at New-Paltz, who cordially fraternized and in time coalesced with the Dutch. (DAILLÉ, BONREPOS, PEIRET.) *See also Du Bois' Reunion*, 10–44. *Smith's N. Y.* 260, 318, 336.

§ See *Amsterdam Cor., Letters* 307–464.

tail.* The privilege of securing charters was a substantial triumph. Opportunity was now allowed for reflection on the past and the devising of plans for the future. The true position of the Church began to be understood; yet in the year 1705 only six pastors of the Reformed faith remained in the country. Most of the congregations could have services only two or three times a year. The English Society for Propagating the gospel had begun its labors in 1701. It was designed "to provide for the *ministrations of the Church of England* in the British colonies, and to propagate the gospel among the native inhabitants of those countries."† As its labors were, therefore, largely of a proselyting character, and it depended chiefly upon the tithe act, it is not surprising that the results were for a long time very small. It exerted a good influence, however, among the Indians. Several Dutch ministers were urged to serve under its banner, and a few, finally, under peculiar circumstances, consented, but chiefly as missionaries to the Indians

As early as 1694 Bertholf, who had come to America several years before, as catechist, *voorleser*, and schoolmaster, and who had become a leader in the devotions of the people at Hackensack, was sent to Holland for ordination. This was the first example of this custom, if we except the case of Samuel Megapolensis, (1658,) who was sent over privately by his father. In 1709 Rev. Joseph Morgan, having come from the Congregationalists, gave three-fourths of his time to the Dutch church in Monmouth County, N.J., and the remainder to a Presbyterian church, he being a member of the Presbytery of Philadelphia. The scarcity of ministers, and the expense, trouble, delay, and danger of procuring them from Holland, drove John Van Driessen, with a letter from Patroon Van Rensselaer, to Yale College for ordination, (1727;) while Mr. Boehme, before alluded to, was ordained by the ministers at New-York, (1729,) by special permission of the Classis of Amsterdam. The same necessity compelled the Classis to grant permission (1736) to Domines Haeghoort and Erickzon to ordain John Schuyler to the ministry But these circumstances, with the necessary discussion excited thereby, and the absolute necessity of preachers, paved the way for the preliminary request of the Church for semi-ecclesiastical powers and partial independence.

It was also in this period that a spirit of revival began to show itself, (1730.) "The Great Awakening" changed the character of the whole American Church.‡ This was a principal reason of the desire for greater facilities to meet the spiritual wants of the people. These necessities led to some justifiable ecclesiastical irregularities. It was also in this period that Rev. Theodore J. Frelinghuysen came to America, (1720,) destined as he was, in himself and in his family, to exert a molding influence upon the history of the

* Dispute on L.I. between the parties of Freeman and Antonides. *Doc. Hist.* iii. 89-115. *Strong's Hist. Flatbush.* Also opposition to Frelinghuysen, 1726-33.

† See *Anderson's Hist. of the Colonial Ch.* (Episc.) 3 vols. London, 1845.

‡ See Tracy's Hist. of "The Great Awakening." Rev. Dr. Messler's "Memorial Sermons and Hist. Notes" give details of the work on the Raritan. Pub. 1874.

Dutch Church. Fighting with formality and the dead orthodoxy which he found prevailing in his locality, caused by a lack of gospel privileges, misunderstood and persecuted by the people, he persevered in preaching the truth until his opponents were converted.* Large accessions to the Church crowned his labors. Several extensive revivals were the result of his ministry. Whitefield and Jonathan Edwards refer with commendation to his zeal and success. He was also the first pastor of the Reformed Church who began to train up young men for the ministry, and was, perhaps, the first minister in favor of the independence of the Church in America. Although he helped to initiate, he did not live to take part in the assemblies of the Coetus; but it was largely owing to his zeal, his foresight and his persecutions, with their happy results, which finally brought about the entire reorganization of the Dutch Church. He probably first suggested a college for the denomination in which to train up young men for the ministry.

We can only mention the names of Van Santvoord and Freeman, men who adorned this period, as well as that of the excellent Du Bois, with his ministry of fifty-two years in New-York City, (1699–1751.) His influence was ever exerted to conciliate and heal. He was so universally honored that, by virtue of accorded merit, he was, says the historian Smith, more like a bishop among the Dutch churches than the pastor of a single congregation.

During the generation preceding the request for a Coetus, the Church, considering its circumstances, made remarkable progress. No less than thirty-six new congregations (1701–37) were organized, making now sixty-five in all. Twenty-seven new ministers also began their labors during this period, of whom nineteen were in service at its close.

### The German and Swiss Branch.†

But while these events were transpiring on the Hudson, another branch of the Reformed Church was locating on the Delaware and Susquehannah. As early as 1684, the Frankfort Land Company began to send German settlers to Pennsylvania. The Romish religion had obtained the upper hand again in the Palatinate, after the palmy days of Frederick III., and the oppressed inhabitants sought freedom of conscience in the New World. Thus began the Reformed Church of German extraction in Pennsylvania. The full tide of emigration did not fairly begin till about 1709. In this year, four thousand Palatines embarked for New-York, but seventeen hundred died on the passage. They were invited to settle on the Livingston Manor, and many of them did so. Others settled in Schoharie and in the valley of the Mohawk.‡ The following year large numbers of the same class fled

* His opponents published a complaint (*Klagte*) in 1725 against him in a volume of 150 pages. This was translated in 1876 by Rev. M. G. Hansen, and is in archives of General Synod. The translation makes 323 pages of MS. Peace was not secured until the fall of 1734. See *Letters* 448, 449.

† *Manual of* 1869, p. 4.

‡ *Col. Hist. N.Y.* v. 553. *Doc. Hist.* iii. 328, 620. The lower Palatinate had been

to North-Carolina, (where some French Protestants had already settled on the banks of the Neuse,) and founded New-Berne. They had preachers among them, but in 1713 the settlement was broken up by the Indians. The remnant fled to South-Carolina. Many Germans of Pennsylvania subsequently emigrated to the Carolinas. Many Swiss were also mingled with the various bands of emigrants, who were absorbed by the Germans and the Dutch. (GOETSCHEY, BOEHM, WEISS, DORSTIUS.) But these Germans could obtain no help from their native country, on account of its interior position and the persecutions which the mother Church was then enduring. But living often side by side with the Dutch, and observing the care bestowed on them by the Classis of Amsterdam, they naturally craved assistance and oversight from the same. The Church of the Palatinate also kindly asked this Classis, as they were on the sea-coast and had constant intercourse with America, to lend the emigrants such help as they could. As early as 1730, a correspondence began between the German churches and the Classis, which continued more than fifty years.* Weiss had gone back to Holland in 1729 and secured help. (WEISS.) There were at this time about fifteen thousand Germans in Pennsylvania. The Classis agreed to help them on condition that they would adhere to the Heidelberg Catechism, the Palatinate Confession of Faith, the Canons of the Synod of Dort, and the Rules of Church Government of Dort. This was agreed to.† In 1731, while the Synod of Holland was in session at Dordrecht, eight hundred exiled Palatinates passed through the place, to take ships at Rotterdam for America.‡ The Synod visited them in a body; religious exercises were observed, help was given them for their immediate necessities, with the pledge that the Church of Holland would not forget them in their new abode. But circumstances intervened, and nothing effectual was done for them for fifteen years.

In America, the German and Hollandish divisions of the Reformed Church had comparatively little intercourse, as both were dependent, widely separated at that day, and could be of little benefit to each other. Yet they were not altogether strangers. On the Raritan, the Germans and the Dutch touched each other. As early as 1705, German Valley, and soon after Lebanon and Amwell,§ were settled by the Germans. Frelinghuysen and Dorstius were intimate friends, and correspondence and visitations were not altogether wanting between the ministers of New-York and Philadelphia. In Schoharie and Columbia Counties, and on the Mohawk, the Germans and Dutch were intermingled, and have to a great extent coalesced.

ravaged by the French, and many of its inhabitants reduced to poverty. They were transported to America by Queen Anne. This was the first German immigration of importance to N.Y. The father of Domine Schuneman was in this number. Many Lutherans also settled near Newburgh.

* Report and instructions of Synod of S. Holland met at Breda. *Amst. Cor.*, *Doc.* 413. Pub. in *Ch. Int.* Feb. 1, 1855.

† From a pamphlet published by Weiss, in 1731, concerning his arrangements with the Classis, a copy of which was sent by Prof. Buddingh to Dr. T. De Witt in 1850.

‡ See account in *Schlatter's Life*, p. 41. Also in *Ch. Int.*, Sept. 23, 1852.

§ The original German church of Amwell is now the Presbyterian church of Ringoes, where Dr. Kirkpatrick so long ministered.

### The Request for a Coetus and the Delay—1737-47.*

The reflection and quiet growth of the Church during the preceding period, and the actual necessity of more ministers than could be obtained from Europe, pressed the subject of association and American ordination upon the attention of all. There were more than three times as many churches as pastors. Of the sixty ministers who had labored in the Church up to this time, all but seven had come directly from Europe. Three quarters of a century had passed since the English conquest, and the tie which bound the people to Holland was becoming weakened. Only a few octogenarians remained who had seen the fatherland. The people were American. The Church in general began to feel that they must take their business more entirely into their own hands, and ordain young men for the ministry, if they were to continue a separate body in the land.

But at some previous time, the date of which has not been ascertained, a decree of the Synod of North-Holland committed the American churches, no longer under the West-India Company, to the care of the Classis of Amsterdam, and this decree was reiterated more than once subsequently. It is probable that this took place soon after the formation of that Classis already alluded to, which ordained Tesschenmaeker, (1689–90.) This subordination was very generally acquiesced in. And while the fathers of a century ago almost universally assert the jealous prerogative of the Classis, yet at times, owing, perhaps, to the presence of more liberal-minded men, a better sentiment prevailed; for, when certain ministers were sent to serve the German people who had settled at the Camp, (1710,) they had an order in their commissions (*in mandatis*) to hold a Classis there, although we have discovered no record of their obedience.† But it was the Classis of Amsterdam which stimulated Domines Haeghoort and Peter Van Driessen (1736) to propose a Coetus.‡ These brethren accordingly wrote to the consistory of New-York (March 15, 1737) "a statement of reasons for the necessity of a Coetus," or Association. The matter was carefully discussed in that consistory, and resulted finally in a circular call to all the ministers and churches, inviting them to meet in New-York, (September 5, 1737,) for the consideration of this matter. Besides Haeghoort's statement of reasons which accompanied these letters, Domine Du Bois, who wrote the circular, referred to the nature of the proposed body, the need of it to give information abroad, and to settle disputes at home. At the time appointed seven ministers, viz., Du Bois, Haeghoort, Freeman, Van Santvoord, Curtenius, Mutzelius and Mancius met together, and drew up a plan for the proposed Association. Mancius and Mutzelius argued that they were bound, not only personally, but *mutually*, for the general edification of the Church; that the Classical *Acta* say that the

* See *Amst. Cor., Letters* 464-596. *Manual of* 1869, p. 5.

† A meeting of a Classis is said to have been held in Bucks Co., Pa., in 1710, at which the church of Six Mile Run is said to have been organized. See *Ch. Int.*, Sept. 28, 1876. See also Van Vleck, Paul.

‡ In letter of the Classis of Jan. 11, 1735, (No. 450,) to the ministers of N.Y., the Classis already suggest the propriety of an Association. See also Polhemus, J. T.

provincial ministers are to exercise not only the pastoral office, but ecclesiastical government in every respect; that all the congregations, except two, were in favor of the plan; that they intended to seek the approbation of the Classis, having already the approbation of individual members of it; that Van Driessen and Haeghoort had been encouraged by the Classis to bring about such organization; and the commission of the ministers to the Camp had actually directed them to hold a Classis. A provisional plan * was adopted which need not be here detailed, and another circular was sent out by Domine Du Bois arguing their right to seek association; that it was needed to heal divisions and doctrinal errors, to give effective counsels, to promote unity, and to attract ministers to America.

The following spring (April, 1738) † the same ministers, with the exception of Mutzelius and Mancius, together with Frelinghuysen, Erickzon, Boehme and Schuyler, and eleven elders, met in New-York and received the answers of the churches; and after amending their plan sent it to Holland for approval. A speedy and happy consummation was surely expected.

But now the Classis did seem jealous of their prerogatives, for they wrote the following year (1739) to some disaffected parties that they would allow a Coetus, "under the express condition that care was taken not to have a word uttered against the doctrine, and to have no preparatory or final examinations for candidates or ministers; these being matters which were, by the Synod of Dort, restricted to the respective Classes, and which, therefore, were reserved by us in forming a Coetus some years since in the colony of Surinam."

Subsequently the Classis sought to effect a union of the Dutch with the Presbyterian and the German Churches, but without success.‡ Nine years elapsed before they granted a favorable reply. The Presbyterians had been fully organized for more than a generation, and Dorstius was preparing students for the ministry of the German churches in Pennsylvania. In the same year that the request for a Coetus was sent to Holland, Dorstius and Frelinghuysen ordained Goetschius on their individual responsibility. At length the Classis was morally compelled to grant a Coetus to the German churches, (1747,) after which they could no longer withhold it from the Dutch.§ The organization of the College of New-Jersey during the preceding year (1746) may have also stimulated them.

* This plan is found in *Minutes Ch. N. Y.* under date.

† It is worthy of note that in this same year, (1738,) Elias Van Bunschooten and Jacob R. Hardenbergh were born, the former destined first to endow the educational department of the Church, and the latter to be the first President of the college established by the Coetus party.

‡ *Schlatter's Life*, p. 43.

§ The sad condition of the scattered and wasted German Reformed churches had become better known in Holland. Weiss in 1729 had obtained the promise of protection and oversight from the Classis, (Weiss,) and in 1746, Schlatter, in tender pity for these churches, half independent, and at the mercy of every errorist wandering over the land, had procured the appointment for himself of General Agent, to visit, organize, and consolidate them into some sort of an ecclesiastical body. (Schlatter.) This became the German Coetus or Synod. The sad representations made of the condition of these churches compelled the

Although Frelinghuysen had acted irregularly in ordaining Goetschius, he soon after sent his sons, Theodore and John, to Holland for education and ordination. During this interim of delay eight new ministers began their labors; five had come from Holland; two American youths had returned from Holland, whither they had gone for ordination, viz., Fryenmoet and Theodore Frelinghuysen, afterward of Albany; and Goetschius had been privately ordained here. Twenty-three ministers remained in the country. Two new churches had been organized. Among the new-comers from Holland was Ritzema, (1744,) who was destined to play so important a part in the future destinies of the Church.

THE COETUS, 1747–54.—THE BEGINNING OF INDEPENDENCE.—ASSOCIATION OF THE SCATTERED MINISTERS AND CHURCHES, IN ORDER TO INCREASE THEIR USEFULNESS AND MEET THE SPIRITUAL NECESSITIES OF THE PEOPLE.*

The plan of the Coetus, as finally adopted by the delegates in this country and ratified in Holland, provided for delegates, both ministers and elders, from every church, the transaction of only ecclesiastical business, while acknowledging subordination to the Classis of Amsterdam; yet, for the greater advantage of the congregations, *Circles* were to be established, to which the questions of congregations were first to be taken, and ultimately, if necessary, to the Coetus. It was also stipulated that all ministers hereafter arriving should belong to the Coetus.†

But within a year after the formation of this body (1748) they were exhorted by the Classis not to ask permission to examine and ordain students. But three had applied at their first session, viz., Vanderlinde, John Leydt, and Verbryck.‡ The Coetus had previously gained permission to examine

Classis to grant their prayers, and hence the mission of Schlatter. But after doing this, they could not well longer delay an affirmative response to the request of the Dutch. In May, 1747, their answer was made known to them, the letter having been brought by Domine Van Sinderin. Arrangements were made for holding their first meeting on the second Tuesday of September. The first German Coetus was held in the same month.

* *Amsterdam Cor., Letters* 596–784. *Manual of* 1869, p. 7.

† For rules of Coetus, see *Mints. Gen. Syn.* i. xviii–xx. For forms of testimonial for licensure and ordination, xxx, xxxi.

‡ These American-made ministers generally spoke with warmth of an independent establishment. They were also found to be quite as acceptable as others. They argued that in case of a protracted war, all intercourse would be cut off with Europe, and the churches would be deprived of all service. As it was, years often passed before calls sent to Holland were filled. The friends of independence therefore charged the mother Church with inconsistency and tyranny in refusing to grant privileges, which were claimed on admitted principles to be necessary to her own government. Rev. John Leydt was sent as a delegate to the Coetus of Pennsylvania, to ask them to unite with the Dutch Coetus, at least as to the founding of a seminary. But the Germans declined on account of their recent obligations to the Church in Holland, which had so carefully cherished and liberally aided them. But a moiety if not more of the Hollanders were in favor of independence, and some of the European ministers indorsed them. A strong party was thus formed, and the proposition was boldly advocated of withdrawing from the authority of the Classis of Amsterdam, and organizing an American Classis.

and ordain the first two of these; but in behalf of Verbryck they fairly had to plead for permission, which was at length reluctantly granted. Frelinghuysen, of Albany, was at first opposed to American ordination, but finally became its most zealous advocate. The body was obliged to send one young man away because of the reluctance of the Classis, and others were prevented, therefore, from applying. Their inability to do any thing decisive in the troubles of Arondeus, on Long Island, and of Mutzelius, at Tappan, made them feel their subordination and their helplessness most keenly. Some also refused to recognize the shadow of authority which they thought they possessed. Their only privilege seemed to be to send a joint letter once a year to Holland. Their desire to assist the Church more conveniently and rapidly to a ministry adequate to its necessities was completely balked. Two young men whom they had sent to Holland for ordination had thereby lost their lives, viz., Ferdinand and Jacobus Frelinghuysen, having died of small-pox at sea.

The friends of the Church, therefore, soon became convinced of the necessity of having a more efficient judicatory. This growing feeling induced them to propose a Classis, (1753.) It gave rise, naturally, to considerable discussion, and Haeghoort at first protested against the change. A year later, some amendments having been adopted, a draft of the general features of the proposed Classis was adopted, (Sept. 19, 1753,) *nemine contradicente*, by eleven ministers and eleven elders. De Ronde was not present; but Ritzema, Haeghoort, Curtenius, and Vanderlinde, all of whom a year later had seceded, were present, and appeared to be in favor of it. The draft states that they were "constrained in conscience to seek to become changed into a Classis, in view of the defective, fruitless and disagreeable nature of the present organization." It further stated that "the Coetus could give no satisfactory reason from the Church Order for its present constitution," being neither a Consistory, a Classis nor a Synod; that it could give no decisive judgment; it could not ordain to the ministry; that the delay of sending all matters to Holland was very great; that the expense and danger of sending young men across the ocean was likewise great; that candidates would seek ordination from other bodies, an example of which had already occurred; that as a Classis they would be in a condition to attend to all matters promptly, as they arose; that they could furnish congregations with ministers; and, therefore, they requested the aid of the Classis of Amsterdam, and of the Synod of North-Holland to reach the desired consummation.

The plan was sent to the churches for their action upon it. The answers were to be sent to Ritzema, Schuyler and Verbryck, as a committee, who were to send the draft and the answers of the churches to the Classis and Synod in Holland. Little did they imagine the events which were speedily to follow.

During the period of the Coetus proper, (1748–54,) fifteen ministers were added to the Reformed Church, but only four of these by authority of that body. Six students had passed by them and gone to Holland for ordination, and five Europeans had immigrated to America. Four new churches had been organized, and twenty-nine ministers were in service.

### The Reformed Church among the Germans.

During the period (1737–92) the Reformed Church among the Germans was consolidated and organized into a Coetus by Schlatter. (Schlatter.) He found forty-six churches, but only four regularly ordained ministers, for a population of about 30,000. (Dorstius, Boehm, Weiss, Reiger.) The people were sadly destitute. Their settlements extended from the Delaware beyond the Potomac. He laboriously itinerated among these churches, and brought order out of chaos. The regular supervision of the Classis of Amsterdam over the German churches here properly begins, although it was greatly interrupted by the French and Indian wars. During the first four years after Schlatter's arrival, only four new ministers arrived. (Steiner, Bartholomaus, Leidich, Hochreutiner.) But in 1751 a new life was given to the German churches by Schlatter's visit to Europe. His report on these churches and the appeal which he made, which was printed, secured £12,000 for the benefit of these poor churches, besides seven hundred Bibles. Says the Classis of Amsterdam in this year, "The impulse of zeal and love in our Christian Synods and lower judicatories, and private members, seemed to be wrought up even to emulation in the good work of relieving these necessities." Twenty thousand pounds additional were subscribed by George II. and the nobility of Great Britain. These moneys constituted a fund for the support of ministers and schools. Six ministers returned with Mr. S. to America. (Otterhein, Stoy, Waldschmid, Frankenfeld, Rubel, Wissler.) He held his position as General Superintendent of these churches for eleven years.

But it was said that the wonderfully liberal contributions in Great Britain were made from political reasons, lest the Germans, increasing so rapidly, should become restive under English rule. Their power was already felt in Pennsylvania, and gave a distinct shade to legislation. They solidly voted to continue the Quakers in the Assembly of the State, and thus prevented a declaration of war against the French.

## CHAPTER IV.

THE STRUGGLE OF THE DUTCH CHURCH FOR INDEPENDENCE OF THE CHURCH OF HOLLAND.—THE CAUSE OF EDUCATION.—THE DISRUPTION OF THE CHURCH.—ITS REMOTE CAUSES.—THE SECESSION OF SOME MINISTERS FROM THE COETUS, IN ORDER TO FOUND A DIVINITY PROFESSORSHIP IN AN EPISCOPAL COLLEGE.—OPPOSITION OF THE CHURCH IN GENERAL TO SUCH A SCHEME.—THE SUCCESS AND FAILURE OF SAID PROFESSORSHIP.—ASSUMPTION OF INDEPENDENCE BY A PORTION OF THE CHURCH, AND THEIR EFFORTS TO FOUND A UNIVERSITY.—CENSURE UPON RITZEMA.

### The Disruption of the Church—1754-5.

#### 1. *Its Remote Causes*—1750-54.

We can only understand the cause of the division of the Church by referring to the position of the general community upon the subject of education; and here we ask the privilege of being a little more elaborate. The people had become aroused as to their deficiency in this matter, and a discussion had been in progress for nearly half a century about the necessity of a college in New-York. The main obstacles were variety of population, denominational distinctions, and opposition to Episcopacy; but about the middle of the century all parties were animated, not only by the growing prosperity of Yale and Harvard, but by the more recent example of Philadelphia. Indeed, as early as 1746, an act was passed in the New-York Assembly "for raising the sum of £2250 by a public lottery for this colony, towards the encouragement of learning in the same." Other acts became necessary to consummate these plans. These moneys soon (Nov., 1751,) amounted to £3443, and were vested in a board of ten trustees, seven of whom were Episcopalians, two Dutch Reformed, and one Presbyterian. This latter was the eminent lawyer, scholar, and subsequent patriot, William Livingston.

The inequality in the apportionment of the trustees of this fund among the denominations excited general discontent, as the Episcopalians were the fewest of all. It was soon rumored that the trustees intended to apply for a charter which would require the President to be an Episcopalian, and that the Book of Common Prayer should be used in the institution. The great legal learning, as well as social position of Mr. Livingston, made him a formidable opponent to a sectarian college, which was to be supported by a general tax on all. Six months before, (Nov., 1752,) he had published the first number of *The Independent Reflector*. This paper was devoted to a close and impartial scrutiny of the existing establishments. It exposed official abuse, negligence, or corruption, without fear or favor. He soon took up the college question, and exposed the design of the feeblest, though, on account of its relation to the government, the ruling sect.

(March 22, 1753.) He admitted, of course, the importance of a higher institution of learning, but he discussed the most proper manner of its establishment. This, he insisted, should be, not by charter, but by an act of the Assembly, in order to give the institution dignity, security, and stability. He insisted that there should be nothing connected with the institution offensive to any denomination. In his twenty-third number he presents an eloquent address to the inhabitants, exhorting them to oppose the projected charter. Among other things, he said: "Consider, gentlemen, the apparent iniquity, the monstrous unreasonableness of the claim I am opposing. Are we not all members of the same community? Have we not an equal right? Are we not all alike to contribute to the support of the college? Whence, then, the pretension of one in preference to the rest? Does not every persuasion produce men of worth and virtue? Why, then, should the one be exalted and the other debased? You, I hope, will consider the least infraction of your liberties as a prelude to greater encroachments. . . . Why should you, too late, deplore your irresolution?"

By such papers the character of the controversy became considerably changed. The field of debate was widened. The people began to suspect a design to further a Church Establishment through the college. His attacks on the various abuses of the English system were answered in the columns of the *New-York Mercury*, by the usual arguments against Independents. It was a repetition of the old contest between encroachment of power and popular resistance. In about a year and a half Mr. Livingston's paper was suppressed by exciting fears in the printer.

But Trinity Church soon after (May, 1754,) came to the rescue of the languishing scheme by offering land for the college, upon the two conditions that the President should always be an Episcopalian and the English Prayer-Book should be used. This stimulated the trustees anew to petition Lieutenant-Governor De Lancey to incorporate the institution on these terms. So strong was their assurance of an immediately favorable result that they even began college exercises with seven students in the vestry-room of Trinity Church, (June, 1754.) But Mr. Livingston, alone, deserted even by the Dutch, who had formerly stood by him, protested against the granting of such a charter, (*Sedgewick's Life of Wm. Livingston*, p. 90.) He presented twenty "Unanswerable Reasons" in his protest. This aroused the people and delayed the immediate success of the charter, and several petitions were sent in to the Assembly against allowing any further funds for the college until its constitution and government were settled by an act of legislation. The trustees, in the fall, issued a pamphlet entitled "A Brief Vindication of the Proceedings of the Trustees, relating to the College, containing a Sufficient Answer to the late Famous Protest, with its Twenty Unanswerable Reasons."

2. *The Secession from the Coetus, with its Design, viz.: to found a Divinity Professorship in Kings College for the Dutch.**

Now it was in the midst of such circumstances that what proved to be the

* *Amst. Cor., Letters* 785-792.

last meeting of the Coetus, before the disruption, took place, (Sept. 19, 1754.) The proposition for a Classis, with a plan of the same, was sent down to the churches for their consideration and determination. The action of the Coetus in this matter was apparently unanimous. But certain parties in the Dutch Church, viz., Haeghoort, Curtenius, Ritzema, De Ronde, and Vanderlinde, became suddenly enamored with the project of the college in New-York, which led them to secede from the Coetus; and this action of theirs ultimately produced great confusion. Were they deceived by specious promises, which were not afterward fulfilled? Was there a plan laid to gain their temporary support to secure the charter for Kings College, and were they then abandoned?

The several churches received the proposition of the Coetus, and all of them, with a very few exceptions, were either heartily favorable to a Classis or were not opposed to it. The church of New-York, however, took the following action:*

1. "A proposal was presented from the Coetus, (Oct. 1, 1754,) stating various reasons why a Coetus was of no use or advantage, and why, therefore, it would be better to establish a Classis here, and requesting the approbation of consistory to this measure."

2. "The consistory replied that since the Coetus declared itself to be of no use, which we also believe, and have learned more than once by experience, we, for good reasons, judge that a Classis would be of much less use, and so think it better to abide by the old consistory for the quiet of the congregation, with the privilege, in any difficulty, of consulting the Classis of Amsterdam."

3. "Since on the 30th of August, 1750, Domine De Ronde was called to this congregation under condition of becoming a member of the Coetus, the congregation *then* thinking the Coetus to be of great good to the Church; but now, the Coetus declaring itself to be of no more use, the consistory declares that clause of the call null and void, still recognizing his reverence as their lawful pastor and teacher."

4. "It was further resolved to bring this matter before the Classis of Amsterdam, and express to them the views of the consistory, so that the Classis may see on what ground their action is taken. Domines Ritzema and De Ronde, and the elders, Cuyler and Richard, were appointed a committee for this purpose."

5. "It was resolved to present a petition to the Assembly, requesting liberty to have a Professor of Divinity in the Low Dutch Church, who shall, according to the institution of the same, instruct therein freely and without hindrance. Domines Ritzema and De Ronde, and elders Cuyler and Richard, were made a committee to prepare the draft."

The above action was only taken upon the assurance that the college was to be unpartisan. Kings College, moreover, is not mentioned in the last paragraph, but this is well known to have been implied. Both these facts will appear from subsequent action.

* *Amst. Cor., Doc.* 785.

We have already seen that Mr. Livingston had been deserted by the Dutch when he protested, in the summer, (1754,) against the renewed petition for a charter. It was an easy matter for the friends of the college to contrast the Dutch Church, as the national establishment of Holland, and standing side by side with the Church of England, with the Presbyterians and other so-called dissenters with which the province abounded. Had not the State treated the Dutch Church with peculiar favor? Were not the Dutch churches chartered even before the Episcopal churches, and did not this privilege belong to these two bodies alone? And as they needed a theological professor, and were the most numerous in the province, and were likewise a liturgical Church in part, should they not be entitled to due consideration in all these respects? Let them, therefore, help to pass the charter. The tithe had been designed especially for dissenters. By such specious arguments were the Dutch members of the Assembly led to vote for the charter of an Episcopal college, to be supported by general taxation.

Mr. Livingston writes to Rev. Noah Welles, (October 18, 1754,) upon this subject, as follows: "The Dutch Church has preferred a petition to the Assembly, (now sitting,) praying for a Professor of Divinity in the college, to be chosen and appointed by them; which petition, for the reasons set forth in the same, I doubt not will be granted, and will not fail of having a good effect, even should it be rejected. If it meets with success, it will secure to the Dutch a Calvinistic professor, and diminish that badge of distinction to which the Episcopalians are so zealously aspiring. Should it be rejected, as it will meet with opposition from the sticklers for a party college, that will animate the Dutch against them, and convince them that all their pretenses to sisterhood and identity were fallacious and hypocritical."

This petition was favorably received by the Assembly, and the New-York church confidently expected the full accomplishment of their desires; but while this matter was pending they wrote * to the Classis of Amsterdam, (October 17, 1754,) expatiating upon the uselessness of the Coetus, the importance of a learned ministry, that American-made ministers would bring about a total separation of the Church from Holland, that partisanship ruled the Coetus, and "for these and the like reasons we are bold to renew our old relations and remain in entire correspondence with you, to communicate our affairs and expect counsel and direction; and we hope that you will in no respect withdraw from us, but continue to be our counselors for the good of our church, and we desire that the undertaking of the petitioners"—*i. e.*, the expected request of the Coetus for a Classis—"may not prosper." This was signed by the whole consistory.

We can not but wonder that this letter does not mention their petition to the Assembly for a professorship in Kings College. A week later this petition was brought more formally before the Assembly. It stated that unless provision was made in the intended college for a Professor of Divinity for the benefit of the Dutch Church in this country, the youth of that Church intended for the ministry would be obliged to reside several years in Hol-

* *Amst. Cor., Letter 786.*

land, or other foreign Protestant countries; alleging that as the Dutch were the most numerous of any single denomination of Christians in the province, they might reasonably be expected, in all provincial contributions, to be the greatest benefactors to the intended college, and praying that, when the matter of the college came under consideration, they might by the act incorporating it be entitled to a divinity professor, *with a reasonable salary*, to be nominated by the minister, elders, and deacons of the Dutch Reformed Protestant church in the city, and that the said professor might freely and without control teach the doctrines of faith maintained by their churches, as established and approved by the national Synod of Dort, 1618, 1619.

But one week later, (Oct. 31, 1754,) the Governor, although not without reluctance, granted a charter for Kings (now Columbia) College, without including the divinity professorship for the Dutch. Although the latter had consented that the President should be an Episcopalian, and the English Prayer-Book should be used, and the votes of the Dutch members of the Assembly for the charter had apparently, in expectation of the proposed professorship, been gained, nevertheless the Dutch petitioners were sadly disappointed in the results. Was Livingston's remark verified, "that all their pretenses to sisterhood and identity were fallacious"? But had Livingston finally failed, in his opposition to a partisan college, because a charter had been signed by the Governor? And what was the present position of the petitioners for a professorship?

On the same day that the petition for the professorship was called up in the Assembly, (October 25, 1754,) Mr. Livingston published the first of fifty-two articles, called "The Watch-Tower," in the *New-York Mercury*, to whose columns, although formerly antagonistic to him, he had by some means gained access. He declared that he determined to enlighten the public mind upon several matters, as it was the popular ignorance which gave his opponents their only chance of success. He secured the presentation of a bill in the Assembly, (Nov., 1765,) within a month after the above-mentioned charter was granted, for a free college, which was ordered printed. From motives of policy the bill was not afterward pressed to a vote, but the desired information to the public, by the comparison of this bill with the charter, was accomplished. He asserts that the Dutch were now beginning to see the snares into which they had been led. (*Wm. Livingston's Life*, 105.)

The governors of the college named in the charter were to be certain civil functionaries, *ex officio*, and twenty-four other gentlemen, (of whom Dr. Livingston was one,) the rector of Trinity Church, the senior minister of the Dutch church, the ministers of the ancient Lutheran church, of the French church, and of the Presbyterian *congregation* in the city of New-York. Mr. Livingston never qualified as a trustee by taking the required oath, but Domine Ritzema did. In the last number of the "Watch-Tower" Livingston addressed the newly arrived Governor, Hardy, (Nov. 17, 1775,) reviewing the whole history of the charter, holding up the real objects of the respective parties, claiming that, notwithstanding the charter, he had gained

the people. This fact appeared from the difficulties which now arose about the transfer of the funds from the original temporary trustees to the governors named in the charter. Were they not the people's funds, and not those of a single and small religious body? After a year of debate one-half of them was diverted to the corporation of the city, wherewith to build a new jail and pest-house. The college, also, founded on a basis contrary to the general wishes of the majority, never throve until after the Revolution. Livingston's opinion of his victory is expressed in the following note to De Ronde at this time:

"Amicus noster invictusque pro republica pugnator, 'The Watch-Tower,' in ipso ætatis ac victoriarum flore, septimane superiore diem clausit extremum. Nec alienis hostilibusque viribus interfectus est, sed lubens et more triumphantium, memorque patriæ atque pristimæ dignitatis suæ, pugnans victorque a prœlio decessit. Hanc ob causam plus nobis olim est otii."

### 3. *Opinion of the Dutch Church in general upon the Episcopal College, with the Attempt to found a Dutch Professorship therein.*

At the last meeting of the Coetus, (Sept. 19, 1754,)* the subject of the proposed college, and a professorship for the Dutch therein, had not been mentioned, at least officially. Unanimous action had been taken for a Classis, in order that the Church might educate and ordain her young men in America. Domine Ritzema was president of that meeting, and the circular letter must have gone to all the churches in his name, and that of Verbryck as clerk. Was there not reason for astonishment at the withdrawal of Domines Ritzema and De Ronde with their congregations from all connection with the Coetus in less than two weeks after? The whole Church was greatly excited when they heard these things. The Coetus had been repudiated, and direct relations with the European Classis had been resumed by the principal church in the country. They had also entered into negotiations with the English church for a professorship in an Episcopal college, but in which effort, at the last moment, they had failed. Shall the plans of the Coetus be nullified because its president, who was to receive the answers of the churches on the proposed Classis, and, with others, transmit them to Holland, had withdrawn? By no means. The Rev. Theodore Frelinghuysen, of Albany, hearing of these matters, started in the dead of winter, (Jan. 1, 1755,) and visited the principal churches, and obtained signatures in favor of an Academy for the *Dutch alone*, and also, probably at the same time, for an American Classis. He came down on the west side of the river, visiting Schunema at Catskill, Verbryck at Tappan, Goetschius and Curtenius at Hackensack, where he also met Haeghoort by appointment; thence he went to New-York, where he remained for five days conversing with ministers and people; returning north, on the east side of the river, he visited Harlem, Fordham, Cortlandt, and many other places. He met with some opposition, but also with much success. Returning home he awaited the opening of the spring, and the reports of the churches on the Classis. While these things

* *Amst. Cor.*, *Doc.* 782.

were pending, and just after Frelinghuysen had returned from his hasty winter tour, Mr. Livingston published the following soliloquy in the *New-York Mercury* upon the situation of affairs:

"The Watch-Tower, No. XI. (*Issued Feb.* 3, 1755.)

"As I sat the other evening smoking my pipe and ruminating in the elbow-chair on what would probably be the situation of this province about twenty years hence, should a certain faction succeed in their meditated encroachments on our liberties, I fell into a kind of methodical dream, which disposed all my contemplations into the following vision: Methought I saw one of the printer's boys entering my room and delivering me a newspaper, the reading of which made so strong an impression upon my mind that I question whether I have forgot a single article of its contents, and, as nearly as I can recollect, it was thus:

'*The New-York Journal, No.* 15. *Published by authority. 6th February,* 1775.

"Extract of a letter from a clergyman in the county of Albany to His Grace, the Bishop of New-York: 'I make no doubt but by the blessing of God and your lordship's vigorous measures, we shall reduce this obstinate colony to the obedience of the Church. They are a stubborn, contumacious generation, and naturally adverse to prelacy; hence the business of the tithes goes much against the grain! . . . .'

"Extract from the votes and proceedings of the General Assembly in their last session: 'The speaker left the chair and attended his Excellency with the House; and being returned, he resumed the chair, and reported to the House that his Excellency, in the presence of the Council and the members of the House, had been pleased to give his assent to four acts passed this session, the titles whereof are as follows:

"'1. An act for the better ascertaining and the more easy recovery of tithes.

"'2. An act against reading Calvinistical and other heretical books.

"'3. An act to disable all dissenters from sitting in the General Assembly. . . . .'

"Yesterday the Dutch performed divine service for the last time in the Dutch church—the whole congregation consisting of about 150 adults. It is said that Domine Van Haaren, the minister, particularly bewailed the ruin of that once flourishing congregation, and reminded them of their folly in having so long been deluded by their enemies, after such repeated warnings of their artful designs, of which, and of some other unwarantable liberties, it is said the government will take suitable notice.

"On Wednesday last the Rev. Mr. *Lambertus* Van Schenkle,* Dutch Professor of Divinity in the College of New-York, was deposed from his office

* Ritzema would no doubt have been the professor in Kings College, but the writer here uses the first name of his colleague, Rev. Lambertus De Ronde.

for saying, in one of his lectures, that Christ is the Supreme Head of the Christian Church; and in order to prevent the like heresy for the future, the governors of the said college have passed a resolve that none but an Episcopalian be for the future promoted to the said professorship. . . . ."

Frelinghuysen attempted to correspond with the consistory of New-York during the spring, but he was not thoroughly acquainted with the position, and they were unwilling to talk freely upon church affairs until they heard of the reception which their letter of October 18 had met with in the Classis of Amsterdam.

4. *The Success and Failure of the said Professorship in Kings College.*

(April 1–10, 1755.)—But as the time drew near when the committee should have been convoked to hear the reports of the churches in the matter of the Classis, Ritzema and his friends must have painfully felt the awkardness of their situation. While he had abandoned the Coetus, his Episcopal friends had not stood by him. The subject had been thoroughly ventilated during the winter, and the friends of the college, while they saw they had acted unhandsomely, were likewise somewhat alarmed. If Frelinghuysen's academy succeeded they would have a poor support for their college, as the Dutch population was yet largely in the majority. Shall not they and the Dutch friends in New-York again strike hands, which would both relieve the charter of its partisan character and relieve certain Dutch ministers from their predicament? It would be mutually advantageous. Yet, owing to the strong popular feeling against the college, would it be wise to carry the subject before the public? Mr. Ritzema, as one of the qualified governors of the college, had peculiar opportunities to try again to secure the professorship in the college.

Accordingly, we read: "At the first meeting of the Board of Governors, May 7, 1755, after their acceptance of the charter, and the speech of the Lieutenant-Governor, and the reply of Mr. Chambers, Rev. Mr. Ritzema, senior minister of the Dutch church, among other things addressed by him to the Lieutenant-Governor, remarked that he was sorry to have observed the differences and animosities in the province touching several restrictions in the charter. He expressed his hope that some means might be fallen upon to heal them, and his belief that it would conduce greatly to that end if his honor would be pleased to grant, either by addition to the charter, or in such other manner as should be thought most proper, that there should be established in the college a Professor of Divinity, for the education of such of the youth of their church as might be intended for the ministry, with a suitable allowance of salary, and to be chosen by the consistory of that church for the time being. The Lieutenant-Governor, in reply, expressed his approval of Mr. Ritzema's suggestion, and his willingness to grant any application in accordance with it that the governors might address to him. The governors at once *unanimously* adopted Mr. Ritzema's proposal, and appointed a committee to prepare their petition accordingly; which being reported at

their next meeting and approved, the same committee was directed to present it, and at the meeting after, on the 3d of June, Mr. Banyar, Deputy Secretary of the province, delivered to the governors his Majesty's additional charter, making provision for the establishment of a Professor in Divinity, according to the doctrine, discipline and worship established by the National Synod of Dort." The success of this second attempt, with the preceding circumstances in general, were the immediate cause of the disruption of the Dutch Church.

### 5. *The Action of the Coetus. Their Assumption of Independence.*

The committee not having met in the early part of April, and Ritzema having finally succeeded in his plans in the early part of May, (1755,) the Rev. Theodore Frelinghuysen assumed the responsibility of calling an extra meeting of the Coetus for May 30. Its design was to take official action in the matter of an American Classis, and also to consider the subject of an academy distinctively for the Dutch Church. Ritzema, of course, was not present, although the meeting was held in New-York. Three years later he sought to vindicate the conduct of himself and friends by saying that they "were driven off by the imperious conduct of Rev. Theodore Frelinghuysen, (Coetus, p. ci.,) who took it upon himself, without the order of any one, to put the congregations under a Classis and to erect an academy, the professors of which he had already named, and the support of which he intended to draw from Holland." Ritzema, as the last President of Coetus, held the book of minutes, which the Coetus party never recovered. Thenceforth the anti-Coetus men, as if they were the representatives of the Church, although a minority, recorded their own letters; and subsequently, (1764,) when they found it expedient to organize themselves formally, they recorded their proceedings in the same volume. But it was several years before they could obtain any official recognition from Holland. We have, therefore, the subsequent proceedings of the Coetus (or American Classis, which it now became) only in fragments. If they were recorded in a volume, it is not impossible that it may yet come to light. Part of their proceedings at this extra meeting was the commissioning of Mr. Frelinghuysen to go to Holland to collect funds for the proposed academy. This document was written in the Latin language, and signed by the ministerial members present. A copy was made in the Dutch language, somewhat more expanded, and this contains the names of the elders:

"Our Salutation in the Lord to All who may Read this Letter.*

"(May, 1755.)—Inasmuch as it is expedient, for the glory of God, and conducive to the salvation of men, to establish in these recently inhabited ends of the earth seminaries of true philosophy as well as of sound doctrine, that men may be imbued with the principles of human wisdom, virtue and unostentatious piety: Therefore, we, pastors and elders of the Reformed Church

* *Amst. Cor., Doc.* 794. See the original Latin in *Manual of* 1869, page 353.

of both provinces, viz., of New-York and New-Jersey, in North-America, being assembled in a Coetus, and having established an alliance among ourselves, do resolve in these present critical times to strive with all our energy, and in the fear of God, to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office in the Church of God. Indeed, because our country is yet new, and not possessed of so great wealth as is required for the work prescribed, *therefore*, we earnestly beseech all the well disposed, and implore them to be willing to help us with the power of money, by giving something for the promotion of this great and peculiarly necessary work which we have undertaken; and we hereby delegate and do appoint, by our authority and this present instrument, the Rev. Domine Theodore Frelinghuysen, the very faithful pastor of the Reformed Church at Albany, to present our most humble petition wherever the providence of God may open up a way, and to explain more fully the weighty reasons of this our proposition; to receive donations, and in all circumstances to act as may seem good to him and necessary for the furtherance of the matter above mentioned. He will also give, in behalf of the brethren united in this alliance, an exact account of all things. We therefore pray that the all-sufficient God will give him a pleasant voyage across the ocean and a prosperous return, and will open the hearts and the hands of the well disposed, and bountifully reward them for their gifts contributed to us, both in this world and in the world to come.

"Done in our Coetus Convention, held in New-York on the thirtieth day of May, 1755. In the name and by the authority of the whole Coetus.

REINHART ERICKZON, *p. t., President.*
JOHANNES LEYDT, *p. t., Scribe.*
BENJAMIN MEYNEMA.
ULPIANDIS VAN SINDERIN.
JOHANNES HENRICUS GOETSCHIUS.
J. C. FRYENMOET.
SAMUEL VERBRYCK.
DAVID MARINUS.
BARENT VROOMAN.
JOHANNES SCHUNEMAN.
THOMAS ROMEYN."

The Coetus had great hopes of success in this matter, on account of the peculiar success of Mr. Schlatter in 1751, when he visited Europe in behalf of the German churches. But the circumstances were not altogether similar. Mr. Frelinghuysen did not start in his mission until four and a half years later, (Oct., 1759.)

At this same meeting, without waiting further, all the powers of a Classis were assumed, according to the Constitution of the Church, (May 30, 1755.)* Correspondence had been had with Holland during the previous winter, but with not very satisfactory results. It seemed necessary to take this independent course in order to forestall the plans of the professorship in Kings College, which had been consummated without authority from Holland,

* See *Smith's N. Y.* 334.

and, after its first failure, without authority from the church of New-York. The Coetus at once proceeded to license Henry Frelinghuysen, whose case had been pending for some time; and from year to year they licensed others without consulting the wishes of the European Classis. They also at this first meeting censured the opponents of Domine Goetschius at Hackensack, as well as his colleague, Curtenius, and Domine Haeghoort, who defended him. These parties, in turn, commenced a civil suit against them as disturbers of the peace. When afterward directed to remove these censures by the Classis of Amsterdam, they refused to obey. Subsequently, when Schuyler succeeded Curtenius at Hackensack, they censured him for doing this without their permission.

When Domine Ritzema's amendment to the charter of the college became known to the public, there was much dissatisfaction with it, even in his own church. His consistory entered a complaint, August 11, 1755, against his course of conduct in this respect, and ordered it to be entered on their records. As this is an important document for the understanding of this whole matter, and it is difficult fairly to condense it, we give it entire. This is also necessary in vindication of the church of New-York. It will be observed that it somewhat modifies the preceding history, as gathered from other documents.

### 6. *Complaint of the Church of New-York against Ritzema.*

At a meeting of the consistory of New-York, one of the members presented a writing, with a request that it should be read to the meeting; which having been done, it was by a majority vote ordered to be recorded in the church book, and for this purpose given to the president. It runs thus :*

"A testimony and declaration in writing of the elders, deacons and church-masters of the Low Dutch Reformed Protestant Congregation in the City of New-York.

"After that the consistory, in the year 1754, had presented a request to the Hon. House of Assembly, in their own name and that of the other Low Dutch Congregations in the Province of New-York, asking certain rights or privileges in the Provincial Academy or College which they were about to establish among us, and had obtained a favorable reply thereto; it was thought proper to leave the matter to their Honors' prudence and wisdom, not doubting that they, with the consent of the Lieutenant-Governor and the High Council, would lay the foundation and the principles of the said Academy in such a way that the Low Dutch Reformed congregations here, as well as others, would acquiesce therein with joy and satisfaction, and be animated to do their utmost for its upbuilding and advancement, with unity and brotherly love, binding hearts and hands together with all who sought to further the welfare and success of the same.

"And seeing that since that time some persons have obtained a charter for a college for the English Church, whose fundamental articles are opposed to

* *Doc.* 804.

the object of the Provincial Academy, and which is so strictly limited that almost no privileges or liberties are left to induce other denominations to unite with them, but only a small number of trustees or governors of the college who are not of that Church, who can easily be overborne in voting by those of the English Church, which has given much offense and dissatisfaction here, especially to those who have at heart their rights and privileges.

"This being so, notwithstanding Domine John Ritzema, as the oldest minister of our congregation at New-York, allowed himself to qualify as one of the governors of the said college, and took an oath to seek the prosperity of the same, all without the knowledge, advice, or consent of the consistory, nay, against their will and purpose, and used all diligence to establish said college, together with a pressure to obtain an addition to the charter, providing a Dutch Professor for the Low Dutch people; which addition, when obtained, is of no essential advantage, being so limited that the said governors, or the majority of fifteen of them, may, according to their pleasure, under pretense of misconduct, suspend the Dutch Professor, or even displace him from his office, without any liberty of appeal: and, under the appearance of liberties allowed to the Low Dutch Church, they seek to move the members of the Hon. House of Assembly, by a request or petition, to bestow the public money on the said English Church College, which request, or petition, was signed by Domine Ritzema, as one of the governors, and thereby he instigated the Assembly to confirm and ratify the said charter.

"And seeing that we, the present ruling consistory, being by God's providence chosen over this congregation to watch for its welfare, and as far as possible hinder any discord or perversity, we can not with a good conscience omit to have noted in the church book the following testimonies, in order that every one of our congregation and those who come after us, may know our solemn convictions of the imprudent conduct of Domine John Ritzema, and also because our silence in so weighty a matter might be taken for a consent and approval. Therefore we testify—

"1. That Domine John Ritzema, in allowing himself to be qualified as governor or overseer of said English Charter College, did this without our knowledge, and therefore without the advice, counsel, or consent of the consistory.

"2. That the addition to said charter, which was obtained by means of his reverence, and is said to contain full privileges for our congregation, was prepared incontestably without our knowledge, advice, or counsel, and in no respect answers to our conception of what would be advantageous for the upbuilding of our church, and is dearly bought since it is so fettered by the jurisdiction of other parties that the liberties and rights therein given to the Low Dutch are nothing but a fair show.

"3. That the aforesaid conduct of his reverence with the gentlemen of the English Church, in a matter of so great importance to our congregation, without the knowledge or counsel of the consistory, is contrary to our expectation, against the close bonds which ought to exist between consistory and minister, against the indispensable respect which he ought to show to

the consistory, against brotherly love, and against the unity and peace of our congregation.

"4. That the strife and discord which have arisen upon his course, his reverence alone is the cause and author of.

"Set down, according to the resolution of the consistory, this eleventh of August, 1755. In the name of all. (Signed,)

"LAMBERTUS DE RONDE, *Pres.*"

### REPLY OF RITZEMA TO THE COMPLAINT.

Domine Ritzema presented an answer to the foregoing writing of the elders, deacons and churchmasters, which, after deliberation, it was thought proper to record, and it was given to the president for that purpose. It is as follows:*

"Although it is enough for me to find myself able to refute the greatest part of this paper, yet, since the convictions of conscience concerning truth and falsehood are so different, I must, against my inclinations, mingle in wearisome contentions. I leave the judgment of this paper to the consideration of those before whom it comes for consideration, and content myself with peacefully saying—

"1. That I had full power and authority for all that I did.

"2. That I, in this matter, never attacked the consistory, (or any one else,) either in their person or their offices, much less the privileges of my church. If the gentlemen consider it their duty to watch over the welfare of the congregation, not less do I consider it mine, as I think I have shown in the acquiring of such a privilege, which will be sufficient till a late posterity, not only for the preservation but for the extension of our Low Dutch Reformed doctrine and discipline.

"3. As to the privilege itself, I did not mention it to any of your members, because it had not reached the consummation to which I thought to bring it—much less could I obtrude it upon them. If it was not acceptable, it could better be left where it was, till men saw in it the advantage I did, since no one was prejudiced by my attempt.

"4. If the gentlemen (to pass by other matters now) have the right, according to their conscience, to say what is stated in article 4, I hope they will not take it ill that I, according to my conscience, apply it to those from whom it came.

"I hope then, Rev. sirs, that this paper also will be preserved for posterity, that they may know wherein I have sinned, wherefore I have deserved to be so miserably beaten and branded, as if I had betrayed the Church, and made sale of her privileges; which, however, I never cease to maintain; and I entreat my God that he would make me faithful to fulfill the ministry which I have undertaken in the Lord, from whom my reward shall come, even as I am confident that he will never leave nor forsake his own.

'(Signed,)

Presented Aug. 12, 1755. "J. RITZEMA."

* *Doc.* 805.

## CHAPTER V.

### THE DIVIDED CHURCH.

### The Conferentie (or Ministerial Conference) *versus* the Coetus, or the American Classis—1755–1764.

1. At the time of the regular fall session of the Coetus its opponents found themselves in a sad minority, and outside of the only general ecclesiastical body. They had their professorship, indeed, in an Episcopal college, but it was disowned by the congregation in whose name it stood. The ministerial friends of the measure accordingly came together to confer upon their situation, (Sept. 30, 1755.)* They manifested no intention of organizing an opposition body, neither did any elders meet with them for nine years. During this time, also, they kept no minutes of their conferences, but sent joint letters, not every year, to the Classis of Amsterdam, signed by each individual. These letters were filled with grievances against the Coetus.† There were likewise a few ministers who, while they may have had their preferences, did not consort openly with either party.

At the first conference there were present Haeghoort, Curtenius, Ritzema, De Ronde and Vanderlinde. Schuyler united himself to this company the following year. It would be interesting to portray briefly the marked characteristics of each of these men, but space for the present forbids.

The popularity of the measures for a Classis excited just alarm in these men. Their opposition, therefore, became most determined. They are generally regarded as representing learning, and the Coetus as representing practical zeal and industry. The results of the contest were most unhappy, as the division extended itself among the people.

It was the great desire of this minority at first to obtain official recognition. They were obliged to lament for several years that their letters were not answered to them personally, but to the Coetus, as the only organized representative body of the Church. The two great objections of the Conferentie now took the form of hostility to Frelinghuysen's proposed academy and to the American Classis, at least in its present form. They feared for the present a regularly organized Classis, as they were profoundly sure they were in a minority.

During the early period of the struggle, (Feb. 18, 1756,)‡ Frelinghuysen again sought to enter into correspondence with the consistory of New-York,

* *Amst. Cor., Doc.* 808.

† Their letters are very bitter against the Coetus, charging its members with many ecclesiastical irregularities. Their real offense, however, was, that they were determined to have an independent American Church, and American institutions of learning. The animosity became very bitter; churches were often divided, and neighboring ministers at variance.

‡ *Amst. Cor., Let.* 819.

that they might fall upon some common measures, but his effort was ineffectual. Even Mancius and Van Hovenbergh, opponents of the Coetus, urged the same consistory to unite with themselves in forming a Classis; but it was deemed inexpedient, (July 4, 1757.)*

Three years after the disruption (1758) the original ministers of the Conferentie invited those who had never belonged to the Coetus to join them.† They thus swelled their number to eight, with friendly letters from two others, but they still remained a minority. They now say they "have deemed it among their highest duties to appoint a Conferentie of ministers to deliberate upon the welfare of the congregations, . . . . because we see that our foundations are undermined, and harmony is more and more impaired, which must end in the downfall of our churches." They charged the Coetus with many irregularities, which were, however, such only from their standpoint; for had not the Coetus a right, in order to forestall the peculiar plan of a professorship in an Episcopal college, and to meet the absolute necessities of perishing men, especially when the parent Church was unable to supply the demand for teachers, and unwilling, apparently, to concede the necessary power to organize independently? And even the Conferentie party are obliged to acknowledge that "the unanimous cry of all our congregations (1758) is for liberty to admit suitable persons to the preparatory and final examinations here for the ministry, because of our great distance from Holland, and the consequent great expense and danger of the sea voyage in time of war; and also, because of the sad consequences which they and we have experienced from the unlawful examination and ordination of unfit persons by the so-called Coetus, which, if not hindered by your Reverend Body, we must expect to issue in the total downfall and ruin of our Church in both doctrine and discipline; because almost all the congregations, being unable to help themselves in any lawful way, will be compelled to avail themselves of this." And again they say, "Seeing that we can not exercise the right of examination and ordination without being a Classis, which we will not be without your approbation, and a lawful appointment of one of the Synods of the fatherland, through your mediation—and yet the erection of a Classis seems, for the aforesaid reasons, to be necessary for the restoration of our languishing Church—we propose the matter for your consideration, and await your will and fatherly advice thereon, whether we, who heartily maintain our subordination to your Reverend Body, may not, through you, once for all, obtain full power to examine and ordain, *in the name of the Classis of Amsterdam*, such fit persons as may present themselves, although we should still be no Classis, but remain *in qualitate qua*, as subordinate to you. In this way the general desire of the congregations would be met; the unlawful examinations by the brethren, who, although without, or rather against your approval, already act as a Classis, would be ended; and the true welfare of our New-Netherlands Zion be advanced."

"In case of the institution of such an Assembly," one of the rules should

*Let. 844. † Let. 854.

be, "that no important matter be decided by a mere majority; in order that there may be no domineering over brethren, and the Assembly be not abused by ambitious members, who will have every thing their own way, as we experienced to our sorrow in the old Coetus, where, in the most righteous matters, we were overruled by a majority, and that oftentimes made up of inexperienced young men." But the Classis of Amsterdam* did not accede to this proposal, (May, 1759,) but earnestly exhorted them to a union on the old footing.

2. Mr. Frelinghuysen at length sailed for Holland, and reached Amsterdam safely, October 10, 1759. He wrote a letter to the consistory of New-York in December,† and probably, at the same time, to members of the Coetus. In the meantime, a conference was brought about between the two parties. The meeting was held in New-York City, May 6, 1760.

The Conferentie sent the following propositions to the Coetus,‡ stating that the Classis had not complied with their proposition, but in view of their earnest exhortation to union, they would agree to unite with the Coetus on the old footing, except that in weighty matters a majority should not rule, but the subject should be referred to the Classis. They also declared that as the Classis had expressly forbidden the examination and ordination of students in America, and the Synod of North-Holland had confirmed the same, that they could not approve the proceedings of the brethren in these matters, nor recognize those thus examined and ordained, unless they they had received authority for these acts from the fatherland.

The Coetus had, indeed, received such authority for the three earlier students whom they had ordained, viz., J. Leydt, Vanderlinde, and Verbryck; but the six later ones, who had been inducted into the ministry by the Coetus and the American Classis without express instructions and permission from Holland, viz., Marinus, J. M. Goetschius, H. Frelinghuysen, Barcolo, Hardenbergh, and Van Nist, would, by these terms, find themselves in pastoral charges, indeed, but without a valid ordination. The Coetus, therefore, taking time to consider the whole subject, courteously replied that they were rejoiced to see the inclination of the brethren to unite on the old footing, according to the earnest exhortation of the Classis of Amsterdam, and that the Coetus were equally anxious for such union. But as to their suggestion that matters should not be decided by a majority in their assemblies, such a proposition seemed to be in direct conflict with the expressed desire for union; for the 31st article of the Church Order of the National Synod of Dort says: "If any person conceive himself aggrieved by the decision of a lesser Assembly, he shall have the liberty and right of appealing to a higher; and that which is determined by a majority of voices in such assembly shall be held decisive and binding unless it can be demonstrated to be contrary to the Word of God and these articles."

In reference to the examination and ordination of students in America, the Coetus expressed their regret that the other party disapproved these acts,

* *Amst. Cor., Let.* 864. † *Let.* 871. ‡ *Docs.* 879-887.

but declared that they knew of no *express prohibition* of the Classis or Synod in reference to these matters. Nevertheless they were prepared to show at the proper time and place that such acts were agreeable to God's Word, and to the order of the Reformed Church, as appears from the 31st article of our Confession of Faith, the 4th article of the General Church Order, and the fundamental articles and rules of the Coetus, which must always explain what the old footing is. The 31st article of the Confession of Faith contains the following paragraph: "As for the ministers of God's Word, they have equally the same power and authority, wheresoever they are, as they are all ministers of Christ, the only Universal Bishop, and the only Head of the Church."

These propositions were discussed by the brethren of the two parties, but without a satisfactory result. The Conferentie now declared that by the weighty matters which they were unwilling should be decided by a majority, they meant only ecclesiastical censures and dispositions. They also utterly refused to acknowledge the validity of the more recent ordinations of the Coetus. The latter party declared that while they were willing to adhere to the Classis of Amsterdam, yet "ordination was a power given by God, and was inherent in the eldership. They received it not from Classis or Synod, but from God, who gave it to them with their office." They sustained their views by quoting the work of Voetius on Ecclesiastical Polity, and they were also fortified by private letters from members of the Classis.

It appears from the above facts that the Conferentie were in most respects technically right, but practically and morally wrong; while the Coetus, in their zeal and anxiety to supply the churches with ministers, and conscious of their integrity, were determined, since they could not secure their just rights regularly, and satisfy their consciences before God in reference to their duties to the souls of men, to break through all opposing ecclesiastical barriers. For it is a self-evident truth, that if ecclesiasticism interferes with our duties to God and man, and no adequate remedy is found, Christians are justified in obeying God rather than man. Mere human traditions and rules, when they have unduly accumulated, and stand in the way of the exercise of love, must be swept away by violence, if they can not be changed peaceably. This is the final right of revolution, under a due sense of responsibility to God. Thus, after seven years of separation, failed the first effort of the two parties to come together.

At this time, as we have seen, Rev. Theodore Frelinghuysen was in Holland, and had been there for six months. The letter which he mailed to the consistory of New-York in December, 1759, was not received until two months after the above conference, (July 14, 1760.) He desired to receive a reply in Amsterdam before August 1, 1760, but owing to its late arrival the consistory were unable to comply with this request. It has generally been supposed that Mr. Frelinghuysen never returned to this country. He had made his will on shipboard, while lying in the Narrows, just before his departure for Holland, and left it with the lawyer who drew it, who also received letters from him while abroad. He finally returned to this country

as far as Sandy-Hook, and was there accidentally drowned before reaching land. His will and the above facts have recently been brought to light.

3. The Conferentie seems to have come, at length, into more favor with the Classis, as their numbers had been increased; and the Classis now wrote to them officially, as well as to the Coetus, (Jan. 13, 1761.) This may have been done to conciliate them. But the subject of debate between the two parties was now, inasmuch as they had failed to unite at their recent conference, committed to the press and presented to the public. Domine Leydt, of New-Brunswick, published a pamphlet entitled, "True Liberty, the Way to Peace; or, Information how the Negotiations seeking for Peace and Union took place, and what has hindered the Happy Consummation; together with a Defense of the Examinations and Ordinations performed by the Coetus, and the Principles exhibited whereupon these have been done." He put as mottoes upon the title-page, "The Truth shall make you Free," and "Stand fast in the Liberty wherewith Christ hath made you Free." This pamphlet was printed in Philadelphia (1761.)* In October, 1761, Leydt had also five hundred copies of the Classical letter which had been sent to the Coetus, under date of Jan. 13, 1761, printed and circulated for the information of the congregations.† Thus was the matter, in a measure, taken out of the exclusive hands of the few, and referred to the general intelligence and good sense of the whole community. Such a procedure was very novel at that day. This really arraigned the Conferentie at the bar of PUBLIC OPINION.

This was not very agreeable to the latter party. They refer to the fact that the Classis had claimed to be the sole judge of the controversy, (Dec. 1756,) and they now ask of the Classis, in apparent dismay, "Who shall be the judge?"‡ They likewise declare to the Classis that if they do not now decide this matter in a categorical manner, they will lay the whole subject from the beginning before the Synod of North-Holland; for, say they, it would be impossible for them, without making themselves the scorn of Christendom, to acquiesce in a decision hostile to them.

Domine Ritzema as soon as possible published an answer to Ledyt's book, in the latter part of 1761.§ In the meantime, the Coetus party, with untiring zeal, under the lead of Verbryck, of Tappan, made application to the Governor of New-Jersey (1761) for a charter for the erection of an academy in that province. Failing the first time, they tried a second and third time from successive Governors. They could not expect to succeed in New-York on account of the recent charter for Kings College, and hence their application in New-Jersey.

About the same time (1761) Domine Hardenbergh, who had studied under John Frelinghuysen, and afterward married his widow, visited Holland,

* This pamphlet was translated into English in 1877 by Rev. M. G. Hansen, making 112 pages of MS. It is very important for the history of the times. It is numbered 893 in the *Amst. Cor.*

† *Letter* 895.

‡ *Letter* 905.

§ *Doc.* 906. Translated by Hansen. 50 pp. MS.

where he remained for two years. He had been licensed by the American Classis, (1758,) and was one of those ministers who would have been disqualified if the acts of the Coetus had been nullified. The efficient Theodore Frelinghuysen had hardly left Holland before another representative of the party of progress was on hand. Hardenbergh had gone to Holland for the purpose of bringing over his widowed mother-in-law, and he was the first American ordained minister who visited the fatherland. His personal intercourse and explanations while there, although they do not seem to have had an immediate influence, yet no doubt ultimately tended to the happy consummation—the independence of the Church.

The pamphlets of Leydt and Ritzema were sent to Holland, (Feb. 1762,) and acknowledged. Leydt published a rejoinder to Ritzema, (Dec, 1762,)* and the latter again replied.† These pamphlets, exhibiting the radical spirit of the Coetus party, were, no doubt, greatly instrumental in leading both the Classis and the Synod to give decisions in favor of the Conferentie. The result was another conference between the two parties, (June 19, 1764,)‡ but the official copy of the action of the Synod failed to arrive in time. The Conferentie ministers brought their elders with them to this conference. Hardenbergh, recently returned from Holland, and well acquainted with the opinions of all parties there, was present. The Conferentie now requested the Coetus to unite with them on the basis of the decisions of the Classis and Synod.

Domine Leydt, however, vindicated the position of the Coetus by Scripture, asserting that the Word of God gives the right of ordination to ministers, as such, equally as to a Classis. He also sought for arguments in behalf of their independence from their peculiar relations to the English Government. Just a century had passed since the surrender of the Dutch to the English; being subjects of Great Britain, it was not allowed them to acknowledge a foreign power; their present political relations gave them ecclesiastical freedom.

Domine Meyer stood strongly on the same ground. He insisted that inasmuch as the civil government of Holland could only enforce the ecclesiastical decrees of the State Church in Holland and its dependent colonies, and which they could not pretend to do in America, being under English jurisdiction, therefore the Dutch Church in America had a right to its independence. In the islands of the East and West-Indies, which yet belonged to Holland, the State Church might have an absolute right. But he asserted that the Church of Holland could not even pretend to enforce their authority here, even through the present temporal rulers, by virtue of the articles of surrender.§

* *Doc.* 912. 120 pp. MS.

† *Doc.* 924. 54 pp. MS. Both translated by Hansen. In Feb. 1763, Ritzema published Extracts from the Proceedings of North-Holland, held July 26-Aug. 4, 1763, favorable to his side. He prefixed a letter to the churches. No. 1001, translated by Hansen. 21 pages of MS.

‡ *Doc.* 976.

§ The provincial government, also, for some time had been growing uneasy in view of the increasing number and influence of the non-conforming churches. They made it a matter

A couple of months later, being requested by his consistory to give his opinion upon the propriety of yielding or refusing subordination to the Classis of Amsterdam, he expressed his views in writing, thus:

"For the satisfaction of my conscience in regard to the oath by which I abjured all foreign power and authority, etc., over things ecclesiastical or spiritual in this realm, my purpose was to consent no further personally to subordination to the Classis of Amsterdam, until I received the explanation of the Conferentie, wherein this subordination is stated to be such as may consist with the oath which is already taken by some, and may be taken by more. But still, to bring no bonds on my conscience concerning that oath, and out of fear of acting faithlessly, I find some difficulty in conceding to the Classis the right and power over our spiritual things so long adjudged them, by which the right of ordination is denied to our ministers and congregations, and the sole decision of questions concerning ecclesiastical persons and assemblies here is given to the Classis. For the rest I have no objection to a Christian and brotherly correspondence; on the contrary, I desire in this way to be united to the Classis."

Domine Hardenbergh spread abroad the information that although the Classis and Synod had thus written and decreed, yet many ministers and professors in Holland were of a contrary opinion; but especially Professors Burman and Bonnet, who had approved the erection of an academy here, and would send to it a suitable person as Professor of Divinity.

The Conferentie would not argue these points, but simply fell back upon the decisions of the Classis and the Synod. The Coetus party finally declared that there were certain difficulties in those decisions which must first be removed. Their opponents could not explain these things, and both parties agreed to refer the whole subject back to the Classis and Synod, asking for further definite statements on these matters. But the Conferentie exhorted the Classis not to change their decisions, lest confusion should be worse confounded.

After the withdrawal of the Coetus brethren from this mutual conference, the Conferentie formally organized themselves into an ecclesiastical body, and styled themselves "*An Assembly subordinate to the Reverend Classis.*" * At a subsequent meeting (October 8, 1765) they adopted the original articles and by-laws of the Coetus, and subscribed their names anew. Such was the first result of the official recognition of them and their cause by the Synod and the Classis. In concluding their organization they quietly remark: "As they have now altered the name of Coetus into that of an Assembly of Ministers and Elders under the Rev. Classis of Amsterdam, they have thought good to subscribe the foregoing points anew." They felt that they could no longer afford to remain a mere unorganized conference of ministers

of official communication to the home government. Ministers were required to take the oath of fidelity to the King of Great Britain, abjuring all allegiance, civil or ecclesiastical, to any other power. And although this had been the case for a long time, the American party now took advantage of it to help their cause. They declared that the required oath to Great Britain was inconsistent with their allegiance to the Classis of Amsterdam. Legal opinions were obtained from Wm. Livingston, (*Doc.* 994,) and Wm. Smith, (*Doc.* 986.)

* *Doc.* 1009.

without a representation of elders. Had the Classis given them authority to formally organize another body, and make the division more real?

4. But in the meantime other circumstances were occurring which helped on the cause of ecclesiastical independence. An important discussion arose, especially in the church of New-York, about the introduction of English preaching. This congregation was really waning, owing to the inability of the younger people to sit profitably under Dutch preaching. The first formal petition for a stated preacher in English was presented on May 3, 1762, and notwithstanding a vigorous opposition, in which all efforts to pacify the opponents of this novel measure failed, the consistory resolved (July 12) to call an English preacher. There had been several ministers among the Dutch clergy previously who could preach acceptably in English, as Drisius, Samuel Megapolensis, Tesschenmacker, Morgan, and others. Several of them also preached in French, and not a few in German. But the lack of regular English preaching, as well as official patronage, had already driven many into the Episcopal Church, and Wm. Livingston asserts, in a letter to Aaron Burr, (1754,) that the Presbyterians consisted chiefly of the descendants of Dutch parents who could no longer sit profitably under Dutch preaching.* But nothwithstanding these facts, many of the older people could not bear the thought of a change of language. They supposed it would result in the entire absorption of the Church, with loss of distinctive feature. Nevertheless, De Ronde had already (1763) prepared an abstract of Christian doctrine, founded on the Heidelberg Catechism, with certain forms, in the English language, designed especially for youth. Indeed, De Ronde himself had offered to preach in English if his consistory judged him qualified. While seeking for a preacher in English the New-York consistory also made arrangements (July 5, 1763) for a *new* English version of the Psalter. A formal call was also made upon the Rev. Archibald Laidlie, of Flushing, Holland, (July 16, 1763,) to become the first regular English preacher in the Dutch Church.† He had been officiating in English for a Scotch congregation in Flushing for fourteen years. He accepted the call and arrived safely the following spring. His consistory requested him soon after (May, 1764) to revise the proof texts of the English versions of the Heidelberg Catechism already in existence, and subsequently requested him to prepare a new version from the old ones. They also ordered a font of musical type from Holland, which safely arrived in due time, and from which an English Psalter, with musical notes, was printed. An English translation of the Hellenbrock Catechism, made by a Peter Lowe, was also presented, and soon after

* The call of Domine Laidlie to preach in English was considered as another dreadful innovation, although the younger generation in New-York and vicinity could not understand Dutch preaching. Yet Dr. Livingston subsequently declared that this step should have been taken a century before. As early as January 9, 1726, a statement was made from the pulpit of the R.D.C. in N.Y.C., that while it was necessary for the Dutch children to learn English for business purposes, they must preserve their Dutch for religion and worship; parents were charged with neglecting to teach their children Dutch.—*Mints. Ch. N. Y., Eng. Tr.*, A. 237.

† See *Doc. Hist.* iii. 309, 311. The invitation to Laidlie, and his reply were printed in the *Christian Intelligencer*, February 19 and 26, 1857. See also *Ostrander's Life*, pp. 48–53. 69, for the difficulties at Kingston in respect to the change of language in 1808.

adopted. The progress of the Church in its new tongue is seen, in that in September, 1765, two thousand psalm-books and five hundred catechisms were ordered printed in English, and in December, 1766, eighteen hundred volumes, containing the psalter, the catechism, and the liturgy.

We pass over the famous lawsuit connected with the introduction of English preaching, as this is sufficiently given in *Gunn's Life of Livingston*.* Suffice it to say that De Ronde finally, by force of circumstances, became the leader of the so-called "Dutch party," and suffered not a little in the results.

### The Assembly Subordinate to the Classis of Amsterdam, (or the Conferentie as an Organized Body,) *versus* the American Classis, (or the Coetus,)—1764–71.

The last action of the Conferentie in coolly claiming to be the true and original Coetus, having indeed their book of minutes, and in organizing as an "Assembly," with delegates appointed by the churches, both clerical and lay, (June 20, 1764,) did not tend directly toward healing the breach. Dominies Laidlie and Meyer, who were present at the late conference between the parties, but who, on account of their recent arrival, had not been involved in the beginning of the strife, refused to take part in the organization of the new Assembly. This was far from pleasing to the leaders of that party. The Assembly claimed Blauw, of Fishkill, and the devoted Westerlo, of Albany, although the latter never met with them. The consistory at Albany professed to be neutral. Kerr, the new German minister of New York City, joined the Assembly, which, at its formal organization, consisted of nine ministers and twelve elders.

The condition of the Church was now sadder than ever. There were two organized bodies within its bounds, one claiming substantial independence, and the other claiming to be the original of the former body, and subordinate to the European Classis. Congregations were not unfrequently divided, one part belonging to the American Classis and the other to the new Assembly, each having a consistory of its own. These circumstances necessarily gave rise to many collisions, the details of which we gladly omit.†

The Assembly, soon after its formation, wrote to the consistory of Kingston that every minister was under obligations to be subordinate to the Classis of Amsterdam, and if any one denied this, he ought, *de facto*, to be deposed. Yet on account of the peculiar talents of Meyer they advised a little longer patience, but that if he still held out, to call in a neighboring consistory, and proceed in his case.

Ritzema also subsequently wrote (Aug. 8, 1764) to Elder Wynkoop, of

* Ed. 1829, pp. 131–150. Ed. 1856, p. 362. Ritzema's reply to the Dutch remonstrance is printed in *Doc. Hist.* iii. 319. See *Dunshee*, 68.

† Prudent members of both parties were sadly grieved at this state of things. The very existence of the Church was threatened. The evil seemed to be without remedy, as both parties were tenacious. Many who hated discord joined other denominations.

Kingston, upon the same matter, calling the recent action of Meyer and others insubordination. He asserted that their submission to the Classis of Amsterdam did not in any way interfere with their civil relations to Great Britain; that the Dutch Church "is not a mere tolerated Church, as are the English dissenters, but an established Church, according to the articles of surrender; and that if they became free from their ecclesiastical relations to Holland, they would be considered only dissenters, and lose their privileges as an established Church, and perhaps forfeit their charters, which were given to them as churches in connection with the Netherlands." He also said, in a letter to the Classis, that Meyer ought to be deposed, because he made conscience of the civil oath, but not of his signing the formulas. The oath says, "I do declare that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, dominion, or authority, *ecclesiastical or spiritual*, within this realm." This, though well understood to refer chiefly to Papal pretensions, gave room for scruple. The consistory of Kingston invited Domine Cock and another clergyman to visit them (Oct. 9, 1764) and consider their difficulties. But these were of the other party, and could hardly be impartial judges. Cock was arrested the next morning before leaving Kingston, and was compelled himself to take the disagreeable oath of allegiance to Great Britain, under a penalty of £500.*

Toward the close of the winter, (Feb. 28, 1765,) Ritzema published extracts from the Synod of North-Holland, held in 1763, condemning the Coetus, and favoring the Conferentie, to which he prefixed an explanatory preface. He dedicated it to the churches in New-York and New-Jersey.

At the second meeting of the Assembly (Oct. 8–10, 1765) ten ministers and twelve elders were present. Domine Ritzema had requested his consistory *to appoint* the three ministers, with three elders, to this Assembly, "in order to read the letters from the Classis of Amsterdam, and to attend to such matters as should arise." But the consistory declared that they belonged to neither party, and read over their letter of 1754 to the Classis, in which they acknowledged the authority of the Classis alone. Laidlie planted himself firmly on this ground. The consistory, however, while they refused to appoint delegates, gave Ritzema and De Ronde their freedom, if they wished to attend as individuals.

An ecclesiastical body organized under such auspices was necessarily feeble. They obtained permission, during their brief existence, to license and ordain a single student, Lydekker. The Classis of Amsterdam had sent them the copy of a letter dated June 3, 1765,† directed "To the preachers called the Coetus," in which they were urged to come back to their subordination to the Classis. The Assembly had this letter printed, and scattered six hundred copies in Dutch and four hundred in English among the churches. The church in New-York, though neutral, sympathized with the Coetus. Ritzema complains that their Assembly can do little for its friends, "on account of the opposition which prevails on all sides, to which the con-

* *Doc. Hist.* iii. 598.

† *Letter* 1003. Translated by Hansen. 23 pp. of MS.

sistory of New-York gives no little inducement." They therefore proposed, if circumstances did not soon change, to request the Ambassador of the States-General at London to represent to the king the condition of the Dutch Church in America, which had been established by the articles of surrender, that it was oppressed in its liberties and privileges by a band of ministers, who, through a spirit of independency, have torn away from the Netherlandish Church, and cast off their relations to that Church in the face of their own subscription at the beginning of their ministry." They felt assured that this request would be listened to by the king, because the Episcopalians had always regarded them as a national Church, and that charters had been given to churches of both these bodies and to no others.

The Assembly held no meeting in 1766, but individuals of that body became guilty of a gross ecclesiastical irregularity. The opponents of Meyer again invited certain ministers to come and consider their affairs. The suggestions of Ritzema about suspension or deposition were beginning to take form. Domines Rysdyck, Fryenmoet, and Cock, although contending against ecclesiastical independence, heard charges against Meyer, and suspended him from the ministry, and discharged his congregation from their obligations to him.* But the Classis of Amsterdam refused to indorse this action, and the parties who inflicted it were obliged to ignore it at the future union, while Meyer was ultimately elected to a professorship (1794.)

At the next meeting of the Assembly (May, 1767) only four ministers and three elders were present. The Classis of Amsterdam had approved their official acts! But in the meantime the Coetus brethren, after great perseverance, had succeeded, under the lead of Verbryck, in procuring a charter for an academy† (Nov. 10, 1766) for the Dutch alone, in New-Jersey. This circumstance was depressing to the Assembly. The location of the proposed academy was not designated. Some wished it to be at New-Brunswick, and some at Hackensack. There was nothing of Coetus or Conferentie in the charter, but it was to be conducted according to the Constitution of the Netherlandish Church. Its principal object was to prepare men for the ministry. It was a mistake, however, to make it a distinctively Dutch institution. But owing to the success in procuring this charter, a correspondence was opened between individuals of the two parties respecting a new effort to find some basis of union. Accordingly the Assembly adopted certain items as a basis, which were sent to the meeting of the American Classis, which was to meet a week later at Hackensack (May 6, 1767.) No doubt a union was truly desired by all. The Assembly say that they have "learned that there was among the brethren who call themselves the Coetus some movement towards a union with us—a matter which was a source of joy, yet awakened some anxiety as to the way and manner in which this desirable end was to be reached." They continue: "To make a proposal on this subject, breth-

* *Amst. Cor., Doc.* 1025, contains all the papers and a full account of the trial of Meyer. Several copies in Dutch and English are in existence. (See *Letters* 1009–1100.)

† Copies of this older charter would probably be found recorded in the Surveyor-General's office at Amboy, or in the Secretary of State's office at Trenton. Is there any copy in private hands? Rutgers College ought to possess a copy.

ren, has so much difficulty in itself, that even the least objectionable one may yet subvert the desired object; for which reason we have only noted this in advance as what we desire."

They insisted on entire subordination to the European Classis, according to the Synodical decree of 1763; that they would treat with no ministers but such as were lawfully ordained, or recognized on the recommendation of the parent Classis; that they would endeavor to arrange to mutual satisfaction how the other ministers should be treated; and that as to American ordinations hereafter, this stumbling-block would be removed when they had suitable candidates and suitable means of education. In the meantime, while these things were under discussion, and until they should have a joint meeting in the fall, the Assembly promised to install no new partisan consistories in any of the congregations.

The American Classis did not accept these overtures as a basis of further action. They entirely rejected subordination to the Classis of Amsterdam, and hence this effort came to naught. The Assembly met in the fall (Oct. 6, 7, 1767) for the last time. Eight ministers and six elders were present. Their only act of importance was to authorize the appointment of a partisan consistory in the church of Tappan. In their letter to Europe they referred to several of the local difficulties, and alluded to the colleges thus: "Satisfied ourselves with the plan of getting a Professor of Theology in our academy, (Kings College,) we perceive, nevertheless, that there is another scheme laid, in regard to a new academy to be erected in New-Jersey, by which a student is to be sent hence to the University of Utrecht, where, through the favor of a certain Professor of Theology and some others, he is to be received and study four years, and then come back as Professor of Theology." They therefore requested the Classis of Amsterdam to see to it that no other Classis or theological Faculty meddle with the affairs of New-Netherlands, the care of which had been entrusted by many Synodical decrees to them alone.

## CHAPTER VI.

### REUNION OF THE TWO PARTIES.—INDEPENDENCE GAINED DE FACTO, BUT NOT DE JURE.

### Providence.

But while no basis of harmony seemed possible to human wisdom, circumstances were occurring which would result in the union of the two parties. As the pious John Livingston, of Ancrum, Scotland, had been driven to Holland a century before, and had found a welcome reception by the Rfeormed Church of that land, so now Providence ordered it that a descendant of his should repay the former kindness by becoming a peacemaker to the Reformed Dutch Church in America.

John H. Livingston was graduated from Yale College in 1762. After some

hesitation as to his future course, he dedicated himself to the ministry. The question now pressed itself upon his attention whether he should remain in the Dutch Church or join the Presbyterian or the Episcopal. The condition of the Dutch Church was very uninviting just then, not only on account of the division, but on account of the difficulties connected with the change of language. He did not understand Dutch very well; and, to be useful to all, he would probably be obliged to go to Holland for his theological education and ordination. Nevertheless, he decided to remain in the Church of his fathers. The very troubles which would have repelled most men led him to devote himself to the task of reconciling the parties. And he was not mistaken in his mission.

In the summer of 1765 he became acquainted with the devoted Laidlie, and learned all the circumstances of the state of the Church. At length he sailed for Holland, (May 12, 1766,) being the last of the American youth who went thither for education and ordination. It was a fortunate circumstance for the party of independence that they had successively three such able men to represent them in the fatherland in the decade preceding their success. Theodore Frelinghuysen (1760) had urged the necessity of a university for the Church, and of an American Classis. Hardenbergh, an able American ordained minister, (1761–3,) had exerted a happy influence in enlightening public opinion in reference to the wants of the American churches; and now (1766–70) Livingston was eminently calculated to complete the work. He attended lectures at the University of Utrecht, and by his lovely spirit made many friends. He mastered the Dutch language and learned to speak in Latin almost as readily as in his native tongue. He developed in piety as in knowledge, and became a winner of souls while abroad.

But his heart was ever seeking to devise plans of peace for the churches in America. He was in constant correspondence with friends at home, especially with an eminent elder, Abram Lott, who had also been treasurer of the province of New-York. When the Coetus party obtained their charter for a college in New-Jersey, (Nov., 1766,) he labored diligently to make that plan effective. He secured from liberal friends the promise that they would educate a proper American youth as professor in said institution (1767.) He afterward abandoned the plan, lest it should seem to have too partisan a character.

After the visit of Dr. Witherspoon in Holland, (1768,) a plan of union was drawn up similar to that which was afterward adopted, except that the American Dutch youth studying for the ministry should be educated at Princeton. It was thought that the Dutch Church could hardly sustain an independent theological professor, and the professors in Holland had confidence in Dr. Witherspoon. This plan was laid before the Synod of North-Holland and provisionally approved. In the meantime the Classis of Amsterdam wrote to the American churches concerning the matter. But the Coetus objected to a local union with Princeton, even as they had formerly objected to a professorship in Kings College. The Conferentie, with the exception of Rysdyck, were utterly opposed to the plan, and gave a

negative answer, without even consulting their elders. The Coetus, however, sent a circular letter to the churches to ascertain their general opinion. A committee of the Coetus waited upon the New-York consistory, (May 4, 1769,) representing "their heartfelt inclination for peace, and requested that the consistory would be pleased to act according to their ability to promote that desirable end." The consistory answered that they also had "a heartfelt desire for peace; but since this project relates peculiarly to them," (the Coetus,) "they should state how they regard it; whether they approve it, and if not, if they have any observations to make thereupon, and if so, what." It does not appear what reply, if any, the Coetus made.

An effort was now made by the friends of Ritzema (1769) to put him in the theological chair in Kings College, and the Classis of Amsterdam was pleased with the plan, and recommended its adoption, until a college for the Dutch could be erected. But in the state of feeling which existed it was impossible for such a plan to succeed.

This circumstance apparently stimulated the Coetus party to still greater efforts. Their chartered academy of 1766 had deservedly failed, because it was too narrow and limited in its design. It was to be distinctively Dutch. They now cut loose from such narrowness of spirit and launched forth upon a more liberal course. They obtained a charter for Queens (now Rutgers) College upon a foundation capable of almost indefinite expansion (March 20, 1770.)* Its preamble states that the people of the Reformed faith and discipline were very numerous, and were desirous of a learned and well-qualified ministry, and therefore desired a college, not only for the usual reasons, but especially that young men might prepare for the ministry; that the inconveniences were many and the expenses heavy in procuring ministers from Europe, or sending young men thither for education; that there was a great necessity for an increased number of ministers, and that a charter was necessary for the preservation of collegiate funds.

The charter states that the proposed institution was designed "to promote learning for the benefit of the community, and the advancement of the Protestant religion *of all denominations;* and more especially to remove, as much as possible, the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry *to a foreign country for education, and of being subordinate to a foreign ecclesiastical jurisdiction.*"

The trustees were directed to meet first at Hackensack, in May, 1770. The location of the college was not determined by the charter. The President was always to be a member of the Reformed Dutch Church, and could be the Professor of Divinity also, if elected thereto. And while the trustees were to appoint such professors or tutors as they thought necessary, they were always to have one professor or teacher *well versed in the English language!*

The location of this New-Jersey college created no little discussion. The body of the Church was on the banks of the Hudson River; but should it not be located at a point as accessible as possible to the German churches in

* *Amst. Cor., Doc.* 1093. It is printed in several pamphlets relating to the college, and in *Mints. of Gen. Synod*, vol. viii. 1850, with supplementary acts, 1799, 1825.

Pennsylvania? Two German ministers, viz., Rev. Philip Wyberg and Jonathan Du Bois, had been named in the charter as trustees. The location was finally determined for New-Brunswick in preference to Hackensack, as the region of the Raritan subscribed most liberally for its endowment. But the charter was obtained by a party, and it could not at once succeed. If, instead of the "expensive and repressive educational routine" of the Conferentie, which had paralyzed all extension and left vacant about two-thirds of the pulpits of the Church, the plans of the Coetus had been earlier adopted, how much better it would have been for the denomination! And if the claims of this college had been more quickly recognized, how much more rapid would have been its progress. As in every good cause, however, patience was still needed, and the ways of Providence would ultimately vindicate themselves.

With the completion of the Fulton Street church, and the necessity of another English preacher, the New-York consistory determined to call Dr. Livingston (May 30, 1769) to become the colleague of Laidlie, Ritzema and De Ronde. He arrived in New-York on September 3, 1770. His piety was of the highest character; his education abroad placed him above reproach; while his learning commanded the respect of all. The neutral position of his church gave him peculiar advantages. His reputation soon gained for him an extensive acquaintance with the ministers of both parties. The Church was weary and ashamed of strife, and was praying for peace. He had obtained from the Synod of North-Holland the reference of this whole subject of union to the Classis of Amsterdam, with power. This simplified matters. He brought over a plan provisionally endorsed by the Classis, similar to the former plan, but omitting any proposition to unite with Princeton or Kings College. This plan was discussed privately and by correspondence for a year. At length, when all things seemed to be ready, he proposed to his consistory to invite a general convention of the churches to consider plans of union. This was heartily agreed to. The following is the invitation:*

"Reverend

"The mournful circumstances of the Low Dutch Reformed churches in this land are too well known to all to render it necessary to relate the same to you, who are so well acquainted with the discords existing, and are so ready to heal the breach of Joseph. We hope that the long delayed desire, which has made so many hearts sick, is now at least come to pass. May it be as a tree of life! We know that letters have come from the brethren of the Rev. Classis of Amsterdam to the Conferentie, and also to those of the Coetus; and they have likewise written to us, approving our efforts to join the hands of the brethren, and if possible, promote the happiness and prosperity of the Church. We are greatly inclined to this, and think that a general meeting should be held this autumn. We leave it to your better judgment, and desire not to dictate; but since it necessarily comes before us, and we are conscious that your inclination is for union, we offer our ser-

* *Amst. Cor., Let.* 1107.

vices to help in any way for the attainment of that great end. Since this city is the most suitable place for meeting, and the middle of October the best time, in view of the season of the year, we fraternally request you, each with an elder, to come to New-York on the third Tuesday of October next, being the 15th of the month, in order then, if it please the Lord, to establish a firm and enduring Church Constitution. With invocation of all health and blessing upon your persons and the congregations committed to you, we have the honor to remain, Rev. and Honored Brethren,

"Your affect. Servants and Brethren in the Lord,

"J. H. LIVINGSTON, *Prest. p. t.*

"N. Y., in our Consistory meeting, Sept. 4, 1771."

### THE UNION CONVENTION, 1771.

The wished-for day (Oct. 15, 1771) at length arrived. Every thing was propitious. Dr. Livingston had been appointed by his consistory to welcome the delegates. De Ronde, formerly one of the most strenuous of the Conferentie, was appointed to preach a sermon. This he did on Eph. vi. 23: "Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ." It was an elegant and impressive discourse, before a vast assembly, and in which he thanked the brethren for their willingness to convene for the purpose of peace and unity, and urged them to the same. He expressed his heartiest wishes for success in their endeavors. This was a most happy beginning. Dr. Livingston was elected president, while the learned Rysdyck and the universally respected Westerlo were chosen clerks. Out of the thirty-four ministers and the more than one hundred churches now composing the denomination, twenty-two ministers and twenty-five elders, representing in all thirty-four churches, were present. Of the whole ministry of the Church at this time (1771) fifteen were Europeans, eight of whom were in this convention; eleven had been ordained in America, nine of whom were present; while there were eight ministers remaining of those who had gone to Holland for ordination, of whom five were present. As to the parties into which the Church was divided, while several on either side had died, there were now eleven ministers recognized as belonging to the Conferentie, of whom seven were in this convention; there were thirteen acknowledged Coetus men, of whom ten were present; and there were ten accounted more or less neutral, of whom five were present. Westerlo was accounted a neutral in the convention, although his name appears the year before in the charter of Queens College, which was secured by the Coetus party. It is also remarkable that he did not finally sign the articles of union, but no doubt because his congregation yet stood aloof.

A committee of twelve was appointed, representing equally the three sections of the convention, and composed equally of ministers and elders. The Conferentie was represented by De Ronde and Rysdyck, with elders Van Zandt and Snediker. De Ronde had passed through a bitter experience, and came to the work of reconciliation with a chastened spirit. His almost involuntary lead of the "Dutch party" for several years previously, and their

utter discomfiture in the lawsuit, and great pecuniary expense, with the rich spiritual success of Laidlie's preaching in English, softened his heart, and qualified him to utter the opening sermon on peace and love; while Rysdyck, who, alone of his party, was willing to endorse the previous plan of union with Princeton, had thereby manifested his pacific disposition.

The Coetus was represented by Hardenbergh and Verbryck, with the elders Fisher and Zabriskie. All of these had been named a year and a half before among the original trustees of Queens College. It must have required no little grace in such enterprising men to ignore all reference to their new charter in the plan of union; or did these far-sighted men understand that, though their college must for the moment be ignored, circumstances would surely, in time, make its necessity felt?

The neutral brethren were represented by Livingston and Westerlo, with the elders Roosevelt and Gansevoort. Westerlo, for eleven years, had preserved the confidence and respect of both parties, while he had formally united with neither. Dr. Livingston was, of course, the principal agent in the whole transaction.

The plan* brought from Holland, and already endorsed provisionally, was now presented. It was admirably adapted to conciliate all parties. Only slight amendments were made, when it was unanimously adopted in the committee. The Assembly likewise adopted it without a dissenting voice. It was to have no force until finally approved by the Classis of Amsterdam. This satisfied the Conferentie, while the substantial independence gained satisfied the Coetus.

The preamble acknowledged a bond of union with the Church in Holland, but stated that certain misunderstandings had grown up respecting it; and to prevent these misunderstandings in the future, and in accordance with the advice of the Classis, they now united and pledged themselves to regulate their ecclesiastical government and union with the Mother Church in Holland in the following manner:

They would abide by the doctrines of the Netherland Reformed Church and its Constitution as established in the Synod of Dort. One general body and five particular bodies were to be organized, which were to meet annually. This general body was to assume the long-desired privilege of licensing and ordaining men to the ministry; but the names of all such, together with the names of all newly-called ministers, and of such as changed their locations, were to be transmitted to Holland for *registration*, together with a copy of their acts from year to year. Appeals *might* also be carried to Holland. One or more professors were to be chosen from the Netherlands with the advice of the Classis, but they were to have no connection with *any English academies*. This plainly refers to Kings College and to Princeton. Does it also include New-Brunswick? But inasmuch as this professorship could not become available for a considerable time, those students who

* *Document* 1110 in *Amst Cor.* See *Manual* 1869, p. 10. Several translations of this have been made. The one in *Mints. Gen. Syn.* vol. i. pp. 1-20, was made by Rev. Wm. Demarest, about 1856. Dr. Schoonmaker's translation is found as an Appendix to *Mints. of Gen. Syn. of* 1815, vol. ii.

had studied under different ministers were to be provisionally examined in the next General Assembly.

Certain articles were added respecting the healing of disputes and the recognition of ministers whom the Coetus had ordained without permission. This whole plan was to be ratified by the Classis of Amsterdam before it was of any binding authority. Upon its endorsement by the convention, "each member shall provisionally give the other the hand of fellowship, in hope that the reverend Classis, as well as our congregations, will approve this plan."

Copies of this plan were then transmitted to the several churches and to the Classis of Amsterdam, and arrangements made for another meeting as soon as answers were received.

A letter from the convention to the Classis* accompanied the plan, and another from the New-York consistory.† Answers of congratulation were received. In their reply to the New-York consistory (Jan. 14, 1772) the Classis says, "Concerning the professorate, we can determine nothing; that must be left to the general meeting of the brethren; meanwhile it occurs that, possibly, in the pressing necessity there is for a Professor of Theology, the brethren might find in their own body a suitable person, who, though not born in the Netherlands, has studied and received his ordination there."‡

A second convention was now called, according to arrangement, (June 16, 1772.)§ Twenty-six ministers were present and forty-three elders. The Classical letter to the Convention, approving the plan of union, was read, to the general joy of all. It is as follows:‖

### The Letter of the Classis of Amsterdam.

*To the Convention of United Brethren, Ministers, and Elders of the Reformed Dutch Churches in New-York and New-Jersey:*

Reverend and Much Respected Brethren: We received your friendly letter, with the accompanying documents, dated October 18th, just previous to the close of the year, and in season to present them at the first Classical meeting in the new year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethren, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love; so that, by the friendly invitation of the consistory of the church in New-York, most of them assembled in that city, and, after a session of four days, were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the plan of union. We have not in a long time been so much rejoiced by gratifying intelligence from our churches in foreign lands as by that now received from you, which is "good tidings from a far country," like water, refreshing to

* *Amst. Cor., Let.* 1111: this was printed in *Christian Intelligencer*, Aug. 19, 1852.
† *Letter* 1112. ‡ *Letter* 1122. § *Document* 1128. ‖ *Amst. Cor., Let.* 1121.

our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire, with our whole hearts, and in pure, disinterested love to the brethren and the Church, that this peace and union may be universal, and prove perpetual. The pious zeal of the consistory of New-York; the willingness and readiness of the brethren to respond to their invitation to assemble in convention; the pious and edifying character of their deliberations during their session of four days; and the declared assent of most of their absent brethren, conspire to warrant the well-grounded hope that such will be the result. In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our Classical meeting attentively read and maturely considered the proposed articles adopted by the brethren present as a basis of union. These articles essentially correspond with the plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New-York and New-Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published that they have heartily and unanimously approved the plan of union, without proposing any alteration or addition; and they express their ardent hope that the brethren not present at the convention lately held in New-York may be animated with the same zeal for the attainment of peace and harmony, and adopt the plan of union without suggesting any material alteration.

We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general convention of the united brethren and churches not only claims the freedom, but (according to the import of the articles now approved by us) feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We, therefore, request the brethren who have signed the articles of the plan of union (having entire confidence in their love of and devotion to the cause of peace) to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston with their minister, Rev. H. Meyer. We are rejoiced to hear that he yielded, with the other brethren, his full approbation to the articles of union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the articles of union shall be sent to those particular churches which have not signed them, it will exert such a strong influence as to lead to their acquiescence and approbation. Thus, a speedy adoption of the articles as conditions of peace will, before long, bring to an end all divisions and dissensions, cause them to be ever forgotten, and unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the gospel. Thus shall the mother Church of the Netherlands remain in close

connection with her daughter dwelling in a distant country, in the unity of faith and love, and built on one common constitution. Thus, also, the churches of New-York and New Jersey may successfully appeal to the civil authorities, with good hope of success, for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch churches, as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as surround her, exhibit the beautiful and attractive appearance of the Lamb's bridal Church, "Fair as the moon, clear as the sun, and terrible as an army with banners." Over your peaceful Church, animated by truth and love, inseparable, united, God will command his "blessing, even life forevermore," even as "on a habitation of righteousness and a mountain of holiness," the fragrance of which shall spread all around, and attract many to her communion, as members of the "one body in Christ." Nothing can prove more delightful to us who have, with a disinterested spirit, strongly exhorted the brethren to a reconciliation and union, and, at the same time, to a close correspondence with the Reformed Church of Holland, and continued attachment to her faith and order, than henceforth to see the Churches of New-York and New-Jersey *a true Philadelphia*, where the Lord loves to dwell. For this end we entreat, in behalf of the brethren and churches, the direction of the "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality and without hypocrisy." May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus, "the fruit of righteousness shall be sown in peace of them that make peace;" yea, the God of peace shall impart the earnest of salvation to those on whom he pronounces the blessedness of the peacemaker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this and continued years, yourselves, your families, your churches, and ecclesiastical assemblies,

We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

N. TETTERODE,

*V.D.M. Amst. et Deputatorum Classis ad res exteras, h. t. Praeses.*

JOHANNIS ARN. ECK,

*V.D.M. Amst. et Dep. Classis ad res exteras, h. t. p. Scriba.*

AMSTERDAM: Done in Classical Session, Jan. 14, 1772.

The plan of union was now subscribed by almost all the delegates present, and arrangements were made for the subscription of those congregations not represented, by inserting the plan in the minutes of the new Classes which were about to be organized. During the sixteen years of division the Coetus had ordained nine men, and the Conferentie but a single one. Thirteen ministers had come from Holland during the same period to serve the churches, which were now about one hundred in number (1772.) Twenty-seven of these had been organized during the period of strife, not from strife

in general, but from necessity. A half dozen or more of the whole number had originally been French Reformed and about twenty German Reformed, (all in the province of New-Netherland,) most of which were gradually Hollandized, and ultimately Anglicized as to language. In these one hundred churches, during the century and a half of colonial dependence, one hundred and twelve ministers had officiated, of whom thirty-four were living at the union of the two parties.

## CHAPTER VII.

### THE TRANSITIONAL PERIOD—1771-92.

THE Church was now substantially independent, but twenty-one years more were required before it dared to assert unequivocally its majority by a new Constitution. The Articles of Union betray the extreme delicacy of the situation: "We organize . . . . such ecclesiastical bodies as are consistent with the government and constitution of the Church of the Netherlands, and *our relation to the same*, and under such titles *as shall hereafter be determined*. They shall *provisionally* be called a General Body and Particular Bodies." These bodies corresponded in every respect to a Synod and Classes, except the Particular Bodies were not allowed to license and ordain men for the ministry. They could approve of calls made on ordained ministers, but not of calls made on candidates. Even this was yet jealously reserved to the General Body! It had once been claimed that the Coetus, according to Church Order, was an anomalous body. There does not appear any reference to the fact that the present arrangement was equally anomalous. A few ministers and churches continued to stand aloof from this union for several years, but in the main harmony was restored, and the two parties cordially coöperated; for it was not policy now which chiefly bound them together, but CHRISTIAN LOVE.

The time of the new General Body, until the opening of the war, was occupied with efforts to conciliate the few outstanding congregations, to establish peace and harmony in certain districts where strife had reigned; in discussing the best manner of initiating a ministerial Widows' Fund, and especially in considering that great and most important subject of all, the PROFESSORATE. Each of the Particular Bodies likewise deliberated upon this topic from year to year.

Negotiations were begun, within a year and a half after the consummation of the Union, (October, 1773,) between the trustees of Queens College and the Church. The trustees had raised, within two years after their charter was granted, funds from New-Jersey alone, for the endowment of the college, to the amount of $20,000. They now wrote * to the Classis of Amsterdam, and to the Theological Faculty of the University of Utrecht, asking them to recommend a proper person to be both President of their college and Professor of Divinity therein, believing that such an arrange-

* *Letters* 1137, 1138, 1142, 1143.

ment would also recommend their institution to the approval of the Church. They urged upon the Church that New-Brunswick was the most proper place for the professor's residence. The college was already located there, and they would call the professor elected by the Church as the President of their institution, thus lightening the burden of expense for each. The General Body was pleased with the plan, but the recent division was yet too fresh to make it practicable. (RUTGERS COLLEGE.)

But the colonial period was about to end. A dark war cloud was beginning to loom up ominously on the horizon. The "Sons of Liberty" were busily at work. Two months before the battle of Bunker Hill the Church appointed a day of humiliation and prayer in behalf of the evils which seemed to be threatening the land. During the mighty struggle the Reformed Dutch Church was in hearty sympathy with the cause of freedom. Her pulpits "rang with stirring appeals, which roused the patriotic ardor and inspired the martial courage of the people." The scene of the war was chiefly on the territory of the Dutch Church, and not a few of her church-buildings were destroyed, and her ministers were often driven from their homes.* The Church memorialized the Legislature of New-York in 1789, speaking of the present JUST AND NECESSARY WAR. At its close, Domine Rubel was deposed for certain immoralities and for his *Toryism*. The mere mention of the names of Schuneman, Hardenbergh, Foering, Romeyn, Livingston, Westerlo, Du Bois, Leydt, and many others in the ministry, at once suggest the stories of their patriotism.

As soon as Independence was gained it was resolved to drop the awkward names of General and Particular Bodies, and to assume the names of Synod and Classes. In the same year the Synod elected Dr. John H. Livingston as their Professor of Theology, and Dr. Hermanus Meyer as Instructor in the *Inspired* Languages. (THEOLOGICAL SEMINARIES.) In 1788 a committee was appointed to translate and publish the doctrinal symbols of the Church and the articles of Church government. In reference to the latter some modifications were found to be necessary to adapt them to the American Church. Hence, while preserving the Eighty-four Articles of Dort on Church Order, there were added to these seventy-three Explanatory Articles, showing how the former were to be applied to the American Dutch Church.

The Explanatory Articles particularly enlarged on the subject of candidates, their qualifications, the manner of their entering the ministry, and the privileges which belonged to them as such; a formula which licentiates must subscribe was also incorporated, as well as a formula for the subscriptions of ministers before ordination. Article VIII. of Dort permitted dispensations from the full course of studies by permission of the Synod. No remarks were made upon this. The subject of *ministers emeriti* was somewhat enlarged upon, as well as the parity of ministers, styling them all BISHOPS. The brief Article XVIII. of Dort, relating to Professors of Theology was elaborated into seven Explanatory Articles. The particular duties of elders and deacons were explained more fully, as well as the desirability

* See *Dr. J. A. Todd's Centennial Discourse*, 1876.

of calling a Great Consistory in all important matters. An article was added on *Churchmasters*, (Ex. Art. XXX.,) which was a committee on repairs of churches, parsonages and school-buildings, who were to execute the orders of the consistory. The brief Article XXXVII. of Dort on Consistories was elaborated into five Explanatory Articles, referring to discipline and the matter of ministerial calls. Our present form of call was now for the first prepared and inserted. It was composed by Domine Westerlo. The particular powers and duties of the Classes were more fully defined in some particulars. The power of examining students was given to the Classes, although a student or licentiate could yet be examined by the Particular Synod, if he so preferred. The deputies of the Synod were always to be present at examinations by the Classes, and to report to the Synod.

The Article of Dort XLI. directing the President of the Classis to inquire of the respective members "whether Church discipline be exercised: whether the poor and the schools be properly taken care of; and whether they stand in need of the advice and assistance of the Classes in any thing respecting the regulation of their churches;" and Article XLIV., directing each Classis to appoint *visitors*, "whose business it shall be to inquire whether the ministers, consistories and schoolmasters do faithfully discharge their offices; whether they adhere to sound doctrine; whether they observe in all things the received discipline," etc., were expounded in Explanatory Article XLIV.: "Once every year the Classis shall direct what shall be deemed necessary and practicable with regard to the visitation of the churches within their respective jurisdictions, and report the same to the Synod. For the more uniform and proper execution of this important duty, such particular questions and inquiries as shall be agreed upon in any General Synod for that purpose shall be inserted in the book of records of every Classis, and by the visitors be faithfully proposed to the minister, elders, and deacons of every congregation in their respective visitations."

The particular powers and duties of the General Synod and of Particular Synods were more fully defined. The latter were to be representative bodies, consisting of two ministers and two elders from each Classis. They might yet examine and license students. They were "to exchange every year a copy of their acts with the Synod of North-Holland, and express in their letters the desire of the Reformed Church in America, to preserve a connection and cultivate a correspondence which they highly esteem and have found to be beneficial." *Ex. Art.* 50.

It had been found impracticable in Holland to hold a triennial General Synod, (notwithstanding Article L. of Dort so directed,) owing chiefly to certain civil complications. Hence the several Particular Synods in Holland exercised each the powers of a General Synod within their respective local jurisdictions, and adopted a mutual correspondence. The General Synod in Holland, according to the above article, was to consist of two ministers and two elders from every Particular Synod both of the Dutch and Walloon Churches. But in America it was determined that the General Synod should be conventional, consisting of all the ministers in the Church and an elder from each *congregation*. It was to meet triennially. The

General Synod, however, was given the privilege of changing its conventional character to a representative character by resolution.

Explanatory Article LIX. is also worthy of special mention, as showing the position of the Church at that time on slavery: "In the Church there is no difference between bond and free, but all are one in Christ. Whenever, therefore, slaves or black people shall be baptized, or become members in full communion of the Church, they shall be admitted to equal privileges with all other members of the same standing; and their infant children shall be entitled to baptism, and in every respect be treated with the same attention that the children of white or free parents are in the Church. Any minister who, upon any pretense, shall refuse to admit slaves or their children to the privileges to which they are entitled, shall, upon complaint being exhibited and proved, be severely reprimanded by the Classis to which he belongs."

The subject of godparents or sponsors was declared to be a matter of little importance. The subject of catechising children was emphasized, as well as that of pastoral visitations. The subject of holy days was referred to, advising ministers, at their discretion, to preach on those days, so as to turn people from idleness unto edifying themes.

The Synod reviewed this whole work *seriatim* in 1792, and formally adopted it. The General Synod was organized on June 3, 1794, and the old Synod became a Particular Synod. For a decade preceding, the terms General and Particular had been applied indiscriminately to the old body. During this transitional period no ministers came from Holland. The General Body or Synod licensed and ordained thirty-seven men for the ministry, and directed the Classis of Hackensack to license and ordain one *in their name*, viz.: Isaac Blauvelt, in 1780. This was done because sickness had twice prevented him from meeting with the Synod. Eleven of these men had entered the ministry before the appointment of the professor, and twenty-seven had subsequently produced the professor's certificate. Wm. Linn had come from the Presbyterians in 1787, and Winslow Paige from the Congregationalists in 1792; Peter Van Vlierder had come from the West-Indies in the same year. There were forty-one accessions to the ministry, and thirty churches organized during this period.

### The German Branch—1750-92.

After 1750 the German Branch of the Reformed Church was accused of Romanizing tendencies. The Classis of Amsterdam had their fears excited, but Rev. William Stoy, in behalf of Coetus, wrote to them, allaying their anxieties. Great efforts were made at this time to Anglicize these Germans, on account of political fears. The free-school scheme, therefore, founded largely on British benevolence, began to be looked upon as a political movement. Mr. Saurs, editor of a German paper at Germantown, gave the alarm, and many agreed with him. The school plan was thus crippled, and even Mr. Schlatter did not escape suspicion. The Germans were made indignant that they had been represented (as they were told) as so ignorant and rebellious that they needed a foreign charitable fund. At first the Ger-

man Coetus vindicated this British school-fund as necessary, but afterward had reason to suspect political designs; for teachers not in accordance with the Reformed or Lutheran faith were appointed, and they seemed intent on forcing the English language on the children, which their fathers did not approve. It is said that a part of these funds afterward went into the hands of the trustees of the University of Pennsylvania. (See *Schlatter's Life*, p. 303.) Yet eight German schools and one Presbyterian are found in 1760 receiving help from this British fund. The help ceased after 1762.

About one hundred ministers were or had been in connection with the Classis of Amsterdam who labored in the German churches. In 1792 they declared themselves ecclesiastically independent—a movement, no doubt, having some connection with the coincident independence of the Dutch churches.

### After 1792.

In 1793 they adopted a Constitution. They had at this time about 150 churches, but only 22 ordained ministers. It increased rapidly in membership and congregations, but not in ministers. The standard of ministerial qualifications was lowered. About 1816 the old organization was improved, and greater doctrinal circumspection was required. In 1825 a Theological Seminary was established at Carlisle, Pa., which after several removals became located at Lancaster, in 1871. In 1836 Marshall College was founded at Mercersburg, which united with Franklin College, at Lancaster, in 1853. In 1825 the English language began to be used in some localities. This led to closer relations with other denominations, and a modification of some peculiar usages. Drs. Rauch and Nevin endeavored to counteract these tendencies, but their efforts have proved unsuccessful. In 1819 the Constitution was revised and amended, and the Church was distributed into Synods and Classes. In 1824 the Classis of Ohio became independent, styling itself the Synod of Ohio. In 1868 a triennial General Synod, over both divisions, was established. In the same year the German Reformed Church celebrated the 300th anniversary of the Heidelberg Catechism, and the tercentenary edition of that venerable symbol was published, with *The Tercentenary Monument*, a volume embracing many very able essays on this catechism. In 1869 they resolved to drop the word German from the name of the Church, styling themselves THE REFORMED CHURCH IN THE UNITED STATES. In 1874 the Committees on Union of the German and Dutch Churches met in Philadelphia. They agreed upon a report declaring that the rite of confirmation and the observance of festal religious days in the German Church were not insuperable obstacles to a union; but, inasmuch as the Dutch Church received the Belgic Confession and the Canons of the Synod of Dort as articles of faith, which the German Church did not receive, this doctrinal difference seemed to preclude the possibility of present union.

The reports for 1878 give the following statistics:

Synods, 6; Classes, 45; Ministers, 710; Congregations, 1369; Members, 150,000; Members unconfirmed, 90,993; Sunday-schools, 1237; Sunday

school scholars, 89,982; Students for the ministry, 157; Benevolence, $61,727; Congregational expenses, $531,929.

See *Schem's Article in American Cyc.*, "*Ref. Ch. in United States.*" *Dr. E. V. Gerhart*, "*The Ger. Ref. Ch.*," 1863. Also an elaborate article in *McClintock's and Strong's Cyc.*, "*Ger. Ref. Ch. in America*," by Dr. Gerhart.

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## CHAPTER VIII.

### THE GENERAL PROGRESS OF THE CHURCH SINCE 1792.

DURING the whole preceding period of 164 years, (1628–1792,) the Reformed Dutch Church had only been passing through the successive stages which were necessary to bring her into her ecclesiastical freedom, and fit her for her future work. The migration of Holland's sons to America, chiefly under the West-India Company's sway, during a half century, (1614–64,) was merely the planting of the seed. The struggle with the English Governors, (1664–1705,) and the partial establishment of Episcopacy by an ambiguous law, proved to be the undesigned cause of the church charters, which the Dutch alone of all religious bodies outside the Episcopal Church were able to secure. The imperfect piety which naturally resulted from these contests, and from unfrequent services, was followed in the third generation by a gracious revival, which excited many holy aspirations after increased usefulness (1705–47.) In order to gratify these desires, came the period of association of the scattered ministers and churches, (1747–54,) who compared views, and sought more fully to meet the great spiritual necessities of the people, failing, however, to appreciate the importance of services in English. And when the earlier plans of association were found to be insufficient, better plans were devised, and attempted to be carried into execution (1754.) But a peculiar combination of circumstances, in which some leaders in the Church were allured into a false position, produced an unhappy strife, which was unduly prolonged, (1755–71,) and delayed the consummation. But Christian love finally prevailed, and secured a union of the parties (1771.) Hardly, however, had they begun their new work, when the Revolution, (1776–83,) prevailing especially on the territory of the Dutch Church, scattered the ministers, and destroyed not a few of the churches. But with the success of civil liberty came to all denominations ecclesiastical autonomy, with all that is involved therein—independent organizations, a sense of responsibility, literary and theological institutions, with benevolent boards for the increase of Christ's kingdom at home, and its dissemination to the ends of the earth.

#### 1. HISTORY OF THE CONSTITUTION.

The Articles of the Synod of Dort, with the explanation or elaboration of certain points, as far as seemed necessary, remained the Constitution of the Reformed Dutch Church for forty years (1792–1832.) Minor amendments were made from time to time. In 1832 a revision was made, and the original Articles of Dort, and the Explanatory Articles of 1792, were thoroughly

fused into one new Constitution. There was no important change in the general spirit of the instrument, but it was simplified by being unified, and modifications were made such as forty years' experience would suggest. The duties of Classical visitors were now abolished, and the series of questions to be asked the ministers and elders once a year were formulated. The time of explaining the system of doctrine contained in the Heidelberg Catechism was extended to four years. The privilege of granting *dispensations* from the usual course of studies required of those preparing for the ministry was abolished. The Church was also then just entering on its more systematized aggressive work through more fully organized boards.

In 1872, forty years having again elapsed, a third revision was undertaken, which was finally adopted in 1874. The principal changes were an elaboration of the articles relating to discipline, the right of a Classis, by a two-thirds vote, to dissolve the pastoral relation, one of the parties being unwilling, and the excision of the requirement of the attendance of *deputati Synodi* at examinations. The privilege of granting dispensations from the regular course of study was restored.

The Church had been known previously to 1867 as the Reformed Dutch Church, or the Reformed Protestant Dutch Church. It had been incorporated in 1819 under the latter name. In 1867 the name was changed to "THE REFORMED CHURCH IN AMERICA." *

## 2. ECCLESIASTICAL BODIES.

(1.) *Churches.* See CHURCHES.

(2.) *Classes.* Immediately after permission was granted to hold a Coetus, that body divided the Church into *Circles,* (called also *Rings.*) These were three in number, viz.: New-York, 1747; Jersey, 1747; Albany, 1747. The Circle of Orange was formed in 1750. None of the minutes of these Circles are known to be in existence. In 1755 an independent American Classis was formed; while an opposition Conference of a few ministers, without elders, was also held. In 1764 these ministers, with their elders, organized a body, styled "An Assembly Subordinate to the Classis of Amsterdam." In 1771, by the healing of the division, provisional organizations were formed by the Articles of Union, under which five Particular Bodies, (or Classes,) were formed, namely, Albany, Hackensack, Kingston, New-Brunswick, and New-York. In 1800 the Classis of Hackensack was divided into the Classes of Bergen and Paramus; the Classis of Kingston into those of Poughkeepsie and Ulster; the Classis of Albany into those of Rensselaer, Albany, and Montgomery, while the Classes of New-Brunswick and New-York remained as formerly. Subsequent divisions have taken place, and new territory has been occupied, until now there are thirty-three Classes. In 1857 the Classis of Saratoga was formed by the union of the two Classes of Washington and Watervliet. In 1843 the Classis of Long Island became extinct by the formation of two new ones, the North Classis of L.I. and the South Classis of L.I. In 1826, with the extending missionary operations on the Mohawk and in

* See the able article on the history of the name in the Appendix to *Minutes. Gen Synod*, 1867.

Central New-York, the Classes of Cayuga, Schoharie, and Schenectady were organized. With the growing operations in the West, the Classes of Illinois and Michigan were organized in 1841; the Classis of Holland in 1851; of Wisconsin in 1855, and of Grand River in 1870. In 1876, the South Classis of New-York was reunited with the Classis of New-York.

The following is a list, the extinct names being *italicized:*

| | | | |
|---|---|---|---|
| New-York, N.Y. | 1772 | Passaic | 1839 |
| Albany, N.Y. | " | Illinois | 1841 |
| New-Brunswick, N.J. | " | Michigan | " |
| *Kingston, N.Y.* | " | North Classis of Long Island | 1843 |
| *Hackensack, N.J.* | " | South Classis of Long Island | " |
| Bergen, N.J.* | 1800 | Hudson | 1845 |
| Montgomery, N.Y. | " | *Wateveliet* | " |
| Paramus | " | Holland | 1851 |
| Poughkeepsie | " | Geneva | 1852 |
| Rensselaer† | " | Westchester | " |
| Ulster | " | Arcot, (India,) | 1854 |
| *Long Island* | 1813 | Monmouth | " |
| Philadelphia | 1814 | Wisconsin | 1855 |
| *Washington* | 1818 | Kingston | 1856 |
| Cayuga | 1826 | Saratoga | 1857 |
| Schenectady | " | Raritan,§ | 1859 |
| Schoharie | " | Grand River | 1870 |
| *South Classis of New-York* | 1828 | Newark | 1872 |
| Orange‡ | 1832 | South Classis of Bergen | 1873 |
| Greene | 1834 | | |

(3.) *Synods.* Among the Reformed Churches in America of German origin the terms coetus and synod were used synonymously; but the Dutch, owing to the brewing strife concerning ecclesiastical independence, were obliged to be more cautious. When the two parties came together in 1771, they called themselves "A Reverend Meeting of Ministers and Elders," and only dared to talk of a General and certain Particular ecclesiastical Bodies. But immediately after the Revolution they gathered boldness, and resolved to apply the names of synod and classis to the respective bodies. This original provincial Synod was a mere transitional body between the period of infantile dependence on a foreign Church and complete independence. It called a convention in 1792, and a General Synod, conventional in character, and entirely independent, was organized in 1794, upon an Americanized Constitution. The old provisional Synod, which had formerly been conventional, was henceforth to consist of two ministers and two elders from each Classis, and this now took the character of a Particular Synod. It continued to examine students, equally with the Classes, upon whom the power was also

* See *Taylor's Annals of the Classis of Bergen*, 1856.
† *Bentley's Hist. of Ct. of Orange.*
‡ *Nevius' Hist. of Ct. of Rensselaer.*
§ *Messler's Hist. Notes of the Churches on the Raritan (N.J.) and Vicinity.*

now bestowed, although the Classes could not do this without deputies from the Synod being present. After 1800, the Particular Synods ceased to examine, although their right continued until 1832. They met yearly, while the General Synod met triennially. In 1800, this Particular Synod was dissolved, and the two Particular Synods of New-York and Albany constituted. It was then also resolved that a delegation of eight ministers and eight elders from each Particular Synod shall constitute the General Synod, but not more than two ministers and two elders were to be taken from the same Classis. In 1809, a new organization was deemed expedient. A delegation of three ministers and three elders from each Classis was agreed to, and in 1812, also, it was determined to hold annual sessions. In 1856, the Particular Synod of Chicago was constituted, and in 1872 the Particular Synod of New-Brunswick.

1. *The Coetus*, 1747–71.
2. *The Provisional Synod*, 1771–92.
3. *The Particular Synod* of R.D.C., 1792–1800.
4. " " " New-York, 1800.
5. " " " Albany, 1800.
6. " " " Chicago, 1856.
7. " " " New-Brunswick, 1872.
8. THE GENERAL SYNOD, 1794.

### 3. EDUCATIONAL INSTITUTIONS.

Queens College, at New-Brunswick, N.J., whose charter had been obtained in 1770, passed through many vicissitudes in its earlier years before it reached its present strength and independence. Its name was changed to Rutgers in 1825. Among its graduates about 330 have entered the ministry of the Reformed Church, and about 70 the ministry of other bodies. (RUTGERS COLLEGE.)

Union College was also founded chiefly by the efforts of the Dutch Church in the north in 1795. It is located at Schenectady, N.Y. About 150 of its graduates have entered the ministry of the Reformed Church. (UNION COLLEGE.)

Hope College at Holland, Michigan, was organized in 1863, and incorporated in 1866. The recent large immigration of Hollanders seemed to demand an institution especially for them. About thirty have already entered the ministry from this institution. (HOPE COLLEGE.)

The Theological Seminary is perhaps the oldest in the country. Dr. Livingston was appointed in 1784. Ninety-one students entered the ministry from under his tuition before the seminary became permanently located at New-Brunswick, N.J. Since then about 600 have been graduated from this institution. (THEOLOGICAL SEMINARY.)

### 4. THE MISSIONARY BOARDS.

(1.) THE WORK AT HOME.

One of the first acts of the newly organized and now completely indepen-

dent General Synod was to appoint a committee to seek a union with the other branch of the Reformed Church, the German. But no report from this committee appears. The work of church extension had already been inaugurated, but the impoverished condition of the country greatly embarrassed operations. The first voluntary collections now began to be taken. Applications for preachers came from Central New-York, Canada, the Delaware and Susquehanna regions, Virginia, and even Kentucky. The first church organized through these efforts was at Chenango, (near Binghampton,) New-York, in 1794.

These operations of the Church passed through several systems of experiment until our present Board of Domestic Missions was organized, in 1832. In the meantime, however, by the preceding efforts chiefly, about one hundred and seventy-five churches had been organized, mostly in the outskirts of the old settlements and in Central New-York. A number of these, however, did not long survive, from lack of ministers to supply them and members to sustain them. Yet in this same period (1786–1832) no less than two hundred and fifty ministers had begun to labor in the denomination. Since then nearly four hundred churches have been organized, an especially large number in the single decade, 1850–60. This was owing to the settlement of a large body of Hollanders in the West about 1846–50. Since 1832 more than a thousand ministers have labored in the Reformed Church in America. (DOMESTIC MISSIONS.)

In 1822, five ministers and seven churches seceded on account of alleged "Hopkinsian errors of doctrine and looseness of discipline." Four of these ministers, however, were under suspension at this time. They styled themselves "*The True Reformed Dutch Church.*" A few of the recent Hollandish churches have joined them. The names of most if not all of their ministers are found scattered through the MANUAL, printed in *italics*. The original seceders were Froeligh, S., Brokaw, A., Wyckoff, H. V., Palmer and Toll. There have been perhaps in all about 40 ministers and 40 churches in connection with this body.

On account of the large accessions to the Church by the emigration of many Hollanders, as above said, a special paper has been prepared on this subject.

## THE IMMIGRANT CHURCHES.

By Rev. Christian Vander Veen.

Nearly one sixth of the church organizations and about one eighth of the membership of the Reformed Church consists of recent immigrants from the Netherlands. With few exceptions, these were members of the Christian Reformed Church, an ecclesiastical body organized out of seceded members of the Reformed Church of the Netherlands. In giving a sketch of the immigration which led to the establishment of these churches, and of their union with the Reformed Church in America, it is necessary to give some account of the secession, which may truly be named as the primary cause of this movement.

This event, certainly the most important ecclesiastical phenomenon in the

Netherlands during this century, was the effect of remote and deep causes. It was not the consequence of a sudden passion, nor was it the result of careful premeditation. The conservatism and reverence, characteristic of the Dutch character, were enough to prevent the happening of so important an event upon such grounds.

The marked feature of the eighteenth century was the decay of faith. In the State, this brought about the terrible struggle for the assertion of individual liberty with which our century opened. In the Church, it led to a general religious indifference. The little faith which survived the attacks of a deistic rationalism was buried under a formalism which made religion once more to exist in a compliance with regulations imposed by exterior authority. Ignorance of gospel truth was widespread. The courage of the godly was well-nigh exhausted; their occasional complaints were drowned by the shouts of a barren optimism.

The participation of the Netherlands in the civil commotions was to a very great degree wanton, and the result of an extensive acceptance of French ideas. The men who still clung to the old faith were led by it to a temporary assertion of their claims. They specially assisted in the overthrow of the Revolution, and rejoiced unconditionally at the restoration of the ancient authority, although the house of Orange signalized the reinstatement of its honor by demolishing the Republic.

It would be unjust to say that the National Convention, during its brief exercise of authority, had accomplished no praiseworthy act. It did abolish Erastianism in the fatherland. By its decree the complete separation of Church and State, and the absolute equality of all religions before the law were established; and for the first time in the history of the Dutch Republic, the idea of religious liberty, as propounded by William of Orange, was realized.

The restoration of 1815 gave back to the State the supervision of the Church, and among the first acts of the royal authority was the enactment of a code of laws for the Reformed Church, in accordance with which a General Synod was convened in 1816 under royal authority and by royal appointments. The most important measure passed by this body was the substitution of a new formula of subscription by candidates for licensure, in the place of that which had been signed by all entering into the ministry since 1619. The change was not very marked nor explicit. Instead of testifying that the confessional writings of the Church are fully conformable to the Word of God, and promising to teach and defend them as such, candidates promised "to sincerely accept, cordially believe, diligently teach and defend the doctrine which, conformably to God's holy Word, is contained in the accepted Confessions of the Reformed Church of the Netherlands."

As the trespass of the State upon the rights of Christ as the one Head of the Church passed almost unchallenged, so the attention of men seemed scarcely arrested by the danger lurking under such ingenious phraseology. After a while there were a few voices raised inquiring about its signification. Did this formula renew the authority of the Confessions of the Church because (*quia*) they were, or in as far as (*quatenus*) they were, agreeable to the

Word of God? Upon this question a war of words was for some years waged between the few young disciples of Bilderdyk, the renowned and dominant believing mind of that period, and the rising intellects of the Theological School of Gröningen. The General Synod of 1835, to which this important point was finally remitted, confirmed, by an almost unanimous vote, the exercised right of every candidate to settle this question for himself, and upon this basis the Old Reformed Church of the Netherlands became to a large extent the authoritative propagator of error.

But before this decision came to relieve the doubts of leading minds who were willing to settle such questions by the respectable means of pamphlets, orations, and synodical votes, a crisis had been reached in other fields and by other means.

In the north of the Netherlands a clergyman had for some time labored in a country congregation. His simple preaching of the gospel won many hearts, and a strong bond of sympathy existed between the plain pastor and his simple-minded flock. A man of strong convictions, he was often found at variance with his ministerial brethren of less orthodox tendencies, neglected such regulations as were not approved by his conscience, and performed those duties required by his responsibilities, but whose exercise was obstructed, if not prevented, by royal mandate. Among the former was the enforced use of the hymns introduced into the public service in 1807; among the latter, the discipline of offending members. For the exercise of his claims of liberty and of duty, he was suspended from his office in 1834. His people rallied around their pastor, and when his church was closed to him, they gladly attended his ministrations in the open field or hospitable barn. Though denied support by the State, and debarred from the use of the public edifices of religion which the State provided, the organization of that particular church suffered no injury, and its ministrations were never interrupted. This was the Reformed church at Ulrum, Gröningen; its pastor was Hendrik de Cock.

Throughout the country there were not a few like-minded people, but they were chiefly confined to the lower classes. Men and women who, unable to oppose or rectify error, had gradually withdrawn from the attendance upon the public ministrations of religion, might be found in every town; little bands who preserved the faith in the truth and were waiting for its public manifestation. To these the tidings of a separation, forced by the stronger party, offered at once the opportunity to bear public testimony to the rights of faith.

Nor did these long lack for leaders. It is true, the champions of orthodoxy still to be found in some eminent professors at the universities, a few leading clergymen in metropolitan churches, and some able laymen who defended the truth through the press, did not contemplate such means by which to assert their rights as believers or to assure supremacy to true religion. Their conservative instinct led them to avoid all possible danger of disturbing the historic form, and to pacify their consciences with a perpetual protest. But there came forth from the universities about this time a few young men, decided in their religious convictions, and willing to bear

reproach for their faith. Among them two, who afterward became leaders in the immigration, Revs. H. P. Scholte and A. C. Van Raalte. Their unconcealed sympathy with de Cock, and outspoken convictions of duties and rights, brought them also under ecclesiastical censure, and they went forth, generally with many of their flocks, to bear testimony for the truth, outside of the National Church.

Though few in number, they were able, by great zeal and incessant labor, to supply the constantly increasing demand for a pure gospel in many places. The word was abundantly blessed. Many young people were brought to a saving knowledge of the truth. Many churches were founded upon the basis of the standards of the Reformed faith as anciently held. The harsh measures of fines and imprisonment, by which the king thought to repress and crush this movement, as usual, only served to assure its growth.

Thus far there was but little of plan or organization. It had been more a revival of spiritual life than of church life. Men were satisfied to feed their famished souls with the living word, and orthodoxy became a matter of less prominent consideration. It was in no sense an attempt to reform the existing Church, it was a movement outside of the Church in behalf of true religion. Would it ever assume definite shape and bear permanent results? Many reasons served to render this doubtful. The first Dutch king felt his paternal prerogative to regulate the spiritual as well as the temporal welfare of his children to so great a degree, that he might be expected never to yield to these unreasonable claims of common people to serve God as they thought best. The President of the Synod, Donker Curtius, who, as a special favorite of the king, seemed to have a permanent hold upon that position, which virtually dictated the spiritual policy of the Church —a determined and intolerant man—considered the one duty of a Church to be the preservation of its outward integrity by any means which might be necessary. The cultivated rationalistic element in the Church sneered at it as an abortive attempt to resurrect defunct orthodoxy; and the orthodox element deprecated it as a radical cutting of the knot to whose disentanglement men should be willing to devote their existence. The rich feared it as a species of religious sans-culottism, and the godless masses ridiculed, abused, blasphemed and punished it as insufferable pietism. Here, certainly, were sufficient elements of opposition and an ample variety of weapons to render the attempt at permanent success painful and precarious, if not hopeless.

At the same time, the movement contained within itself a quite sufficient amount of weaknesses. It was almost confined to the working classes. It could control few material and less mental resources. It had absolutely no influence in the courts, the legislatures, or the centers of thought and learning. It owned neither church buildings, manses, nor schoolhouses. It had no funds for ministers or schoolmasters, for the training of ministers or the support of the poor. There was little material for that future ministry which was an immediate want. And there was little assurance that, when the enthusiasm of the revival period should wear off, there would be found

that unity of opinion and design which was indispensable in an endeavor to give a permanent character to the body when constituted in an organic form.

In fact, in spite of a hearty bond of faith in the living truth, and of brotherly love daily renewed by common sacrifices and sufferings, differences of opinions on policy and church government, and particular modes of thought concerning doctrines, soon appeared among the leaders; and signs were not wanting that the movement might be split up into different factions, rallying around the several leaders, who represented opinions varying from the strictest Dordracene ecclesiasticism to the independency of the Puritans. While the old creed and confessions were accepted by them all, though in somewhat different senses, the first attempts at a constitution by Synodical authority gave rise to serious differences and to some unpleasant manifestations of estrangement. Nor did this improve when, in a Synod held in 1840, one of the parties carried the day and stamped the future of the Church with the character of its particular views. By that it became plain that some of the differences were well-nigh irreconcilable, and that the organization would only obtain a harmonious character upon the withdrawal of some of the original elements, who insisted upon greater freedom of action and wider aims than the dominant element were likely to allow.

The dissatisfaction produced in many minds by such experiences was aggravated by the general and increasing destitution of the laboring classes. The huge national debts engendered by the destructive wars at the opening of the century; the inequitable system of taxation, which placed the heavy part of the burden upon the poor; the crowded state of all European countries, but just beginning to distribute their surplus populations; the inevitable competition in all departments of industry; the evils attendant upon the first attempts to accommodate labor and trade to the changes consequent upon the introduction of machinery; the depressing restlessness of political anxieties and revolutionary aspirations, which once more began to fill the Old World with alarm, and finally, the immediate danger, when God mysteriously smote the chief articles of food for the lower classes with disease; all these causes, which set the thousands in other lands adrift to seek bread in the New World, were supplemented in the Netherlands by the continued and grievous discrimination against the members of a generally despised sect.

Thus, in inquiring for the causes which led to the concerted movement of emigration from the Netherlands in 1846 and the year following, we find three great reasons:

1. The experiences of the national opposition to absolute liberty of religion and education. It is true, the systematic persecution, under which so much of suffering was endured from 1834 to 1840, had ceased after the elevation of William II. to the throne. But then only, and in every case, at the cost of a silent admissal of the condition that the government had the right to prescribe the terms upon which new denominations should be allowed the exercise of religious privileges. So recently as June, 1846, a fine of one hundred

guilders, with legal costs, was imposed upon a clergyman of this organization, and a similar fine upon the lady who invited him to preach at her house, because the necessary permission for such a service had not been obtained from the proper civil authorities.

2. The desire for greater freedom of action and a wider development of aims than it seemed possible, under the circumstances, to attain in the fatherland. It was chiefly the men that strictly insisted upon the sufficiency of the Word of God as the only rule of faith and practice who first came to these shores in the expectation that it would be easier here than it was there to stand in the liberty wherewith Christ had made them free. And they desired larger opportunities than they thought it possible to obtain in the Old World to help in the spread of the gospel and to obtain Christian education for their children.

3. The necessity to find some relief for the rapidly increasing poverty, especially among the members of the separatist churches. The intimate intercourse of the members of this communion with one another, and the degree of brotherly love which made them willing to share each other's burdens, early drew the attention of the leaders to these temporal wants, and much money was lost—notably among others by Dr. Van Raalte—in futile efforts to improve the condition of the common people by furnishing them with employment, until Providence made it finally plain to them also that relief could only come by a readjustment of the peoples to the surface of the globe.

Such causes led to formal action to encourage the emigration of Christians from the fatherland. The attempt to direct this current towards the East-Indian possessions, as desired by influential Christian men in the National Church, failed, because the Government would neither give the required aid nor the necessary guarantees for complete liberty. Hence, the stream followed in the general course, and sought these shores. The preparatory labors depended largely upon two men, who, though seeking in the main the same object, sought it each in his own way.

Rev. H. P. Scholte employed the means of a regular organization, which entered into mutual agreements and completed its plans for future operations. He drew about him his particular friends and followers, few of whom were unwilling to share the new home with their leader. In this colonization scheme there was the greater homogeneity. It sought a resting place in Central Iowa, then almost the extreme bound of Western life, by way of New-Orleans, and thus avoided all contact with those influences which might sooner have given character to its future. Mr. Scholte, who occupied a decidedly independent standpoint in church relations, can not be said to have been successful in developing a larger sphere of Christian activity, or employing the liberty whose most determined champion he had been, and which he here obtained, to a permanently useful purpose. He died unconnected with any existing denomination, after he had seen nearly all his disciples, tired of their aimless condition, in a satisfactory connection with the Reformed Church. After his death the particular church to which he ministered sought the same relationship.

Rev. A. C. Van Raalte, though employing less formal means, was destined to exert a larger influence upon the future of the immigrants. Leaving in the fall of 1846 with a few companions, he prepared the way upon the ground for the larger numbers who followed during the next two years. Arriving at New-York on the 4th of November, they came at once in contact with the representative men of our Church, at this our most important point. Dr. Thomas De Witt had, through his visit to the Netherlands in 1845, obtained some knowledge of the contemplated immigration, though he had come in personal contact, it seems, only with Mr. Scholte, and had, through a series of articles in the *Christian Intelligencer*, already secured the sympathy of the Knickerbockers for their poor relations. Consequently, though the lateness of the season prevented any protracted stay in New-York, which might have resulted in an immediately larger influence of the Reformed Church upon this emigration, the first emigrants found here at once sympathy, guidance, and a recommendation to Western men of experience and usefulness. Dr. Van Raalte hastened on, having Wisconsin in his mind's eye as his first objective point. But severe winter weather obliged him to stop in Detroit, and there were brought to bear the influences which induced him to locate in Western Michigan. This became the chief goal of those who during 1847 came to these strands with higher motives than those of mere earthly comfort, and especially of those undertakings which had assumed a decided ecclesiastical character, such as the immigrations from the provinces of Zeeland, Vriesland, and Overyssel.

By the fall of the first year, (1847,) the means of grace were regularly administered in the communities of Holland, Zeeland, and Vriesland, where the churches were considered as organized by the presence of a pastor, elders, and deacons set apart to these offices in various churches in the Netherlands, and here associated by Providential design. In those localities not provided with ordained teachers, the men who had elsewhere been set apart to the office of a bishop took charge of the spiritual interests of the people. Thus churches grew without formal charter or organization.

In similar manner the new communal life which the immigration gave to elements gathered from various parts of the fatherland, and here united in one faith and one object, became the source of a gradually acknowledged central authority not based upon a human constitution. In the spring of 1848 we find the existing churches in Michigan coming together, for mutual counsel and direction, in what was called a Classis, but which lacked some of the necessary qualifications of such a body, according to the generally accepted order. This convention consisted of the pastors and consistories of Holland, Zeeland, and Vriesland, and the consistory of the church in Allegan County—afterwards designated as Graafschap. By consistory was understood the whole number of elders and deacons. In this first convention neither formal organization nor constitution was adopted. The questions discussed were: 1. The number of meetings to be held annually. It was decided to hold two regular meetings, upon the last Wednesdays of April and October, and four special meetings. 2. Certain questions concerning marriage. 3. The term of service of elders and deacons. In the decision of

this question the principle was adopted, that the call to these offices being divine, and therefore permanent, their exercise was not to be restrained. 4. The observance of the church feasts. This question was answered by announcing the principle of complete liberty in all matters not made obligatory by the Word of God. 5. The claims of the confessional writings and of the enactments of the Synod of Dordrecht. The standards were adopted as the expression of the faith of the churches, and the enactments were adopted with the explanation, "that no ecclesiastical commandments, but only the laws of God, can bind the consciences of men."

From the discussions at this meeting it became plain that while there was at the beginning a tendency to develop a church life upon the basis of biblical freedom untrammeled by regulations of human origin, there were also differences of opinion which might easily renew upon this soil the unprofitable struggle concerning questions of subordinate importance, which the great majority had designed to leave behind them in the fatherland.

The experiences of the first two years confirmed this. With the increase of numbers there were also brought the differences and disputes of the newly organized Church in the Netherlands. These differences afterward grew into dissensions, which for some years disturbed the peace and somewhat affected the prosperity of the churches, until the elements of hyper-Calvinistic and reactionary tendencies separated themselves to join the more congenial remnant of the True Reformed Dutch Church.

Hence, while the first formal advances by the Reformed Protestant Dutch Church, communicated to this Classical convention in September, 1848, and consisting of an invitation to attend its Synodical meeting, were politely declined, "because of the many internal troubles and difficulties connected with a new settlement," increase of experience gradually convinced the leaders of the essential need of a living connection with the Church of God in this land as historically developed and thoroughly organized.

Nor was it merely the danger of disintegration or of deteriorating into a feeble body, wasting its powers in the discussions of ecclesiastical questions, which brought this conviction. The rapidly increasing demands of the scattered immigrants, who, ignorant of the language of the country, were left in many localities without the preaching of the gospel; the evident impracticability of supplying this demand from the old country; the equally plain impossibility of preparing an adequate ministry upon the spot; the need of material assistance in evangelistic work and in supplying educational advantages to a coming generation, and the growing desirability of getting upon a stable basis in the development of their church life—all these reasons conduced to make the chief men seek a closer connection with the Reformed Church of the Netherlands as transplanted here in a previous century. When, therefore, Dr. I. N. Wyckoff visited these churches in 1849, as a delegate from the Eastern churches, he found the leaders well disposed to listen to a renewed invitation for a closer connection with a body of whose sympathy they had continually received the material evidences. In April, 1850, the Classis resolved to send Rev. A. C. Van Raalte as a delegate to the Particular Synod of Albany, with full power to consummate a union be-

tween the Classis of Holland and the Reformed Protestant Dutch Church. The informalities connected with the formation of the Classis, however, led the Particular Synod to refer the matter to the General Synod, by which, in its session of June, 1850, the Classis of Holland was received as under its care, and its immediate relation assigned in the Particular Synod of Albany. The Classis consisted at that time of the churches of Holland, Zeeland, Vriesland, Overyssel, Graafschap, South-Holland, Drenthe, and 2d Grand Rapids, with the ministers A. C. Van Raalte, C. Vandermeulen, M. A. Ypma, and S. Bolks.

In 1852, when the first Classical report was received by General Synod, the number of organized churches was thirteen. Since that year the progress of these churches in numbers and activity is easily learned from the minutes of the General Synod. Their development in material prosperity has been marked. They need more general mental culture and adaptability to the religious wants of this country by the adoption of the language of the land, to render them, with the blessing of God, a great power for the highest good.*

(2.) The Work Abroad.

In the work of Foreign Missions also there has been constant progress. In 1817, the General Synod united with the Associate Reformed and Presbyterian Churches in organizing "The United Foreign Missionary Society," which, in 1826, merged in the American Board. Dr. John Scudder was the pioneer missionary of the denomination, going to Ceylon. Rev. David Abeel was our pioneer missionary to Farther India and China. In 1832 the Board of Foreign Missions was established, in union with the American Board. Borneo, India, China, and Japan have been the fields of missionary operations. The three latter only are now under the care of the Reformed Church. In 1857, an amicable separation was effected from the American Board. Since then the receipts have been largely increased. More than thirty churches have been organized on the foreign field, and many stations occupied. About forty ordained missionaries have been sent abroad, most of them married, and fourteen young ladies, in all about eighty-five individuals. Thirteen natives have been ordained to the ministry, and many native helpers have been employed. In 1874 a Woman's Board of Missions was organized. (Foreign Missions.)

* Dutch Pamphlets on Emigration to North-America; Michigan, Pella in Iowa, etc. 1846 53. Thirteen pieces, 8vo. (Mentioned in *Muller's Amsterdam Catalogue*, 1875, lot number 2578.)

## CHAPTER IX.

### RUTGERS COLLEGE.*

By Prof. T. S. Doolittle, D.D.

The Hollanders who settled in the province of New-Netherland, comprising the territory between the Connecticut and Delaware Rivers, brought with them the love of religion and learning that characterized their mother country. The memory of the great universities of Leyden and Utrecht, then the most renowned institutions in the world, was a part of their peculiar treasure and glory. It never occurred to them that the care of their churches could be committed to any but men thoroughly educated, not only in general knowledge, but also and especially in the Constitution and Doctrines adopted for the Reformed Faith by the National Synod of Dort, 1618–19.

During the entire period of the Dutch supremacy, and for more than a century after the surrender of New-Netherland to the English in 1664, it was their custom to call clergymen from Holland, or to send candidates thither for education and ordination. This arrangement did not, however, supply more than one third the number of ministers needed. At one time, for example, there were only seventeen ministers for sixty churches. And, moreover, while it sometimes failed to secure good men, it was always attended with delay and expense. Several prominent ministers, therefore, hoping to effect a gradual change for the better, met in the city of New-York, 1737, and drew up a plan for a yearly assembly or "Coetus," which should be composed of delegates, lay and clerical, from every church, and which, under the permission of the Classis of Amsterdam, should have power in special cases to ordain ministers as well as to exercise limited jurisdiction over the churches represented. After a delay of nine years the Classis of Amsterdam finally gave its consent to the official organization of the Coetus: but the majority of its members, growing restive under their restricted privileges, and feeling sorely the need of a more efficient system of providing the gospel for their brethren in this New World, began to aim at the formation of an independent Classis, and at founding a college or seminary for the education of candidates for the pulpit. In 1755 they boldly proceeded to cut loose from the Classis of Amsterdam by organizing an American Classis, and by commissioning Rev. Theodorus Frelinghuysen, of Albany, to visit Holland to solicit funds from those in sympathy with the American movement for the establishment of an academy. The conservative wing of the Coetus, believing it would be impossible for the Dutch peo-

* The author of this article desires to acknowledge his very great indebtedness to the Centennial Oration delivered in 1870 by the Hon. Jos. P. Bradley, Associate Justice of the Supreme Court of the United States. Also to a series of historical papers written by Hon. David Murray, LL.D., in the *The Targum*, (a college paper,) as well as to the minutes of the Faculty and of the General Synod.

ple alone to provide means for training up a learned ministry in this country, and regarding the above proceedings as radical and destructive, withdrew, and formed an opposition party under the name of "Conferentie,"—the Dutch equivalent for Coetus, and meaning an Assembly. The warfare between these two parties (both of which, while differing as to methods, were yet animated by the same motive, namely, the desire to secure a learned ministry) was bitter and violent in the extreme, dividing congregations and often families into hostile and abusive factions.

Mr. Frelinghuysen did not, however, sail for Holland until 1759. How far this progressive spirit and excellent divine succeeded is not known—he died while returning on ship off Sandy-Hook. After long and violent opposition from the Conferentie party, and the rejection of proposals from the Episcopalians on the one side to unite with Kings College, (which had been established in 1754,) and from the Presbyterians to unite with the College of New-Jersey, (now at Princeton, and which had been established in 1746,) the Coetus party undertook in 1769 to embody their plan for an independent institution in a tangible result. The charter was reduced to form; the name of Queens College, as expressive of loyalty and as an antithesis to the name of Kings College, was decided upon; and a board of trustees was elected.

On March 20, 1770, in the tenth year of the reign of George III., William Franklin, Governor of the province of New-Jersey, granted the long-desired charter. Its principal provision declared that the college was founded "for the education of youth in the learned languages, liberal and useful arts and sciences, and especially in divinity, preparing them for the ministry and other good offices." Another provision required that there should always be at least one professor or teacher grammatically to instruct the students in the knowledge of the English language, while all the minutes, rules of order, and financial transactions should be in the "same language and no other." In the outset it had been intended to exclude English entirely from the college, but the necessity of a change of purpose on this point had forced itself upon the conviction of all but the aged and hopelessly conservative. For although it was considered, as late as 1763, "a dreadful innovation" that Domine Archibald Laidlie should be called to New-York as the first pastor in the Reformed Churches to preach in the English language, yet the younger generation in New-York and vicinity could not at that date understand Dutch preaching; and in 1770 an enlightened regard for the situation and future growth inspired the founders to make English the leading tongue in their college. Forty trustees were appointed by the charter, including, *ex officio*, the Governor or Commander-in-chief of the colony of New-Jersey, the Chief-Justice of the colony of New-Jersey, and the Attorney-General of the colony of New-Jersey.

The seal was to bear the motto: *Sol justitiæ et occidentem illustra.*

On May 7, 1771, at a meeting of the trustees held at Hackensack, the location of the college, which was desired both at Hackensack and New-Brunswick, was fixed at the latter place, because its citizens, through the influence of Dr. J. R. Hardenbergh and Hendrick Fischer, had come for-

ward with a great amount of subscriptions, and perhaps also because New-Brunswick, being larger and situated on the line of travel between New-York and Philadelphia, gave higher promise of prosperity for the institution. In October of the same year the long-contending factions of the Coetus and Conferentie were induced, mainly by the agency of Dr. John H. Livingston, to strike hands in fellowship on the basis of the organization of the Dutch Reformed churches in America into a Synod and five Classes independent of the mother country, and with power to license and ordain ministers. But the Conferentie party so far carried their point that the united body were not to have a theological professorship in connection with Queens College, thus defeating the object which had been so dear to the hearts of the Coetus party. "One or more theological professors were to be chosen from the Netherlands, upon the advice of Classis, who were to have *no connection with any English academies.*"

And yet Queens College, whose proposed establishment sixteen years before had been the occasion of the division, became now, by its actual establishment, the main element in the reconciliation. For the approval by the Classis of Amsterdam of the plan for the union and ecclesiastical independence of the American churches had been given upon the express condition that provision should be made for education, "as the Church of Holland could not and would not acknowledge or maintain any connection with a Church which did not provide herself with an educated ministry." And Queens College, though not brought into official relation with the theological professorship about to be founded, was nevertheless regarded as the child of the Dutch Reformed denomination, and would, it was expected, furnish preparatory training to young men on their way to the study of divinity. "The Synod made but feeble attempts, in fact, to secure a Professor of Divinity, while the trustees with remarkable energy determined to carry out their plan of a combined literary and theological institution." Negotiations to this end were interrupted by the Revolutionary war.

The precise date of the opening of the college, owing to the loss of the first book-minutes, can not now be ascertained. "It must have been," says Mr. Bradley in his Centennial oration, "prior to 1775, and was probably as early as 1772." Dr. John H. Livingston having declined the presidency, a committee of the trustees was appointed to act as the "Faculty." The members of this committee were selected on account of their learning and judgment, and it was their duty to attend the quarterly examinations and to recommend candidates to the board for academic degrees. Thus in 1782 it appears from the minutes that Rev. Mr. Froeligh and James Schureman were added to the Faculty, and in 1790, Dr. Lewis Dunham and R. C. Chapman. The actual instruction and management of the institution were for many years performed by tutors of the college and teachers of the grammar school. Since the name of Dr. Jacob Rutsen Hardenbergh, who had been exceedingly active and influential in obtaining the charter, appears as President on the diploma of Simeon De Witt under date of October 5, 1776, it is inferred that he had been filling, possibly from the outset and certainly on some occasions, the office of President *pro tempore*, although he continued

to discharge his duties as pastor at Raritan. And not only did this brave and self-sacrificing spirit give instruction in the languages, moral philosophy, and other branches, but in company with Rev. John Leydt he went from door to door through New-Brunswick begging money for an endowment. He was a man of great energy and sound judgment, and is entitled to the praise of being the chief founder of the college. His wife was the widow of John Frelinghuysen, and grandmother of Theodore Frelinghuysen, the subsequent President. Her keen intellect, deep and fervent piety, and helpful sympathy in behalf of the young college have made her name honored and cherished among all the families of the Reformed faith. Her son, Frederick Frelinghuysen, was the first tutor in the college. He was a man of thorough scholarship, and of abilities that subsequently made him eminent as a lawyer and patriot. Another of the early tutors, and probably Mr. Frelinghuysen's successor, was Colonel John Taylor, who continued in the institution, with the exception of one or two intervals, down to 1793. Colonel Taylor, like most of those connected with the college, was devoted to the cause of American liberty. He drilled the students as a military company, and subsequently took part in the battles at Princeton, Germantown, and elsewhere. He wrote text-books in natural philosophy, and rendered efficient service to education in various ways. Under these faithful men, whose hope and courage are always deserving of grateful mention, thirteen students were graduated before 1776. Among these was Hon. Simeon De Witt, who became Surveyor-General of the United States and afterward of the State of New-York, and by whom the present plan of laying out the lands of our Western domain was devised.

In the fall of 1776, the British troops having taken possession of New-Brunswick, and burned, it is believed, the original college building, teachers and students were scattered. After a brief suspension of literary exercises the college began a new but migratory existence. In consequence of the irregularities likely to be caused by the presence of soldiers, its sessions were held now at Millstone and now at North-Branch, while the Commencement of 1778 was held at New-Brunswick. At this time and for some years subsequently the future of the institution was dark enough. The General Synod would only recognize it as a preparatory school, and the value of its promised care over it was much diminished by the appointment of a committee to establish a similar school at Schenectady.

In June, 1785, the trustees united with the consistories of New-Brunswick and Six Mile Run in calling Dr. J. R. Hardenbergh to be at once pastor of the two churches and permanent President of the college. He accepted, and continued in office, greatly beloved, until his resignation, a few months before his lamented death, in 1790.

The record of events during this period is of the most meagre character. The country was painfully emerging from the prostration of the Revolutionary struggle. The currency was in a deplorable condition. The citizens of New-Brunswick had suffered more than the rest of New-Jersey. Their property had been devastated, their business broken up, their churches burned or dismantled, their securities depreciated. The insignificant funds

of the college had been invested in bonds and mortgages, on which poor people could pay neither principal nor interest. It may well be conceived, therefore, that it cost the trustees a struggle to rebuild and equip their burnt college. This they accomplished in 1790, locating it on the present site of the Second Presbyterian Church in New-Brunswick, where, according to tradition, their former building had stood.

This earliest college building of which any thing is definitely known was a two-story frame white house, fronting the north, and with its gable end turned in true Dutch style toward George Street. It was without cupola or belfry, and was as plain and unpretending in its architecture as the simple taste of the day demanded. This building continued to be occupied by the grammar school and college until 1811, when it was sold to the city for a Lancastrian school, and was moved down the hill below George Street, where it still stands, on the north side of Schureman Street.

The position of President *pro tempore* was occupied about this time first by Rev. William Linn, of the Collegiate Church in New-York, and then by Rev. Dr. Ira Condict, who had followed Dr. Hardenbergh as pastor of the church in New-Brunswick, and who was eminently active in performing various duties in behalf of the college. Unsuccessful attempts having been made to unite the college with the Synodical Professorship, or with the College of New-Jersey, or to remove it to some other place nearer New-York, it was forced, on account of financial embarrassments, to close its doors in 1795.

Although this first period of Queens College was troublous, yet it had accomplished good work. There were graduated from it over sixty young men, of whom ten were subsequently licensed by the Dutch Reformed Church, while several others became celebrated leaders in politics and science.

To Rev. Dr. Ira Condict belongs the credit of originating a new movement in 1807 for the revival of the college. He was a man of untiring energy, public-spirited, and always ready to make any sacrifice in order to secure a noble object. Under his leadership the General Synod agreed to establish a theological professorship in the college, and $10,000 were subscribed toward it in a few days in New-York alone. The college was reopened with Dr. Condict first as temporary and then as permanent President. A new, large, and spacious stone edifice was begun in 1807, and so far advanced in 1811 as to be serviceable. Dr. Condict assumed instruction of the highest class, which entered Junior. His son, Harrison Condict, became tutor; Robert Adrian, LL.D., took the chair of Mathematics, and Dr. Livingston accepted the Professorship of Theology. Through the influence of Hon. James Parker, the devisees of the elder James Parker donated five acres of ground, to which was added by purchase another plot of one and one third acres, which together form the present beautiful campus. Dr. Condict, after having raised over $6,000 by his own exertions in New-Brunswick and vicinity, and given the best strength of his life to the college in manifold directions, died in 1810. During the same year Dr. J. H. Livingston accepted a renewed call to the presidency, but as he was mainly interested

with his theological classes, he did little more for the college proper than to "preside on public occasions and sign diplomas."

The funds were increased, according to the fashion of those times, by a lottery, which was duly authorized by the Legislature, and the proceeds of which amounted to $11,000.

At the solicitation of parties interested in a Medical College in Duane Street, New-York, the trustees in 1812 appointed the Medical Faculty of that institution to be a Medical Faculty in Queens College; but, as this department never had more than a nominal connection with Queens College, it may be dismissed from further notice.

The number of students was encouraging, but since the Church was chiefly interested in the theological professorship, and the trustees were unable to raise means for the completion of the new building and the proper equipment of the literary department, the exercises were suspended again in 1816. Degrees, however, were conferred by the trustees until 1818.

During this period of nine years, forty-one students were graduated. Eight of these entered the Theological Seminary, and one, Cornelius L. Hardenbergh, a grandson of the first President, became subsequently Professor of Law in the institution.

As Queens College had been originated by the Dutch Reformed denomination in the strong desire to provide itself with an efficient and learned ministry, so its revival once more under the name of Rutgers College in 1825 is traceable to the same cause. "Immediately after the death of Dr. Livingston in 1825, Dr. John De Witt proposed the resuscitation of the college in the hope of increasing the number of theological students, and was seconded by Dr. Milledoler." The theological department had been kept running as a distinct affair during the quiescence of the college, and the plan was now to obtain from the Church endowments for three professorships (two of which were already in existence and partially endowed) in the Theological Seminary, and then to have the three professors give gratuitous instruction, and at the same time to make an effort for independent professorships in the college. The Collegiate Church in New-York agreed to pay $1,700 a year for three years, provided that the General Synod should raise $25,000 as a permanent fund, and that the college exercises should be recommenced. And the promise was fulfilled. Over $50,000 were eventually subscribed, of which 27,000, contributed by the Northern Section of the Church, were set apart for the new and third professorship. The election of Abraham Van Neste as trustee helped very greatly to bring about this happy result. "The college edifice and lot had been transferred to the Synod in 1825, in consideration of the latter advancing the sum of $4,000 to pay off a debt which the trustees had incurred." In September, 1825, an additional covenant was adopted by which the Synod allowed the trustees the free use of such parts of the Seminary building, formerly belonging to the college as might be necessary, and by which the two institutions became generally more closely united. Dr. Milledoler became President, and professors were appointed, as may be seen in regard to names and dates in the Appendix. The distribution of duties was as follows: "Moral Philoso-

phy and Evidences of Christianity, to the Professor of Didactic Theology; Belles-Lettres, Elements of Criticism and Logic, to the Professor of Biblical Literature; Metaphysics and Mental Philosophy to the newly elected Professor of Church History; grammatical instruction of the theological students in Hebrew and Greek was assigned to the Professor of Languages; special provision was made for the religious education of the students. Biblical recitations under the conduct of the President, and Sabbath services in the Theological Hall were appointed. The government of the college was intrusted to a board of six superintendents, appointed by the Synod and trustees in equal parts. Its administration was given to a Faculty consisting of the President, professors, and tutors. That the course of education might be more beneficial, the number of pay students was limited to one hundred. It was deemed expedient to drop the name of Queens, as it recalled the condition of vassalage from which the nation had been delivered. The present name, Rutgers College, was chosen by the Synod in consideration of the character and services of Colonel Henry Rutgers." He gave $5000 towards its endowment. Thirty students attended, and the number was soon increased to sixty. The building was adorned with a cupola, in which a bell was hung, and a grammar-school edifice was erected. The library, for which the trustees had appropriated $1800 as early as 1815, was increased, a mineralogical cabinet was commenced, and a Society of Natural History organized by the students. An English and Scientific School was established in 1832 under Mr. Mortimer, and a Medical School again attempted, which, however, was soon abandoned. Medical degrees were not conferred after 1835, and only rarely after 1827.

In 1833 the corps of instructors was increased by the election of Rev. Dr. Jacob J. Janeway to the Vice-Presidency and to an unsalaried Professorship of the Evidences of Christianity and Political Economy. And to insure fuller instruction in Hebrew, a Professorship of Oriental Literature was created, and its duties assigned to the Professor of Biblical Literature.

From 1825 to 1840 two hundred and fifty-eight students were graduated, of whom seventy-one were licensed by the Reformed Church, and many of the others became eminent in other learned professions. In the class of 1836, for example, occur the names of Joseph P. Bradley, LL.D., Associate Justice of the Supreme Court of the United States; George W. Coakley, LL.D., Professor of Mathematics in the New-York University; Frederick T. Frelinghuysen, formerly U.S. Senator; William A. Newell, M.D., ex-Member of Congress, and ex-Governor of New-Jersey; and Hon. Cortlandt Parker, LL.D., one of the most eminent and successful lawyers in New-Jersey.

Owing to a division of sentiment in the Church, the relations between the college and the Synod were in 1840 partially sundered. The theological professors were released from obligation to give free instruction in the college; the President of the college was no longer to be one of the theological professors; and the trustees were to have henceforth the appointment of the President and the professors, as well as the provision and disbursement of funds, and the administration of affairs generally. By

a legal instrument, the Synod guaranteed to the trustees the free use of the library-room, the chapel, and recitation-rooms, and bound itself not to sell or lease the same without the consent of the trustees. Tuition fees for beneficiaries were allowed out of the income of the educational funds.

Dr. Janeway had resigned in 1839, and his duties were now assigned to the President. The presidency, after the resignation of Dr. Milledoler in 1840, became filled the same year by Hon. Abraham B. Hasbrouck, who by his lectures on Constitutional Law, his genial manners, and generous hospitality, contributed greatly during the subsequent ten years to the prosperity of the institution. The theological professors from 1840 to 1867 continued voluntarily and gratuitously to give instruction in the departments from which they had been entirely released as a matter of obligation; and thus they aided the trustees immensely in their efforts to render the college independent, and to make its curriculum equal to that of other first-class colleges. The Faculty was enlarged by the creation of a Professorship of Modern Languages and of an adjunct Professorship of Ancient Languages. The need of more lecture-rooms was soon felt, and through the efforts of the alumni a building was erected for the use of the literary societies and other purposes, and named Van Neste Hall, in recognition of services rendered. A residence for the President was also built, and a fund secured for his support, making the entire endowment over $50,000. The graduating classes were not, however, large. They numbered on the average from 1840 to 1850 only about eighteen students. This is said to have been caused by the misunderstandings which prevailed throughout the Church on the policy of church extension and on the relation of the college to the Synod. During the controversy Mr. Hasbrouck resigned the presidency, and his place was immediately filled by Hon. Theodore Frelinghuysen. The college now entered upon a new career of prosperity. Mr. Frelinghuysen was a man of unusual wisdom and guilelessness; his disposition was naturally gentle and always pervaded by a thorough Christian spirit; his manners were conciliatory, and his intellect as discerning as his heart was upright. His influence, therefore, over the Church, as well as over individuals nearly related to the controversy that had for many years involved the college, was strong and of the happiest nature. The feeling of loyalty to the institution began to extend through the entire denomination. During the decade following the second year of his administration the average number of the graduating class ran up to nearly twenty-three, while a larger number than ever before were, on account of increased requirements in scholarship, prevented from graduation. In the class of 1862 there were thirty-eight graduates. Considerable success attended an attempt to increase the endowment fund by the sale of scholarships for $500 each. In 1856 the removal of the seminary into Hertzog Hall, which had just been completed, afforded the college increased accommodations for recitation-rooms; and changes in the board of trustees led to a complete change, by the introduction of younger men in the character of the Faculty in 1859 and the following years. A new Professorship of English Language and Literature was created in 1860.

Two years later Mr. Frelinghuysen died, universally regretted, and Rev. Dr. William H. Campbell was called to supply his place.

With Dr. Campbell's accession to the presidency the college took a new departure in almost every respect. Although the endowment had been increased during Mr. Frelinghuysen's term so that it amounted to about $75,000, yet it did not afford sufficient means to meet the salaries of the professors and current expenses. The principal was being consumed. At the same time the number of students, owing to enlistments in the army, to the distracting excitement of the civil war, and to the extraordinary temptations to business enterprises, was diminished to nearly one half of the usual number. In the graduating class of 1863 there were only fifteen, and in that of 1864 only eleven.

The prospect was disheartening, and yet the President addressed himself boldly to the task of begging money and of selling limited scholarships at $100 each. He presented the claims of the college in the pulpits of the denomination and to individuals until he raised for a "new Endowment Fund" the sum of $144,758. But it is only just to add that this great work could never have been accomplished had it not been for the sympathy of every heart and the help of every hand growing out of the influences of the preceding administrations of Mr. Frelinghuysen and Mr. Hasbrouck. This amount lifted the college up to independence, and opened the way for enlarging the course of study by the creation of new professorships.

In 1864 the trustees purchased, by payment of $12,000 to the Synod, the entire right and title of the latter in the college buildings and premises, on condition that they should never be used for any other than collegiate purposes, and that the President and three fourths of the trustees shall always be members in full communion of the Reformed Church. And in 1865 the Synod still further, upon application of the trustees, formally abrogated the covenant relations of 1807 and 1825. Thus Rutgers College became recognized as absolutely independent and non-sectarian. The fruits of the new endowment now began to be apparent in the establishment of several new professorships. In 1863 a new department, called the Rutgers Scientific School, was organized to meet the demands for more thorough and complete instruction in scientific and practical studies.

The State College of New-Jersey, "for the benefit of Agriculture and the Mechanic Arts," was organized as a department in Rutgers College in 1865 under an act of the Legislature of New-Jersey, passed April 4, 1864, and was made a part of the Scientific School already in existence. Its object was to carry into effect the provision of an act of Congress granting to the several States a certain quantity of the public lands to enable them to establish colleges, the leading object of which shall be "to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life."

The sale of the public lands allotted to New-Jersey amounted to $116,000, which sum is invested in State bonds under the care of the State Treasurer;

and the income, at the rate of six per cent interest, is paid to the trustees. Much credit is due to Dr. George H. Cook, professor in the college and also State Geologist, for his energy and influence in securing the location of the State College erected at New-Brunswick by these funds as a part of Rutgers College. This State College, or, as it is generally called, "The Scientific School," was opened for students in 1865. A farm of one hundred acres was immediately purchased for the illustration and development of agriculture. The school has now ten professorships, all ably manned and affording instruction in three courses of study, namely, one in Civil Engineering and Mechanics, one in Chemistry and Agriculture, and one especially in Chemistry. Its courses of study and discipline are under the immediate management of the Faculty and trustees of Rutgers College; subject to the supervision and approval of a board of visitors appointed by the Governor, and consisting of two from each congressional district. It provides for the State forty free scholarships, which are distributed among the counties according to their population.

From 1865 onward, therefore, the history of Rutgers College is a history of both the old college proper, or literary institution, and of the State College, or Scientific School. The two are served by the same professors; their classes, though distinct, unite in many subjects in the same recitations, and are known by the same designations. The interests of the two departments, in short, are made to harmonize with and to aid each other. And the reciprocal benefits derived from this intercommunication and union can hardly be exaggerated. The young men in the literary department are allowed to pursue practical chemistry by making actual analyses in the laboratory along with the Scientific students; and the latter, in turn, compete with the former in Elocution and Composition, in Mental and Moral Philosophy, in Political Economy and Constitutional Law, and in Biblical recitations. The Scientific students are thus preserved from the narrowing process of a purely technical education. They do, indeed, get enough of technical training to prepare them, when a little experience has been added to their theoretical knowledge, for entrance at once upon civil engineering and analytical chemistry and into various mechanical and industrial spheres; but along with this they absorb the refining and liberalizing influences which spring from the enlarged culture alluded to above, and which it requires four years to complete. In addition to this the students of both departments join the same literary societies, and thus confer upon each other all the advantages resulting from the generous emulation and contact of minds engaged at many points on different subjects, and having different objects of ambition. The happy effects of these interacting, stimulating, and elevating associations are soon manifested in the character and aspirations of the entering pupils. The Scientific College has done already a noble and far-reaching service in thus educating thoroughly and symmetrically all the faculties of its students, while it has not failed to prepare them for the highest kind of work in practical science and important industries.

In 1866–72 several new professorships were founded, namely, one of

Analytical Chemistry, one of Engineering and Military Tactics, one of Mining and Metallurgy, one of Political Economy and Constitutional Law, and an adjunct professorship of Mathematics and Graphics. In 1867–68 Hon. Joseph P. Bradley, now Associate Justice in the Supreme Court of the United States, gave a course of lectures on Political Economy and Constitutional Law; in 1868–69 he added a most instructive and satisfactory course on the English Bible.

The religious influences belonging to the college have always been marked and happy, while at the same time entirely free from the bias of sectarianism. A Bible-class including all the students is taught every Sabbath morning by the President; and this is followed by a sermon, with the attendant services, under the conduct of one of the clerical members of the Faculty, or one of the professors of the Theological Seminary. A general prayer-meeting for all the students is held every day at 12 M., and another general meeting for fraternal conference as well as prayer is held on every Thursday evening. In addition to these are class prayer-meetings, and other exercises for practical religious work.

The celebration of the centennial of the existence of the college took place in 1870. By this celebration it was designed to gain two ends: 1. To recount the goodness of God in his care for the college, and to return thanks for the same; 2. To further in some marked way and degree the interests of the college.

It was proposed to accomplish the second of these objects by soliciting subscriptions and by the sale of scholarships at $1000 each, with the proceeds of which needed buildings might be erected and new professorships founded. Dr. Campbell again undertook the work of raising funds. Several of the trustees nobly responded to his appeal by giving five thousand dollars each; and the alumni and friends, with unwonted enthusiasm and unanimity, came forward with such gifts as each could afford in aid of the cause. The President canvassed the churches, and sought help from all who would be likely to be interested in the welfare of the college. Under his guidance committees were selected from the former classes to gather class offerings, and June 21, 1870, was appointed to hear the reports from these committees as well as to renew old associations and old love for Alma Mater. This meeting was opened with an historical discourse by Hon. Joseph P. Bradley, and the reports, interspersed with college songs, followed. Seldom, if ever, has there been held by the alumni and friends of any institution in the land a meeting so happy in feeling and so productive of immediate and substantial results as this immense centennial gathering which marks one of the most memorable days in Rutgers' calendar. The aggregate of the sums reported was large and encouraging. And so the President continued his labors until $140,000 were subscribed, of which $121,245 have actually been paid.

A short time after this Mrs. S. A. Kirkpatrick died, leaving to the college a bequest which amounted to $75,000. Another bequest from Mr. Abraham Voorhees, of Six Mile Run, New-Jersey, consisting of $25,000 for a professorship, and of $26,400 for a permanent fund to be employed in maintaining

and educating pious young men for the ministry, had been received in 1867. And in 1872 Mr. James Suydam, a trustee and a great benefactor to New Brunswick institutions, died, leaving by will $20,000 to the college. With these increased resources the college was enabled to advance to the very first rank among American institutions by providing thorough instruction in a much greater number of subjects than were ever before embraced in its curriculum, by increasing the requirements of applicants for admission, and by erecting buildings for more ample and needed accommodations. Besides, extensive repairs were made throughout the main building, and its two ends, which had been used up to 1865 and 1867 as residences by two theological professors, were converted into recitation-rooms; and an Astronomical Observatory, a Geological Hall, the Kirkpatrick Chapel and Library, and a Grammar-school Building were all erected in rapid succession.

There has always been in connection with the college a grammar school, which during the darkest days of the college never closed its doors, but went on successfully in accomplishing good wook. It now sends thirty boys annually into the Freshman class of the college.

The campus, containing six and one third acres, is quadrilateral in form, with five hundred and sixty-five feet fronting on Somerset Street and six hundred and sixty-five feet on Hamilton Street on the opposite side, while the east end extends four hundred and seventy-seven feet along George Street, and the west end runs four hundred and sixty-seven and one half feet along College Avenue. It slopes beautifully from all sides upward towards the center, and from the corners on Somerset Street, where stand massive stone and iron gateways, a carriage-drive, curved nearly in the shape of a semi-ellipse, runs in front of the main building, while a branch drive circles in front of the President's house. Many and noble elms, besides other deciduous trees and evergreens, cover the ground, affording delightful shade for the undergraduates in summer and equally attractive retreats for the meeting of friends and alumni at Commencement.

In about the center of this unusually charming campus stands the oldest and main college building. Its corner-stone was laid on April 27, 1809, by Rev. Dr. Ira Condict. It was not entirely finished till after 1825. This is a substantial and finely proportioned edifice, of brown-stone, one hundred and seventeen feet long by fifty-five feet deep, having a gracefully pitched roof, from the central portion of which rises a handsome belfry. It is three stories high, exclusive of the attic, and contains nine recitation-rooms, a draughting-room fifty-five by thirty feet, a residence for the janitor, and other accommodations for apparatus and collegiate work. It cost over $30,000, and, having been recently repaired at an expense of $6,000, it is now in first-rate condition.

Van Neste Hall was built in 1845 by the alumni, and named after Abraham Van Neste, Esq., a liberal trustee, in recognition of his services to the college. It is of brick, painted, and is fifty-two feet front by sixty-two feet deep, with a low hip-roof. It contains, beside a basement in the rear, two large halls for the Peithessophian and Philoclean literary societies, and two small rooms used for storing duplicate mineralogical specimens. On the

second floor are a laboratory, a chemical lecture-room, and a hall recently used as a museum of natural history. The actual cost is unknown; the estimated cost, $10,000.

The President's house was erected in 1841–42. It is built of brick, painted, and is fifty-two feet front by forty-two feet deep. It is admirably adapted for a President's mansion. The cost is estimated at $8000. In 1875 it was thoroughly repaired.

The Daniel S. Schanck Astronomical Observatory was erected in 1865, at a cost of $6166, contributed by the benevolent gentleman whose name it bears. In its architecture it is a copy of the Temple of the Winds at Athens, consisting of two octagonal towers connected together by a short passageway. The extreme length of the building, including the porch, is thirty-seven and one-half feet, and its width, twenty-feet. Its material is brick, painted. The main portion is of two stories, capped by a revolving roof, and contains a brick pier built free from the floors, to support the equatorial telescope. The other part is square, one story in height, and provided with doors in the walls and roof opening along the meridian; it contains three brick piers, free from the floor, for mounting the meridian circle and sidereal clock. The building was opened for use in 1866.

Meteorological observations have been made here, but never published. Since January 1, 1876, observations of temperature, rainfall, wind, etc., have been made at the college farm, and it is proposed to continue the series.

The Geological Hall was dedicated to science at the Commencement of 1873. It is a large brown-stone structure, having a hip-roof, with dormer windows from each quarter. It is, exclusive of porch and steps, forty-five feet front by one hundred and five feet deep. In the basement is an armory ninety by forty feet; also an assaying-room, a workshop, and other smaller rooms for furnaces, etc. On the first floor are a reception-room or office, a commodious chemical lecture-room, a recitation-room, two store-rooms for chemicals, a balance-room for the safe-keeping of nicely adjusted balances, a professor's laboratory, and a large analytical laboratory for students. On the second floor is a splendid hall ninety by forty feet, with lofty ceiling and gallery extending entirely around it. This is the Museum. The cost of the hall was $50,000.

The Kirkpatrick Chapel and Library is built of brown-stone, and is in the French Gothic style of the fourteenth century. It has a front of fifty-two feet and a depth of one hundred and twenty-eight feet. The entrance to the chapel is through a porch of five heavy archways. The auditorium is exceedingly beautiful, having a roof of open timber, finished in black walnut and stained pine, resting for its center support on slender iron columns painted to correspond with the delicately tinted walls. The windows are of stained glass. The walls are lined with portraits of former presidents, professors, and trustees. At one end is a gallery containing an organ purchased in 1866 by the students; at the other is the pulpit.

Back of the chapel there is a large room designed for the President's classes; and adjoining is an assembly-room for the trustees. Above these

rooms is the library. This is finished with open-timbered roof in the native wood, and is adorned with massive oak cases, which form alcoves.

The whole building is as tasteful as it is useful. It cost $52,376, and was erected with part of the money bequeathed to the college by the late Mrs. S. A. Kirkpatrick.

The library numbers 8000 volumes. The two literary societies have libraries of about 4000 volumes; while the Sage Seminary Library, now of about 35,000 volumes, is open to the students.

The Grammar School was entirely reconstructed, at a cost of $15,000, in 1869. It is now fitted with the best kind of furniture, and has ample accommodation for two hundred pupils. A new building, needed for agricultural purposes, was erected in 1876 on the college farm at a cost of $2000.

The principal room in Geological Hall is the one devoted to the collections in Natural History. It is a room forty-five by ninety feet and twenty-two feet high, with a gallery all around. In this the cabinets in geology, mineralogy, and natural history generally, are arranged. This spacious hall is large enough to accommodate the growing cabinets for many years to come. Its stores are already respectable, and in some departments the specimens are among the best.

The Beck Cabinet of Minerals, which was collected by the late Professor Lewis C. Beck, and was purchased by friends of the college, is kept here. It contains 274 species of minerals, and more than 2800 specimens altogether.

The Laing Cabinet of minerals, shells, coins, and medals, which was collected by the late James B. Laing, Esq., of Kinderhook, and bequeathed to the college by his will, is also among the treasures of the Museum. It cost a very large sum of money, and has added very many beautiful and rare specimens to the various collections.

A duplicate set of the rocks, ores, minerals, fossils, soils, fertilizers, and other useful natural products, from the Geological Survey of New-Jersey, is also in the Museum. It contains characteristic rocks from all the geological formations in the State, ores from more than one hundred rich iron mines, from the great zinc mines, and from many of the promising but uncertain copper mines, marls from all the best pits in the State, fire and potter's clay in great variety, soils of all characters, and fossils representative of all the different ages. This collection numbers more than 900 good specimens.

The bones of a mastodon found in Salem County were purchased by the trustees of the college, and are in the Museum.

The skeleton of a whale, forty-two feet long, which was taken in Raritan Bay, near New-Brunswick, has been given to the college by a liberal friend, and as soon as its bones are bleached enough for mounting it will be set up. A choice collection of coal fossils, including stems, bark, leaves, fruit, roots, and one large stump of a tree, is in the Museum as a gift from the late Rev. Dr. Polhemus and others. The collection of marl fossils is particularly good. Friends in the college and in Monmouth County have contributed liberally to this collection, and there are many who never allow any opportunity for getting specimens for the college to pass unimproved. The collec-

tions of shells, corals, fish-teeth, turtle-bones, and bones of saurians is large and constantly increasing by donations. An interesting and fine collection of the rocks of Europe, with many ores and products of metallurgy, numbering in all more than 200 specimens, has been purchased by a friend and presented to the college. A large number of shells from China and other Eastern countries were also presented by the late Rev. Dr. E. Doty.

The Rutgers College Natural History Society contributed largely to the collections in the Museum. The class of 1858, in concert with Rev. Samuel Lockwood, Ph.D., contributed rare and valuable Devonian fossils; the class of 1862 contributed a large collection of crystals and ores; and other classes and individual students have left substantial evidence of their share in making the collection. There is a considerable collection of birds, an herbarium is well begun, and a collection of the woods of New-Jersey is now being made. Rev. Dr. A. R. Van Nest, during his long residence in Florence and other parts of Italy, has procured and sent to the college a fine collection of beautiful polished stones, marbles, and other interesting specimens and curiosities. At the Commencement of 1873 liberal friends contributed a sum sufficient to pay for cases in which to arrange the geological, mineralogical, and other collections.

There are two literary societies, named Peithessophian and Philoclean. They were founded in 1828, and their object is to train their members in composition, declamation, and debate. Nearly every student is a member of one of these societies, and they are about equal in numbers. They have halls provided by the trustees, but these halls are furnished at the expense of the societies. Their libraries number 1900 volumes each.

A chapter of the Phi Beta Kappa Society was established in the college on February 22, 1868.

The Rutgers College Bible Society, which has for its object the distribution of the Holy Scriptures, was founded in 1829. It has for a long time been enabled to send from $75 to $125 annually to the American Bible Society. It has now eighty members, and has had six hundred and twenty-five in all since its foundation.

The Temperance Society was organized in 1873; the Base-Ball Association in 1860; the Foot-Ball Club in 1868; the Boating Association in 1867; the Alumni Association in 1832.

While Rutgers College is not a free institution, yet ample provision is made for granting free tuition to every young man who has a good character for morality and studiousness, and who is not able to pay his own way. And besides these general arrangements, it has several large and productive sources of beneficiary aid.*

* The excellent article on Rutgers College in the *Manual of* 1869 was written from the Minutes of the General Synod, and several published pamphlets, by Rev. William H. Phraner, then of East-Millstone, N.J.—E. T. C.

## CHAPTER X.

### THE THEOLOGICAL SEMINARY.

#### Preliminary Methods.

The desire to educate young men for the ministry in this country was the cause of an unhappy strife. The Church had been accustomed to receive most of her ministers from Europe. In 1658 the first young man went from this country to Holland to be educated and ordained. The number which took this trouble was comparatively few. There were not more than a dozen up to the year 1770.* Prior to this date, upward of seventy ministers had come to America, to officiate in the Hollandish branch of the Reformed Church, and about the same number to officiate in the German branch. The Coetus and the American Classis, during their day, (1747–71,) licensed thirteen young men † to preach the gospel, while the Conferentie licensed but a a single one.‡ Tesschenmaeker had been ordained by the ministers here as early as 1679, without ecclesiastical permission, and Van Vleck, by Freeman in 1710; but Boehm in 1729, and Schuyler in 1736, by special permission of the Classis of Amsterdam. This stimulated the desire for an American judicatory, asked for the next year. Goetschius had been ordained by the Presbyterian Synod of Philadelphia, in 1737, for the German Reformed Church, and a year later, his son, J. H. Goetschius, had been ordained on individual responsibility, (Goetschius, J. H.,) but reordained ten years later; while John Van Driessen had gone to New-Haven for ordination, as early as 1727. Morgan had officiated at Freehold, (1709–1731,) for the Dutch, in connection with a Scotch Presbyterian church, he remaining a member of the Presbytery of Philadelphia. The young men who had studied in this country, previous to 1770, had found their preceptors chiefly in Erickzon, the Frelinghuysens, Goetschius, Leydt, Hardenbergh, and Westerlo. Ritzema and Kalls were the preceptors of the only Conferentie student. In each case of licensure in this country, special permission was required from the Classis of Amsterdam. These applications also were sometimes refused.

But while the Coetus party was struggling for independent American judicatories, and contemplating the formation of regular educational institutions, their opponents were seeking to secure a Divinity Professorship in Kings (Columbia) College. An amendment to the charter of that institution was at length secured, but under such circumstances that it was at once repudiated. About the same time, (May, 1755,) Rev. Theodore Frelinghuysen was commissioned to go to Holland to solicit funds for

* Megapolensis, S., Bertholf, Frelinghuysen, T. and John, Romeyn, T., Schuneman, Vrooman, Frelinghuysen, Jac. and Ferd., Jackson, Van Harlingen, and Livingston, who fitly terminated the custom.

† Licensed by the Coetus: Vandelinde, Leydt, Verbryck, Marinus. By the American Classis: Frelinghuysen, H., Hardenbergh, Barculo, Van Nist, Goetschius, J. M., Schoonmaker, H., Du Bois, B., Schoonmaker, M., Romeyn, D., Foering.

‡ By the Conferentie: Lydekker.

the founding of a university. Success was expected, inasmuch as Schlatter had been very successful in behalf of the German churches in Pennsylvania. His departure was delayed for four years, and then his mission, owing chiefly to the schism in the Church, was unproductive.

Eight years later, when Mr. J. H. Livingston was in Holland preparing for the ministry, he proposed to his friends in America that both contending parties should fix on some poor but sprightly boy and send him to Holland, to be specially trained for a professor in the American churches, (liberal friends in Holland promising to defray the expenses;) and thus, ultimately, perhaps the schism might be healed and the churches here supplied with a satisfactory ministry.

But soon after this he formed the acquaintance of Dr. Witherspoon, who had been called from Great Britain to take the presidency of the college at Princeton, and who visited Holland before embarking for America. Attempts were now made to secure arrangements for the education of a ministry for the Reformed Church at the Princeton institutions, but, the party leaders in America objecting to the proposition, the plan failed.

At length, when a union of the two parties was effected, one of the articles of union expressly stipulated that one or more Professors of Theology should be chosen from the Netherlands by the advice of the Classis. Another article, apparently added as an amendment, stipulates that such professors should have no connection with any English academies, but should deliver lectures on theology, etc., *in their own houses.** This expression was intended to destroy every thought of union with the Princeton institutions and with Kings College, as a professorship in either of these latter two would necessarily have had a partisan appearance. Neither of these institutions, and not even Queens, is mentioned by name in the articles of union. Yet young men were only to begin their theological studies upon the presentation of suitable testimonials of a liberal education.

As the Synod had no funds, no immediate steps were taken by it to call a professor. Some of the principal churches in the North yet standing aloof from the union, it was feared that premature action might endanger the prospects of the theological endowment. The disturbed political condition of the country also made it impossible to proceed, so that the professorship was not really established till the close of the Revolution. In the meantime Synod advised students to study, at their own convenience, with Drs. Livingston, Westerlo, Rysdyck, Hardenbergh, or Goetschius. During this period only thirteen students were licensed, or passed into the ministry.†

But while the subject of the professorship was thus pending, the trustees of Queens College sought to carry out the plans of the Coetus party, by

* It was not contemplated that they should have a pastoral charge at the same time, but a fund was to be raised to support them. It was also enjoined that they should preach every few weeks in the place of their residence, both for the relief of the minister, and to afford to the student an example of a well-composed discourse.

† Van Voorhees, Van Bunschooten, Goetschius, J. M., Van Nest, R., Froeligh, S., Goetschius, S., DeWitt, P., Leydt, M., Lansing, N., Van Arsdale, S., Blauveit, I., Duryee, J., and Romeyn, T. F.

calling Rev. John Brown, of Haddington, Scotland, to become their Professor of Divinity. He, however, declined. Their funds soon after this (1772) reached the sum of £4000. They subsequently wrote to the Classis of Amsterdam, and to the Theological Faculty at Utrecht, to recommend to them a Professor of Theology, to be also President of their college, and a member of the ecclesiastical judicatories in America. The Synod now ventured (1773) to indorse this action of the trustees, (though trenching closely on the articles of union,) virtually promising to accept their professor, if their plans should succeed. The Synod also now wrote to the Classis concerning their action, at the same time promising the trustees to help them in securing funds from the churches, but binding the trustees, by the forfeiture of their funds to certain congregations to be named, that their Professor of Divinity should belong to the Reformed Dutch Church, in fellowship with the Church of the Netherlands. The Classis responded to the communications of both Synod and the trustees, asking for further information. Probably this attempted union made them suspect the existence of party spirit yet surviving. The Synod also betrays anxiety lest their conduct, in the expressive language of their own minutes, should be *overhauled.* The next year, however, the Classis, with the concurrence of the Theological Faculty at Utrecht, recommended their last American student, Dr. Livingston, as the professor. But the battle of Lexington had already been fought, and the subject was postponed.

### Unendowed Professorships.

At the close of the Revolution, the subject of the professorship at once occupied the attention of the churches. Dr. Livingston was in favor of having a Divinity Hall opened in New-Brunswick, because it was the most central place for all portions of the Reformed Church—the Dutch in New-York and New-Jersey, and the Germans in Pennsylvania. The idea of a professorship in Columbia College he considered unwise; he would have cordially indorsed a union with the Princeton institutions, but believed that prejudices were too strong to effect it. He expressed the ardent wish that all the churches of the Reformed Faith might be united in one grand national body; he believed it to be practicable, and that it would ultimately be accomplished.

But the trustees of Queens College now found themselves without funds. They sought again the patronage of the Church, but the Synod felt inclined to postpone the consideration of their proposals. The Legislature of New-York had just passed an act relative to the establishment of a university, and it was thought best to wait for further developments. The church of Schenectady solicited the establishment of a seminary in that place, while Hackensack put in a similar plea, especially if the college should be removed from New-Brunswick. The Synod also now believed that the Theological Professorship would and ought to exist alone, without connection with any college. Yet they felt under obligation, since the institution at New-Brunswick had been partially received under their care, that it should have their influence in reference to an endowment, and exhorted the trus-

tees to keep it alive. They also encouraged the proposition from Schenectady, believing that a college there would not conflict with the institution at New-Brunswick, and appointed a committee to assist in its formation. (UNION COLLEGE.) But they resolved that their Theological Professor should reside in New-York, and requested the consistory of the church in that city to make the best arrangement possible with him.

In October, 1784, Dr. J. H. Livingston was chosen Professor of Theology, and Dr. H. Meyer, pastor at Totowa and Pompton Plains, Professor of Languages. No student could be admitted to examination for licensure without producing a certificate from Dr. Livingston, and for which, as a suitable *honorarium*, he was to receive five pounds. The church of New-York was requested to relieve the professor of part of his services, but this was done, for the first, twelve years later. Dr. Livingston assumed his position on the nineteenth day of May, 1785, by delivering a learned and elegant address in Latin, on *The Truth of the Christian Religion*, in the church in Garden Street.*

But the expense of living in the city was too great for many of the students, and some therefore continued to prosecute their studies under their own pastors, or other ministers. This compelled the Synod, in two years after the appointment of their professor, (1786,) to appoint a suitable Lector in Theology, and all were exhorted to seek instruction from the Professor or the Lector. Dr. Meyer, of Pompton Plains, was appointed also to this station.

In May, 1791, for the first, the Synod took active measures to attempt to raise a fund for the support of the professor. He had as yet received only a few *honoraria*, from students who were able to pay, and the Synod had paid the same for a few others.† It was therefore proposed that a subscription should be circulated through the congregations, that the money should be paid semi-annually in six installments, and should be deposited as a capital fund in the Bank of New-York, or some national bank, and that it should be allowed to accumulate till a sufficient fund were procured. Mr. Peter Wilson, of New-York, was made the agent to receive the funds, and the consistory of the church in New-York were made the trustees of the same. This action alarmed the trustees of Queens College, (Oct. 1791,) and again they zealously urged their institution on the attention of the Synod, and secured a postponement of the above action. They requested the Synod to recommend to them some Professor of Theology, to be also President of their college, in agreement with the expectations excited in 1773. A committee was appointed to confer with them in reference to the best method of raising funds, but the Synod declined for the present to recommend a Theological Professor to them, till their institution was properly endowed. The next year two new Lectors in Theology were appointed for the convenience and economy of the students, namely, Solomon Froeligh, at Hackensack, and Dirck Romeyn, at Schenectady.

* This was reprinted in Latin in *Centennial Discourses*, 1876, 1st ed., and also separately in pamphlet form.

† Before the professorate was established, each student, in general, paid five pounds for his licensure, and the church receiving a licentiate paid fifteen pounds, to the Synod.

The next year the Synod was greatly offended because the trustees of Queens College had made propositions to the trustees of the college at Princeton, without consulting with the Synod, to unite with them. They therefore directed that any ministers having funds in hand for Queens College, should reserve them till further directed, and all action for the endowment of a Theological Professor in that institution was for the present suspended. The Classis of Hackensack also now complained that the Synodical Professorship had been constantly interfered with through the distraction occasioned by the propositions of the trustees, and that if a Professorship of Theology were established in that institution, it would be only a subordinate office. They urged the Synod to establish a professorial school at once, and have a professor to devote his whole time to it alone. The Synod agreed with the Classis of Hackensack, and lamented that various adverse circumstances had frustrated their plans from time to time. They therefore now determined to renew their efforts to endow an independent Theological Professorship, (1793.) which efforts had been suspended for two years and a half, in behalf of the trustees of Queens College.

At the first meeting of the newly constituted General Synod, in June, 1794, a committee was appointed to report during the session on this subject. Revs. D. Romeyn, S. Froeligh, and E. Van Bunschooten were the committee, with three elders. They reported that no union could be effected with Queens College as long as it was situated at New-Brunswick, that it ought to be removed to Bergen or Hackensack, and a committee was appointed to confer with the trustees on this subject. But at the same time they reported that the Divinity School could not flourish in New-York, on account of the price of living; that its continuance there prevented the collection of a fund; that the professor ought to remove to Flatbush, where a classical academy already existed, or to some other convenient place. The consistory of the church in New-York were again asked to relieve the professor of some of his duties, and to make a just and equitable arrangement with him. The Synod also promised to urge on the matter of the fund as fast as possible. They now requested Peter Wilson, John Vanderbilt, Robert Benson, and Richard Varick to become the trustees of said fund, instead of the New-York consistory, the Synod having no corporate existence. They, moreover, now permitted the moneys which had been collected for Queens College to be paid over to the trustees, as all thought of coalition with Princeton College was abandoned. If the trustees should become willing to move the location of their college within three months, the committee appointed to confer with them were empowered to call an extra meeting of the Synod. A copy of the action of 1794 was sent to every church.

Owing, probably, to difficulties in making the necessary arrangements with his consistory, Prof. Livingston did not remove to Flatbush till the spring of 1796, relinquishing half of his services, and half of his salary in the city, and receiving nothing in return. He spent four days at Flatbush every week, preaching in the city each Sabbath. The number of his students at once doubled. Every thing appeared to be encouraging.

But in October, 1796, the professor sent a desponding letter to the Partic-

ular Synod, owing to the apparent lack of earnest efforts to endow the professorship. He reviews the history, stating that our churches in America, as in Europe, felt the importance of an educated ministry, that they were the first which contemplated a Theological Institution, and that with perseverance they might now have had a respectable establishment. Other Churches were waiting to see our success. The principal article of union in 1771 was the establishment of a Theological Professorship, which they had promised the mother Church, as one of the terms of independence, should be at once attended to. The plan had been maturely organized in 1789, and Synod solemnly pledged to support the institution. It was believed the establishment ought to exist without connection with any college; and constant action, though in vain, had been taken concerning its endowment. He stated that, from a sense of duty, he had now, at the request of Synod, for twelve years, added these cares to his pastoral labors, even to the injury of his health, in hopes of a respectable result. He had left the city, at the price of half his salary, to please the Synod. But the Particular Synod of May, 1796, to which he had reported his removal, had not even passed an approving resolution, much less had taken any decisive steps to carry into effect the action of General Synod of 1794. The professorate had therefore been forsaken, and received no countenance from Synod. He feared that the Church now did not honestly intend to have any such institution, whatever had been the intention in 1771. He declared his great anxiety on this matter, for no personal reasons, but for the good of the Church, and that he as an individual could not struggle much longer alone amid all the discouragements which arise from public neglect. He declared his convictions that, as long as he by his private exertions continued thus to supply the necessities of the Church, no results would be accomplished, that the institution could not long live under present arrangements, and therefore he thought that if this Synod deemed it improper to do any thing, it were better for him to discontinue his lectures.

Such a proposition alarmed Synod, and they resolved at once to carry out the propositions of 1794. They ordered a subscription paper to be printed, accompanied by a circular letter, to be sent to every church, while they earnestly requested the professor to continue his labors.

But the policy of Synod now proved to be wavering. The next June they unexpectedly and strangely determined that it was not expedient to press these matters at present. Financial difficulties, growing out of the revolutions in Europe, may have been the cause. They therefore thanked the professor for his gratuitous services, and declared that it would be highly acceptable if, under all these discouragements, he would continue to discharge the duties of his office. And as it was exceedingly inconvenient for all students to get the certificate of the one professor, and as different localities would become interested by a professor residing in them, Synod now made the Lectors of 1792, (Drs. Froeligh and Romeyn,) full professors. The professors were requested to accept of £10 from each student, or, where the students could not pay, Synod would do it for them. Dr. Livingston accordingly relinquished his school at Flatbush, and returned to the full duties of his parochial charge, teaching meantime as before.

In May, 1799, the Particular Synod—forgetting, apparently, that its powers were not as great as before the constitution of General Synod, to which body alone, by the Constitution of 1792, appertained the appointment of professors—appointed Drs. Froeligh, Bassett, and G. A. Kuypers *teachers* in the Hebrew language.

In 1800 a committee of one minister and one elder from each Classis was appointed to collect all the acts on this subject, and report what measures were necesary to render the professorship respectable and useful. It was now proposed that the sum of two shillings be laid on every church-member annually for six years, and that collectors be appointed and receive five per cent for their trouble, and that the Questor of Synod take charge of the funds.

But experience soon decided that the action of 1797 was bad. The good effects anticipated did not appear. It was therefore determined to bring back the institution to its primitive state. It was now declared that the election of the two additional professors in 1797 was a mere temporary expedient to meet certain circumstances which then existed, and that these professors should continue to possess the honors and emoluments of their offices during their lives or good behavior, but should have no successors; that the advantages of an education in a city like New-York outweighed all other considerations, and therefore that the city was the most eligible place in which to establish a Theological School. The consistory of the church of New-York also reminded Synod that by the charter of Columbia College, they had a right to appoint a Theological Professor in that institution, and that thus support honor, and permanency might be afforded the professor, and the establishment put on a solid foundation. Dr. Livingston, accordingly, was now elected the one permanent Professor of the General Synod.* Thus, it was thought, the professorial endowment would be sooner realized. The consistory of the church of New-York were again appointed as the trustees of the funds which might be raised, but Synod declined to blend their Theological Professorate with any establishment not derived from the immediate authority of the Netherlands Reformed Church. Two Professors of Hebrew were also now appointed, namely: Revs. John Bassett and Jeremiah Romeyn. Students desiring to be examined by Classis for licensure must also have a certificate of lingual attainments signed by one of these. The Professors of Hebrew appointed by the Particular Synod in 1799 were now disallowed, by the refusal of the Synod to permit their certificates to be honored.

In 1806 three ministers were elected from each Classis, to obtain subscriptions and collect moneys for the permanent professorial fund. But every expedient seemed to be unavailing. The resolutions and plans of the Synod seemed to be futile. The uncertainty of location seemed to destroy every effort. The prospects grew faint and dubious. The most sanguine friends of the professorate were ready to despair concerning it.

But at this juncture, after thirteen years' interruption, the trustees of

*He had held his office before, under the election of the old provisional Synod, before the General Synod was constructed.

Queens College made a proposition which prepared the way for the ultimate success of the Theological Professorship. They were now excited to revive their college, and to make it especially subservient to the Professorate of Theology—in short, to unite this professorate and the college. The trustees, for some reason, applied first to the Particular Synod of New-York, which approved and recommended the plan, providing that all the moneys raised in the State of New-York should be applied to the endowment of a Theological Professorship. General Synod sanctioned the revival of the college and the union proposed.

A covenant was then drawn up between the parties, in which the trustees promised to combine the literary interests of the college with a decided support to evangelical truth, and the promotion of an able and faithful ministry in the Dutch Church ; that the funds raised in New-York should be appropriated to the support of a Theological Professorship in the college, and to the assistance of poor and pious young men preparing for the ministry ; that the trustees should hold the funds for the Theological Professorship, and should call the professor elected by Synod as soon as their funds would allow ; that a permanent Board of Superintendents be appointed by the Synod, to superintend the Theological Institution, to aid the professor in arranging the course of instruction, to attend the examination of students in theology, and to be known by the name of " The Superintendents of the Theological Institution in Queens College ;" that the Synod provide money for a library ; and both parties were to unite in erecting the necessary buildings—money, even, if needed for this purpose, to be taken from the professorial fund.

Synod now enjoined collections to be taken up in all their churches in the State of New-York, to help in the erection of the necessary buildings. It was resolved that the Board of Superintendents consist of nine members, three to be taken from each Particular Synod, and three from the clerical members of the Board of Trustees.

The efforts to collect funds by the trustees were crowned with unexpected success. The church of New-York at once gave $10,000, and the church of Harlem, $400.

In less than a year, the trustees called Dr. Livingston as their Professor of Theology, according to the covenant, offering him $750, and $250 additional as President of the college. He at first declined the latter office, but ultimately accepted, a Vice-President being appointed to take the burden of the duties. He did not immediately remove to New-Brunswick, but waited till the churches under his care should be somewhat provided for, and also lest his removal might retard the increase of the professorial fund. In February, 1810, the trustees offered him $650, additional. He now, after a pastorship of forty years, and a professorship, without compensation, of twenty-six, in the city, at the age of sixty-four, broke all the ties he had there formed, and removed to New-Brunswick. He had given his professorial certificate, up to this time, to about ninety students. By his removal he sacrificed a salary of $2500 in his pastoral charge. He cast himself, in faith upon the churches, trusting that they would provide the necessary

support. In December of the same year, considering the great sacrifices he had made, the trustees increased his salary to $1700, allowing also $300 for house rent, promising that if there were any deficiency, it should be made up as soon as funds permitted. Two years after this, when his receipts from the trustees had only amounted to $1200, he generously renounced all charges for the balance against them. The trustees had been embarrassed in their operations by a money crisis in the country.

### Theological Seminary at New-Brunswick.

Dr. Livingston opened the Seminary in October, 1810, with five students. But a few days before he left New-York he wrote a letter to his venerable brother in the ministry, Rev. Elias Van Bunschooten, suggesting the propriety of his devoting a portion of his property to the benefit of the Theological Institution.* The effort was not in vain, but resulted in the endowing of the trustees in the sum of $14,650, which was increased by his will to $17,000. The income of this fund was to be appropriated to the support "of pious youth, who hope they have a call of God to preach the gospel of Jesus Christ." It at present exceeds $20,000, and has been the means of educating about one hundred and twenty-five young men for the ministry.

In 1812, Dr. Livingston sent in his first report to Synod, in which he briefly reviewed the facts, and stated the present condition of the Seminary, urging the necessity of prompt and vigorous action respecting the endowment. At the same time the Board of Superintendents was fully organized by the adoption of a detailed plan respecting the government of the Theological School. Synod was to have complete control of it in every particular, appointing its Superintendents triennially, choosing three from each of the Particular Synods, and three from the clerical members of the Board of Trustees. These were to superintend the examinations for professorial certificates, and have complete control over the students. Three professors, however, were declared to be necessary, before the institution should be regarded as completely organized, each of whom should then deliver three lectures a week. A sermon was to be exhibited each week by one of the students, on a topic assigned him; the course of study was to be three years. Each student was to be taught natural, didactic, polemic, and practical theology; biblical criticism; chronology and ecclesiastical history; the form and administration of church government, and pastoral duties; and to be able to read the Scriptures fluently in the original languages. At the end of three years they were to submit to an examination for a professorial certificate, upon which testimonial they were to be admitted to examination for licensure before their respective Classes.

Dr. Bassett now resigned his position as Professor of Hebrew, and Rev. J. M. Van Harlingen, of Millstone, was appointed in his place.

From this time the Board of Superintendents has regularly met, and has examined more than five hundred students.

Fears were entertained for the welfare of the seminary on account of

* This letter is printed in *Livingston's Life*, and in *New-Brunswick Review*.

the waning of the college about this time. The trustees continued to be embarrassed. The erection of the building had involved them in debt. Synod appropriated $3000 of the Theological fund to aid in defraying the expenses of the building. In 1815 the plan of a *Theological College* was proposed by Dr. Livingston, having for its object, *primarily*, the education of young men for the ministry. Others, preparing for other professions, might be admitted *speciali gratia*, to a limited number. Its corps of teachers should consist of a Professor of Theology, of Biblical Criticism, and of Ecclesiastical History, to be appointed by the Synod, and a Professor of Mathematics, to be appointed by the trustees; the Theological Professors were also to perform duties in the college, according to the appointment of the trustees; the two funds were to be blended in one, and Synod was to pay half the salaries of their professors. The plan was adopted in October, 1815, but the trustees, being embarrassed in their operations, were not enabled to carry it out till after ten years. About this time also the German Reformed Church made propositions, informally, in reference to the establishment of a common theological institution for the two denominations. It was, perhaps, owing partly to the complicated relations of our own seminary that this plan could not now be entertained. Dr. Livingston, however, at his own expense, published an address to the German Reformed churches in the United States, replete with valuable information and counsel, urging them to establish a theological seminary for themselves.

The propriety of removing the seminary to New-York, or even to Schenectady, was now seriously discussed, and Dr. Livingston even favored it for a time. But the trustees who held the funds would not consent to it.

In 1814, the Board of Superintendents suggested forcibly to Synod the necessity of another professor. To this end the church of Albany offered to contribute annually $750, and the church of New-Brunswick $200, for a term of six years. Synod accordingly, and to the great relief of the now aged Livingston, the next year, elected Rev. John Schureman Professor of Pastoral Theology and Ecclesiastical History. After his death, in 1818, the second professorship embraced the departments of Oriental Literature and Ecclesiastical History. Rev. Thomas De Witt having declined an appointment to this position, Rev. John Ludlow was chosen, who continued in this department for five years, when Rev. John De Witt was chosen his successor.

The further endowment of the institution now weighed heavily on Dr. Livingston's mind. He felt that unless speedy measures were taken for this end, the institution must die. In 1822 subscriptions were started, Dr. Livingston heading them with $500, and nearly $27,000 were subscribed within a year in the Particular Synod of New-York.

The Particular Synod of Albany now made efforts to endow a third professorship. Dr. L. saw this enterprise in its inception, but did not live to see it completed. He, however, lived long enough to see that success was certain, and that the institution for which he had sacrificed so much, during forty years, was established on a firm foundation. Different professors in different parts of the Church had been appointed for the convenience of stu-

dents, and Dr. Livingston had had an assistant most of the time in New-Brunswick; but it was only after his death, though in the same year, that the theological institution was fully organized by the full complement of professors—De Witt, Milledoler, and Woodhull. The Particular Synod of Albany by the fall of 1825 had subscribed about $27,000 also, for the endowment of the third professorship. It was several years before these moneys were paid in, (some of the subscriptions indeed were lost,) but in the meantime the church of New-York, for several years, gave $1750 per annum, and other churches or friends assisted in meeting the deficiency. Synod now purchased the college building in payment of the obligations of the trustees to them. The trustees had saved the professorate in 1807 by taking it under their care, and the Synod now saved the college from extinction by a similar kindness. The plan proposed in 1815 was substantially revived. The Theological Professors became professors also in the college, and thus that institution, under the name of Rutgers, was reopened. (RUTGERS COLLEGE.)

Death almost immediately invaded the professorship, as Dr. Woodhull died within a year of his appointment, and Dr. James S. Cannon was elected in his place.

In 1824 the first change was made in reference to the appointment of the Board of Superintendents. Henceforth two from each Classis were to be appointed, to constitute this Board, except from the Classis of New-York, which was to have four members—all to be appointed by Synod. Ten years later, the Classes were permitted to nominate, and Synod confirmed them. In 1838 the plan was again changed, limiting the number to one from each Classis, and only one third of that number were to be elected each year, to prevent an entire change at once in the Board. The next year, however, Synod resumed its right of appointing the whole Board itself; but in 1841 the plan of 1838 was again adopted. In 1848, at an extra session of Synod, the plan was entirely changed, so that eight should constitute the Board, an equal number to come from each Particular Synod; but this action was rescinded the next June, and the former plan resumed.

In 1872 an important change was made in the constitution of the Board of Superintendents. It was made to consist of four ministers and four elders from each of the Particular Synods of New-York, Albany, and New-Brunswick, together with one delegate from the Particular Synod of Chicago. These were to be nominated by the Synods respectively, and confirmed by the General Synod. The normal term of service was to be four years, and the terms of service of one fourth of the members were to expire each year. This change created dissatisfaction, and the restoration of the previously existing plan was immediately and strongly urged. The result was that in 1876 it was resolved that the Board should consist of one member from each Classis, (excepting the Classes connected with the Particular Synod of Chicago,) to be nominated by the respective Classes, together with six elders, to be appointed directly by the General Synod, the term of service to be three years. In 1877, when the Theological Department at Hope College was suspended, the rights of the Classes of the Par-

ticular Synod of Chicago to representation in the Board of Superintendents at New-Brunswick were restored. The Board meets annually on the third Tuesday in May for the examination of students and such other business as may require its attention.

In 1828 the old professorial fund, which had been the cause of much misunderstanding, was transferred to General Synod, and the same year a Board of Education was established, and to which, having been remodeled in 1831, were committed all the educational interests of the Church, as well as the immediate care of the beneficiaries. (BOARD OF EDUCATION.) In 1832, Dr. De Witt having died, Dr Alexander McClelland took the chair of Biblical Literature. Three years later the Theological Professors were organized into a Faculty, to hold monthly meetings, and exercise a general supervision over the students.

In 1841 the students complained of the requirement to commit *Mark's Medulla,* which led to the adoption of a new plan for the Didactic Professor, namely, to deliver lectures on theology. This action, however, led to the resignation of Dr. Milledoler. Rev. Samuel A. Van Vranken was elected to his place. The Theological Professor was now relieved from the presidency of the college.

In 1851, Dr. William H. Campbell succeeded Dr. McClelland in the department of Biblical Literature, and the next year Dr. John Ludlow succeeded Dr. Cannon, who had been stricken down by disease and declared to be Emeritus Professor. He, however, died in the same year.

The want of a theological hall separate from the college building began now to be seriously felt. Several young men were known to have gone elsewhere to study, on account of the high price of board in New-Brunswick. Elsewhere they could board in commons. The students drew up a memorial, stating their difficulties and their wants, and which paper passed through the hands of the Faculty to the Board of Superintendents. The Board took immediate action on it, and their efforts were crowned with complete success. At the personal solicitation of Dr. Ludlow, Mrs. Anna Hertzog, of Philadelphia, donated $30,000 for its erection, with the condition that it should be called "The Peter Hertzog Theological Hall."* Col.

* PETER HERTZOG was a native and a citizen of Philadelphia, of German ancestry. He was an upright and successful business man, of dignified presence and well-balanced character, gentle in his deportment, benevolent in his impulses, and a firm and honorable friend. He was a constant attendant of the Crown Street Reformed Dutch Church, under the ministry of the Rev. Jacob Brodhead, D.D., and of the Rev. George W. Bethune, D.D., and was one of the founders and liberal contributors for the building and support of the Third Reformed Dutch Church of that city. He was the President of its Board of Trustees for several years, and was always one of its most useful and devoted friends. He never made a public profession of his faith in Christ, but had intended to do so at the communion which took place only two weeks after his decease. Mr. Hertzog died in January, 1842, in the sixty-second year of his age. His widow, *Mrs. Anna Hertzog*, was a woman of strong mind and well-developed character. She was prudent and wise, self-reliant and yet modest, active and self-contained, dignified and somewhat quaint in manner and speech, eminently pious and attached to the Church and to the orthodox faith, kind-hearted and benevolent. Down to her last year of life she transacted her own business, and managed her household affairs with old-fashioned exactness and regularity. She was scrupulously punctual at church, and manifested unfailing interest in every thing that concerned its welfare. Being childless and

James Neilson then gave a lot of ground, valued at $14,000; Mr. David Bishop gave an adjoining lot, valued at $1200; Mr. Charles P. Dayton gave an adjoining lot; and $2000 were given by Messrs. Francis and Wessel Wessells, of Paramus, N.J., to purchase still additional land to make the rectangle complete. The building was speedily erected, and contained dormitories, refectory, lecture-rooms, chapel, and library. Since the erection of James Suydam Hall, the professors have occupied lecture-rooms in it, and the library has been removed to the Gardner A. Sage Library Building.

The next year, Dr. Ludlow, after a protracted illness, was called away, and Dr. Samuel M. Woodbridge was elected in his place. Synod also engaged Dr. G. W. Bethune for one year, to give a course of lectures on Pulpit Eloquence to the students. On the 1st day of January, 1861, Dr. Van Vranken died, and Dr. Joseph F. Berg was elected in his place. Two years later, Dr. John De Witt was chosen to the chair of Biblical Literature, made vacant by the resignation of Dr. Campbell. About this time, also, the Theological Professors were relieved of further duties in the college. In 1864 the Synod transferred the college property back to the trustees, and the next year the covenants of 1807 and 1825 were finally annulled. The money thus accruing was devoted to the erection of the beautiful professorial residences then in course of erection. The same year, a fourth professorship, namely, of Sacred Rhetoric and Pastoral Theology, which had been suggested and desired for many years, was, by a very general subscription through the churches, secured, and Dr. David D. Demarest was elected to this position.

In the year 1871 Dr. Berg was removed by death, and Dr. Wm. G. T. Shedd was elected to fill the vacancy, but he declined the call. Prof. Woodbridge, by appointment of a committee of General Synod, gave instruction to the Middle and Senior Classes in Didactic and Polemic Theology for one year. By the Synod of 1872 Dr. Abraham B. Van Zandt was elected James Suy-

revering the memory of her late husband with almost passionate ardor, she erected and endowed "The Peter Hertzog Theological Hall" as the monument of her love to him. The honor of suggesting this appropriation of funds to her is due to her confidential friend, the late Rev. Dr. John Ludlow, at whose advice she had previously inserted in her will a legacy of $25,000 to endow a professorship in the Theological Seminary at New-Brunswick, which was to bear the same honored name. But when the necessities of the institution required a hall, Dr. Ludlow induced Mrs. H. to anticipate and revoke this legacy, and to devote the aforesaid sum to the proposed hall. At the further suggestion of her pastor, Rev. W. J. R. Taylor, D.D., who coöperated with Dr. Ludlow in this matter, she added $5000 to it, making the sum of $30,000, to which she made a subsequent addition of about $800 for completing the edifice; and in her will was found a legacy of $10,000, the interest of which only is to be used for the maintenance and repairs of the hall. Mrs. Hertzog's liberality found many other unostentatious channels during her long life, and specially in her latter years. Her serene and beautiful old age was cheered by unwavering trust in Christ, and it closed in a peaceful and happy death on the 9th day of June, 1866, in her eightieth year. Her remains were interred beside those of her husband in the beautiful Laurel Hill Cemetery, on the bank of the Schuylkill River. The General Synod of the Reformed Church being in session at the time, after receiving official tidings of her departure, passed a series of appropriate resolutions in commendation of their deceased benefactress, and appointed the Faculty of the Theological Seminary as a special committee to attend her obsequies. (See *Minutes of General Synod, June*, 1866, pp. 111, 112.)

dam Professor of Didactic and Polemic Theology. The Faculty at the present time (1879) is composed of

Rev. Dr SAMUEL M. WOODBRIDGE, Prof. of Ecclesiastical History and Government.

Rev. Dr. JOHN DE WITT, Thomas De Witt Prof. of Biblical Literature.

Rev. Dr. DAVID D. DEMAREST, Prof. of Pastoral Theology and Sacred Rhetoric.

Rev. Dr. ABRAHAM B. VAN ZANDT, James Suydam Prof. of Didactic and Polemic Theology.

The chief items of interest in the history of the seminary during the last decade relate to increase in endowments for various purposes, improvements in Peter Hertzog Hall, erection of new buildings, and increase of the Library.

A Standing Committee on Peter Hertzog Theological Hall was appointed in the year 1857, immediately on the completion of the building. It consisted of six persons, including the three Theological Professors, and had the general charge of the property, to keep it in repair, and to attend to such business matters as might be necessary for its proper preservation. This committee was also authorized to secure such additional funds as might be needed to accomplish the objects of the institution ; but the expenditures of the Hall and the adjacent grounds were not in any case to exceed the amount of funds actually collected. The committee in 1864 undertook the work of obtaining funds for a needed increase of endowment and also for the establishment of a Professorship of Pastoral Theology and Sacred Rhetoric, the need of which was by every one acknowledged. They were stimulated by receiving from one person a subscription for $40,000 for the increase of the endowment, on condition that a like sum should be raised for a new professorship. The next year (1865) they reported that the work was well-nigh completed, whereupon the Synod established the professorship and elected and installed a professor. In 1867 they reported the subscriptions and moneys they had received, amounting to $62,233.09, of which what remained after the establishment of the professorship was to be used for the building of three professorial residences, which have been erected on the seminary grounds. The professors, as members of this committee, raised almost the whole amount, a work in which they were obliged to expend much time and labor.

But unfortunately the large subscription with which they had commenced could not be collected, although the subscriber had paid the interest on his bond for two years, thus giving the best possible proof of his good faith. This caused embarrassment and made a new effort necessary. The Synod, in order to relieve the professors from this work, and wishing quickly to obtain the desired result, reconstituted the committee in 1868, making it to consist of nine laymen, with whom one professor appointed by the Faculty was to be associated. The committee was authorized to employ an agent to obtain subscriptions and collect moneys, and directed, after expending what was necessary for repairs, to pay the remainder into the treasury of General Synod. It was also to be the Executive Committee of the Board of Superintendents, to report to them, to meet with them annually for a full con-

sideration of the temporal interests of the seminary, and to be under their general direction. The Synod at the same time passed a resolution requesting the Board of Directors to co-operate with the committee in raising $100,000 for completing the endowment of the seminary, and for the payment of the debt of the Synod. The committee and Board jointly employed Rev. Dr. James A. H. Cornell as agent, and he commenced the work with enthusiasm and vigor, and was cheered by receiving from Mr. James Suydam $40,000 for the endowment of the Professorship of Didactic and Polemic Theology, to which he subsequently added the sum of $20,000. Very appropriately the Synod attached his name to the professorship. The Synod also gave Dr. Cornell a direct appointment as its agent, but inasmuch as it was found to be very difficult to convene the committee, it being composed of men pressed by business engagements, it was changed the next year and made to consist of one Theological Professor appointed by the Faculty and five other members, (not necessarily laymen,) to be appointed annually by the General Synod. The committee was in 1870 appointed for three years instead of one, in order to complete improvements in the Hall that had been commenced by them. In 1873 a further reappointment of the committee for three years was made, and in 1876 a change was again made. It was then resolved that the committee should consist of one Theological Professor and five other members, a majority of whom should be laymen, and the normal term of service to be five years, one member to be elected annually. Inasmuch as the number of buildings to be cared for had greatly increased, the name of the committee was now changed to Committee on Seminary Grounds and Property.

The reports of this committee have been regularly presented to the General Synod and they show a vast amount of work done, of which the Synod has frequently made grateful acknowledgment. Extensive improvements and repairs have been made to Peter Hertzog Hall. Water and heating by steam have been introduced into it, and all its appointments are calculated to make it an attractive dwelling-place. A rector has care of the building, who also provides meals at moderate rates to the students. James Suydam Hall, the noble gift of Mr. James Suydam, of New-York City, has risen on one side of Hertzog Hall. It was dedicated (the General Synod attending) June 5, 1873, and contains a spacious gymnasium, chapel, museum, and four lecture-rooms. In front of it a bronze statue of Mr. Suydam has been placed by his friends, a well-deserved tribute to the memory of this liberal benefactor of the seminary. He was indefatigable in personal services as chairman of the committee as long as his health permitted him to render them. The aggregate of his pecuniary contributions to the seminary must have exceeded, and perhaps considerably, $200,000. He presented this costly building; gave $60,000 for a professorship; $9000, being half of the purchase-money of a professorial residence presented by Col. Sage and him jointly to the General Synod; $2500 for the purchase of books for the library, besides smaller gifts for various purposes. He also bequeathed the sum of $20,000 to the General Synod, the interest of which is to be used for the maintenance of James Suydam Hall; $20,000, the interest of which

is to be used for the improvement of the grounds and repair of seminary buildings, and $20,000 to be used for the erection of a new dwelling for the James Suydam Professor of Didactic and Polemic Theology.

On the other side of Peter Hertzog Hall stands the Gardner A. Sage Library, a fire-proof building, erected by Mr. Gardner A. Sage, of New-York City, presented (a splendid gift) by him to the General Synod, and dedicated (the General Synod attending) June 4, 1875. In addition to his gift of the building Col. Sage has paid the salary of the librarian, and for the services of the janitor, for coal and other incidental expenses annually. He also contributed $2500 for the purchase of books, and $700 annually for several years for the ordinary expenses of Peter Hertzog Hall, and united with Mr. Suydam in the purchase and presentation to General Synod of a professorial residence at a cost to each of them of $9000. Quite as valuable, perhaps, as these gifts have been his indefatigable personal services to the institution as Chairman and Treasurer of the Standing Committee.

Through the efforts of Dr. Cornell about $50,000 were secured for the library, chiefly in subscriptions of $2500. These moneys were given, not to be invested, but to be spent, as soon as it could be judiciously done, in the purchase of books. The larger part has been spent, and thus a good beginning has been made of an excellent library, which now contains over 30,000 volumes. The selection of books is made by a committee of the General Synod, consisting of Rev. Drs. T. W. Chambers, E. T. Corwin, C. D. Hartranft, and Prof. Jacob Cooper, of Rutgers College, in connection with the Theological Professors. The library is open daily from 9 A.M. to 4½ P.M., and is accessible to the citizens of New-Brunswick and others. It is, under careful restrictions, used by many who have no connection with the seminary.

Thus great things have been done for the seminary in these latter years. Most of those that have been done since the endowment of the fourth professorship and the building of professorial residences are to be attributed to the enthusiastic spirit and the untiring labors of Dr. Cornell as the Synod's agent. The coming years will only increase the Church's appreciation of his signally successful work. In the year 1873 Mr. Nicholas T. Vedder, of Utica, New-York, presented to the General Synod $10,000 in railroad bonds for the establishment of a course of lectures, to be delivered by a member of the Reformed (Dutch) Church to the students of the seminary and of Rutgers College, on "The Present Aspects of Modern Infidelity, including its Cause and Cure." The lecturer was to be chosen by the General Synod, by ballot, at its annual session, and five lectures at least were to be delivered by him. Certain conditions were made concerning their subsequent publication, and the lecturer was to receive for his compensation such income as might be realized from the fund during the year. The Synod accepted the gift with the conditions, and established the "Vedder Lecture on Modern Infidelity."

The following have been the lecturers and their topics:

1874. Rev. Isaac S. Hartley, D.D. Prayer and its Relation to Modern Thought and Criticism.

1875. Prof. Tayler Lewis, LL.D., L.H.D. The Light by which we See Light or Nature and the Scriptures.

1876. Rev. Talbot W. Chambers, D.D. The Psalter a Witness to the Divine Origin of the Bible.

1877. Rev. William R. Gordon, D.D. The Science of Divine Truth Impregnable, as Shown by the Argumentative Failure of Infidelity and Theoretical Geology.

The above have all been published.

In consequence of the lamented death of Rev. David Inglis, D.D., LL.D., the lecturer for 1878, no lecture was delivered that year. The lecturer appointed for 1879 is Rev. Chester D. Hartranft, D.D., and for 1880 Rev. Acmon P. Van Gieson, D.D.

Unfortunately the railroad company whose bonds were given for the establishment of this lecture has failed to pay interest on them from the year 1875 until the present time. The lecturers who have followed Prof. Lewis have performed their work without pecuniary reward. It is due to the members of the Board of Direction to say that they are entirely free from responsibility for this loss, for Mr. Vedder, in the "Instrument of Gift," enjoined it upon the Synod to "hold these bonds until they should arrive at maturity."

While much has been done for the institution, a few things still ought to be done.

1. The desire for a fifth professorship has often been expressed. The field of theological science is so extensive that work could easily be found for an additional professor.

2. Provision for vocal culture and training by a specialist in that department is desirable. A comparatively small sum annually would suffice for this purpose.

3. It is exceedingly desirable that there should be an endowment connected with Peter Hertzog Theological Hall, to meet the ordinary expenses of heating, water, light, etc., so that the students might occupy rooms in it without charge, or at most at a nominal charge. The Standing Committee and the professors alike feel the importance of this.

4. Most urgent of all at the present time is the need of adding considerably to the Permanent Seminary Fund, so that its income may be sufficient for the objects that have a claim upon it, and annual efforts to supply deficiencies be no more required. In 1873 the General Synod appointed a committee to raise funds for this object. It was to "act in connection with Prof. De Witt as an executive committee of General Synod in awakening a due sense of the importance of the work, maturing plans, soliciting contributions, and if an agent be appointed by the Board of Direction facilitating his labors." This committee has been continued in existence until the present time, and expects to commence the work for which it was appointed, so soon as circumstances will warrant the hope of success.*

* The history of the seminary for the decade 1868–78 has been kindly furnished by Prof. Demarest.

PROFESSORS AND LECTORS IN CONNECTION WITH THE THEOLOGICAL SEMINARY AT NEW-BRUNSWICK.

REV. JOHN H. LIVINGSTON, D.D., Professor of Didactic Theology, etc., 1784–1825.

REV. HERMANUS MEYER, D.D., Professor of Languages at Pompton Plains, 1784–91 ; Lector in Theology at Pompton Plains, 1786–91.

REV. SOLOMON FROELIGH, D.D., Lector in Theology at Hackensack, New-Jersey, 1792–7 ; Professor Didactic Theology, Hackensack, N.J., 1797–1822.

REV. DIRCK ROMEYN, D.D., Lector in Theology at Schenectady, N.Y., 1792–7 ; Professor of Didactic Theology, 1797–1804.

REV. JOHN BASSETT, D.D., Professor of Languages at Boght, Schoharie Co., N.Y., 1804–12.

REV. JEREMIAH ROMEYN, D.D., Professor of Languages at Linlithgo, N.Y., 1804–6.

REV. JOHN M. VAN HARLINGEN, D.D., Professor of Languages and Eccl. History, Millstone, N.J., 1812–13.

REV. JOHN SCHUREMAN, D.D., Professor of Eccl. History and Past. Theol. at New-Brunswick, 1815–18.

REV. JAMES S. CANNON, D.D., Professor of Eccl. History and Past. Theol., *pro tem.*, New Brunswick, 1818–19.

REV. JOHN S. MABON, D.D., Professor of Languages, *pro tem.*, at New-Brunswick, 1818–19.

REV. JOHN LUDLOW, D.D., Professor of Bib. Lit. and Eccl. Hist. at New-Brunswick, 1819–23.

REV. JOHN DE WITT, D.D., Professor of Bib. Lit. and Eccl. History at New-Brunswick, 1823–31.

REV. PHILIP MILLEDOLER, D.D., Professor of Didactic and Polemic Theol. at New-Brunswick, 1825–41.

REV. SELAH S. WOODHULL, D.D., Professor of Eccl. Hist., Ch. Gov't, and Past. Theol. New-Brunswick, 1825–6.

REV. JAMES S. CANNON, D.D., Professor of Eccl. Hist., Ch. Gov't, and Past. Theol., New-Brunswick, 1826–52.

REV. ALEXANDER MCCLELLAND, D.D., Professor of Bib. Lit. at New-Brunswick, 1832–51.

REV. SAMUEL A. VAN VRANKEN, D.D., Professor of Didactic and Polemic Theology at New-Brunswick, 1841–61.

REV. WILLIAM H. CAMPBELL, D.D., Professor of Bib. Lit. at New-Brunswick, 1851–63.

REV. JOHN LUDLOW, D.D., Prof. of Past. Theol., Eccl. Hist., and Ch. Gov't at New-Brunswick, 1852–7.

REV. SAMUEL M. WOODBRIDGE, D.D., Professor of Past. Theol., Eccl. Hist., and Ch. Gov't at New-Brunswick, 1857—

REV. JOSEPH F. BERG, D.D., Professor of Didactic and Polemic Theology at New-Brunswick, 1861–71.

REV. JOHN DE WITT, D.D. Thomas De Witt Professor of Bib. Lit. at New-Brunswick, 1863—

Rev. David D. Demarest, D.D., Professor of Past. Theol. and Sacred Rhetoric at New-Brunswick, 1865—

Rev. Abraham B. Van Zandt, D.D., LL.D., James Suydam Professor of Didactic and Polemic Theology at New-Brunswick, 1872—

## CHAPTER XI.

### UNION COLLEGE IN ITS RELATIONS TO THE REFORMED CHURCH.

By the Rev. Cornelius Van Santvoord, D.D.

Union College began its career as a chartered institution in 1795, and from this period onward has sustained close and important relations to the Reformed (Dutch) Church. With the exception of the college at New-Brunswick, this college has furnished from its alumni a larger number of ministers who have done honorable service in the Reformed Church than any similar institution in the land. It has educated, moreover, a goodly number of the sons of the Church who have devoted themselves to the other learned professions, or to various practical callings of whatever name. Many have reached eminence therein, and most of them, it is safe to say, have, by useful and influential lives, reflected credit upon the institution that nurtured and sent them forth. Not a few of these men have remained in the Church of their childhood, and wherever it has been their lot to labor have not ceased to regard with affection and gratitude the *Alma Mater* whose counsels and care aimed to develop their minds, to form their characters, and to implant principles that should make their life-work earnest, brave, and true. Thus the ties binding them to the college that so benefited them were strong, and grew stronger as the graduating numbers steadily increased. And it had been strange, indeed, if persons thus related to the college should regard it with other than warm filial sentiments; or if the college, on the other hand, should look with slight interest on a Church in which so many of its sons, well trained and furnished for their work, were manfully engaged in promoting the true interests of society.

Union College may be said to owe its origin to the Dutch Church. It arose, in fact, out of the Schenectady Academy, which was established in 1785 through the enterprise and efforts of the Rev. Dirck Romeyn, D.D., then pastor of the Reformed Dutch Church of Schenectady. Dr. Romeyn had removed from Hackensack, N.J., to assume this charge in 1784. He was a man of ripe culture, of enlightened views, a sound theologian, an able preacher, experienced in affairs, and progressive in the matter of education. He found, on coming to Schenectady, no schools save the simplest elementary ones, and that an urgent need existed for a school of a higher order. He bent his energies to the task of providing one of this character; and succeeded in so enlisting the people of his charge in the proposed work that an academy was soon planted, mainly, if not entirely, through their contributions. A substantial stone edifice of two stories was erected for this high

school in 1785 on the corner of Union and Ferry Streets. The institution met with a fair measure of success from its first opening, and was, after ten years of prosperous life, promoted to the dignity of a college—the one institution being merged, as it were, into the other. The establishing of a college at Schenectady was a realization of one of the fondest dreams of Dr. Romeyn after his coming to the place, and his influence in bringing the event to pass had so much weight as to make it well-nigh decisive. It is no less certain that the location of the college at Schenectady, after its existence had been determined on, was mainly due to Dr. Romeyn's zeal and influence. This is shown in a letter written by Governor De Witt Clinton to Rev. John B. Romeyn, son of Dr. Dirck Romeyn, an extract from which may be fittingly given as follows:

"When the Legislature met in New-York, about thirty years ago, your excellent father attended the Regents of the University to solicit the establishment of a college at Schenectady. Powerful opposition was made by Albany. I was the Secretary of the University, and I had the opportunity of observing the characters of the men concerned in this application, and the whole of its progress to ultimate success; and I have no doubt but the weight and respectability of your father's character procured a decision in favor of Schenectady. Governor George Clinton and General Schuyler, almost always in opposition to each other, united on this question. I had frequent occasion, from my official situation, to see your father, and what I have said of him was an expression of the head as well as of the heart, in favor of eminent merit. There was something in his manner, peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it made an impression on my mind that will never be erased."—*Sprague's Annals of American Pulpit*—Art. Dirck Romeyn, D.D.

The college remained in this humble edifice till 1804, when it removed to roomier quarters in a building erected expressly for its accommodation, now known as the "Old College," which, though begun in 1796, was not ready for occupation till eight years later. In the complexion of its first Board of Trustees the infant college might almost be said to be a Dutch Church institution. Out of thirty-three trustees, of whom twenty-seven were appointed in 1795 and the remaining six the year following, nearly one half were of the Reformed Dutch Church household, by descent, or ecclesiastical connection, or both. The names of those designated are Robert, Joseph C., Abraham, and John Yates, (three of them from Schenectady,) Abraham Ten Broeck, Stephen Van Rensselaer, (the patroon,) John Glen, Dr. Dirck Romeyn, Nicholas Veeder, James Shuter, Isaac Vrooman, Rev. James V. C. Romeyn, Dirck Ten Broeck, Guert Van Schoonhoven, Philip S. Van Rensselaer, and perhaps two or three others might be added from the list of trustees as properly belonging to the class just described. Of the only two professors besides the President, the Rev. John Blair Smith, D.D., whose services the college enjoyed in its opening years, one was the Rev. Andrew Yates, D.D., well known as long connected with the Reformed Dutch Church. The third professor associated with the others in 1798 was Cornelius H. Van Der Heuvel, whose name indicates his ancestry. The

number of students in the college when President Smith entered on his administration did not exceed twenty. The first graduating class in 1797 numbered three besides one who did not pursue a full classical course. All four of these became clergymen—three of them, viz., Cornelius D. Schermerhorn, John L. Zabriskie, and Thomas Romeyn, having exercised all their ministry in the Reformed Dutch Church. In the classes graduating in the succeeding years till 1804, and receiving, therefore, the benefits of the college during its inchoate existence in the academy building, are found the names of well-known and honored ministers of our communion. There were graduated during this period Herman Vedder and Henry Ostrander, (whose deaths occurred only a few years ago, both aged upward of ninety,) Jacob Brodhead and Cornelius D. Westbrook, (who served as tutors in the college from 1802 to 1805,) Peter Van Buren, James M. Matthews, Andrew N. Kittle, William McMurray, and Stephen N. Rowan. During the five following years, till 1809, there were graduated from the college Gilbert R. Livingston in 1805; Cornelius C. Cuyler, Jesse Fonda, and John S. Mabon, 1806; Peter S. Wynkoop, 1807; Thomas De Witt and Robert Bronk, 1808; Alexander McClelland, Jacob Van Vechten, and John De Witt, 1809. All of these, "having served their generation, by the will of God have fallen asleep." The list of professors in Rutgers College contains the names of a number of men well known to the Church, who claimed Union College as their Alma Mater; while among those who have rendered service as teachers in the Theological School at New-Brunswick are the Rev. Drs. John De Witt, McClelland, Van Vranken, Ludlow, and Van Zandt—all alumni of the Schenectady college. This college, too, has had a liberal representation of its alumni, laymen as well as clergy, among the honored members of the Board of Trustees in Rutgers College—several at the present time holding this position, and one, the Hon. John A. Lott, having recently died. The whole number of graduates or alumni of Union College who have served the Reformed Church, either in the Christian ministry or as teachers in various departments during the present century—which spans nearly the whole period of the life of the institution—is not less, probably, than one hundred and fifty. The benefits conferred, not upon the Reformed Church alone, but upon communities, and more widely upon society, by all these educated minds consecrated by grace to the noblest ends, no estimate of ours can adequately set forth.

The position of Union College, in the heart of a fertile region largely settled by people from the Netherlands, had much to do with attracting so many of the sons of the Church to its halls. But one college—Columbia—existed in the State at the time of its founding, and for several following years. The western portions of the State were little more than a wilderness; and to those dwelling in the valleys of the Mohawk and the Hudson, Union College was not only easily accessible, but formed a prominent point of literary interest. The character of the institution, moreover, served to render it popular. It was a *Union* College in fact as in name. It was not cramped by denominational fetters. It breathed a free air, and yet in its system, laws, administration, it exerted a distinctly Christian influence, its

creed and practice agreeing that religion is the basis of all sound education. Its liberal spirit found favor with those whose fathers beyond the sea loved liberty and struggled and suffered to secure it. Its scientific course, which this college was the first among American colleges to adopt, and to which it has ever steadfastly adhered, enabled young men intent on qualifying themselves for practical business pursuits, and who had little taste for, or felt they might well dispense with, a full classical education, to confine themselves to studies best adapted, as they conceived, to reach the ends they had in view. This was another feature in the popularity of the college, the wisdom of the system being amply vindicated by the fruits it yielded, as well as by the fact that many colleges have since adopted it. In addition to all, the presiding genius of the college, who held the reins of its government with firm but gentle hand for upward of three score years, was a man whose fame as a consummate teacher of youth spread to all parts of the land; who, by rare personal magnetism, won the hearts of his pupils insensibly while he attracted their respect, impressed his sagacious counsels upon their minds, inspired them with ardor in the pursuit of knowledge, and with honorable ambition to act a manly part in whatever sphere, and so to live that when they died the world would be the better for their having lived in it. The name of Dr. Nott will always be identified with the history and mission of Union College, and the good influences wrought upon and through the many hundreds sent into the active ranks of the world's toilers from under his care will prove certain and enduring.

To show what Union College has done toward elevating the standard of true education, what good influences have been wrought upon society by the large numbers of young men whom she has trained, and who have found a home and field of labor in every part of the land—to show how far the college has been true to its mission, how faithfully and well it has performed the responsible work expected of it by the Christian public—how liberally and fully its system of instruction has adapted itself to the wants of the age—would require much more space than has been placed at our disposal. It would be easy to point to a great array of "witnesses" to exhibit the kind, the value, and the fruits of the education received within its halls—"witnesses" appearing in the ranks of the laity as well as those of the clergy, the profession itself of the latter standing as a guaranty for the character of their influence and work. From a large number of eminent names belonging to the former class, who have done their college honor and the world good, one alone is selected for particular mention—the rather that he was for many years a most exemplary member of the Reformed Church, and a man who, though a layman, was sometimes mistaken for a clergyman by those who knew him only through his writings. It is certain that he would have adorned the ranks of the ministry of any Church, into which, indeed, his temper, inclinations, and the bent of his studies might have prompted him to enter, but for his shrinking distrust of his own fitness to wear the robes of the sacred office. He was a graduate of Union College in the class of 1820, and for the fifty-five succeeding years of his life repaid the benefits the college had conferred in his training by the

staunchest loyalty, and by promoting its interests to the extent of his power. He loved to be present at every Commencement gathering of the sons of the college, nor was he absent from these occasions more than once or twice from his graduation to the time of his death. For eighteen years a member of the corps of professors, he delighted to convey to others of the ample stores his industry and love of literature had enabled him to amass, regarding himself as indebted to the college for preparing him and inspiring him to fill his position as teacher. Tayler Lewis stood in the foremost rank of American scholars. As an Orientalist and Biblical critic, he had few equals among the men of his age. His contributions to *Lange's Commentary*—the books of Genesis and Job receiving his special care—show at once the scope and accuracy of his scholarship, and will be an abiding monument to his rare qualifications as an interpreter of the "lively oracles." His modesty was equal to his learning. He brought to the investigation of the Scriptures a spirit of the most profound reverence and humility, loving to sit at the feet of the Great Teacher and "learn of him"—looking up to him with meek and childlike confidence, day by day, for light, guidance, and strength to perform aright his duties as a Christian man, not less than the arduous labors to which his life was devoted. These labors, fruitful in good to the cause he loved, he carried on with indomitable resolution to the close of his life, in spite of physical infirmities which would have caused ordinary men to sit down disheartened and in despair. At length, in a good old age, he laid down his pen, laying aside with it all mortal burdens, the Master bidding him "rest from his labors." And "his works do follow him," linked to a name of which the college that nurtured him will never cease to be proud, which the communion whose privileges he so long enjoyed will always honor, and which well deserves a place in this memorial as belonging to one "whose praise is in the gospel throughout all the churches."

## CHAPTER XII.

### HOPE COLLEGE, AT HOLLAND, MICHIGAN.

THE extension of the Reformed Church in the West, especially by the large immigration of Hollanders about 1846–7, early suggested the importance of educational institutions of the Reformed Church in that section of our land. Indeed, as early as 1843, this subject was a matter of Synodical deliberation. In 1848 the exhaustive report on the state of the Church, made by Rev. James Romeyn, brought the topic again to public attention. A civil and parochical school had already been started in the new Holland settlement, chiefly through the care of Rev. Dr. Van Raalte, soon after the colonization of that place. In 1850 this was taken partially under the care of the Board of Domestic Missions, and some funds furnished it from the East, and a higher character given to it. The next year, Mr. W. W. Taylor, of Geneva, New-York, took charge of it. Two years later, the whole en-

terprise was placed under the care of the Board of Education. In 1854 some of its students passed into Rutgers College. Mr. Taylor was now succeeded by Rev. F. P. Beidler, who also preached in English. In 1855, Rev. John Van Vleck was appointed Principal of the Holland Academy and missionary preacher in the colony, and a couple of years after, a building was erected on grounds donated by Dr. Van Raalte. Mr. Abraham Thompson was also appointed this year as an additional instructor.

Rev. Giles Van De Wall succeeded Mr. Thompson in 1858, while Mr. Van Vleck was succeeded by Rev. Philip Phelps, Jr., the following year, whose efforts soon increased the property of the institution. In 1861, by the resignation of Mr. Van De Wall, Mr. Phelps was left alone for two years. In this interval, however, a gymnasium was built by the students, and the Freshman class of the nascent college was formed, while the missionary work connected with the institution resulted in the organization of Hope Church. The General Synod approved the forming of a collegiate department in 1863, and appointed a Board of Superintendents over it. The following year the Synod recommended the germinal college to the churches for an endowment. Efforts to collect funds were begun among the Hollanders. Revs. P. J. Oggel and T. Romeyn Beck, having been appointed professors in the fall of 1863, entered on their duties in January, 1864, and the following year, to facilitate the work of endowment, Rev. J. M. Ferris temporarily accepted a professorship, in addition to the missionary charge at Grand Rapids. Dr. Phelps, in the meantime, commenced a systematic plan for the endowment of the institution.

This institution was duly incorporated as Hope College, in May, 1866, and the following July Dr. Phelps was inaugurated as its first President. The same month the first class was graduated, and was permitted to begin theological studies at this institution. Revs. Charles Scott and Cornelius E. Crispell were appointed additional professors. The following year, Dr. A. C. Van Raalte gave a valuable tract of land within the city limits, while a beautiful peninsula of nearly nine hundred acres was purchased as a financial basis, and for the establishment of a Scientific School. The lots, buildings, and fixtures were valued in 1868 at $25,000. A proposal was made at this time to call the institution HOPE HAVEN UNIVERSITY, but the Synod did not think that the circumstances yet warranted the name. In 1869, James Suydam, Esq., of New-York, paid off a mortgage of $5000 on the college farm, which farm, it was resolved, should henceforth be called *The James Suydam Farm of Hope College*. He at the same time donated $5000 additional to relieve the contingent fund of the institution. In the meantime a Dutch paper was started, called *De Hope*, of which Rev. Peter J. Oggel was first editor.

In 1870 the General Synod appointed a committee to examine a new plan for the regulation of Hope College, and to report in 1871. It was thought that the Theological Department should be more entirely under the control of the Council of the college, rather than under the control of the General Synod, which met only once a year, at a distance from the institution, and whose members could not be so well acquainted with the necessities of the

department. It was suggested that the Constitution of the Church should be amended accordingly.

The whole matter was discussed in the Synod of 1871, and a Plan of Organization for the *Government, the Work,* and *the Support* of the institution was adopted.

1. *The Government.* The ultimate authority is inherent in the General Synod, which holds the institution in charge for the Church—the Church being the Proprietor and the Synod the Trustee.

The plan first adopted in 1863, and amended in 1866, was now further amended. The Government is invested in an incorporated Board of Superintendents, (or Council of the college,) consisting of thirty-five members, of which the President of the college and the Secretary of the Board of Education are *ex-officio* members ; the General Synod and each Particular Synod has one representative, and the other twenty-eight members are elected by the several Classes of the Synod of Chicago. These are partly clerical and partly from the membership of the churches. At least one acting elder shall be elected by each of these Classes. They are to hold their offices for eight years, one fourth retiring every two years. The General Synod reserves the right to confirm all these appointments. The Faculty of the Theological Department annually selects one of their number as an advisory member of the Council. The Council makes a yearly report to the General Synod. As soon as the endowment is sufficient to relieve the Board of Education or the General Synod from the support of the President and Professors, the Council shall adopt the name of HOPE HAVEN UNIVERSITY. The Synod retains original cognizance of all matters relating to the Theological Department, of which department the Council is the Board of Superintendents, according to the Constitution of the Church. The design of the college is stated to be "to provide the usual literary and scientific course of study, in connection with sound evangelical religious instructions, according to the standards of the Reformed Church, as based on the Holy Scriptures."

2. *The Work.* In the *administration* the President is the executive officer ; but his powers in the Theological Department are only such as are definitely stipulated by the General Synod; in other departments the Council determines his powers, subject to the revision of the Synod. The Council nominates for the presidency, but the Synod appoints. The *General Faculty* consists of one representative of each separate organized department.

The *Departments of Instruction* are Theological, Academical, and Preparatory.

The *Requisites,* such as buildings, apparatus, library, laboratory, museum, gymnasium, etc., were to be suggested in the annual reports, and secured as rapidly as possible. The Council are to issue such occasional or regular publications as may be deemed useful to give correct information concerning the principles, progress, and wants of the school, or for the dissemination of theological, scientific, or literary papers, for the awakening of a more practical interest in behalf of comprehensive Christian education. The James Suydam Farm is devoted to the establishment of a Scientific School.

3. *The Support.* The present sources of income are the treasury of the Board of Education, donations, students' fees, endowments, real estate, legacies, etc. The Board of Education is authorized to continue such appropriations from its contingent donations as may be possible, and to ask and receive collections and donations in behalf of the institution. The Council is authorized to solicit donations to meet the current expenses and to promote its proper development. The General Synod is the custodian of the endowment funds. Other permanent funds are held by the Council.

Valuable donations of books have been made to this college from time to time by friends of the institution. The endowment, however, has not yet met with very satisfactory success.

## CHAPTER XIII.

### THE THEOLOGICAL SEMINARY AT HOPE COLLEGE.

By Cornelius E. Crispell, D.D.

In June, 1866, the General Synod gave permission to the first graduating class of Hope College, at their own request, to pursue their theological studies at Hope College. Under such permission "elementary theological instruction" was commenced in the fall of 1866 by the professors in the college, according to arrangements made by the Board of Education and the Council of Hope College, to which bodies the Synod had referred the subject; and during these arrangements the professors, in the *government* as well as in the instruction of the class, acted, not under their regular professorships, but under the special arrangements made by the Synod's authority.

At the end of the year the theological class was examined under the supervision of a committee of the Synod appointed "to examine the whole field and report to the General Synod."

In June, 1867, upon the report of its committee, the Synod took measures to continue theological instruction. For this purpose they elected Rev. C. E. Crispell, "Professor of Didactic and Polemic Theology at Hope College, to take charge of the class and give instruction in theology;" and invited the other professors in the college to act as "*Lectors* in the several branches of training which they had charge of during the former year with the Theological Class." The Synod divided the Board of Superintendents of the seminary into two branches, and gave to the Western branch, composed of the representatives of the Western Classes, the ordinary duties of a Board of Superintendents of a Theological School.

These *provisional* arrangements were to continue "for three years, and then be subject to the will of the Synod, unless circumstances in Providence indicate earlier another mode of proceeding."

Under these arrangements the first class, consisting of seven, received their professorial certificates, May 21, 1869.

In June, 1869, the Council of Hope College was "constituted and appointed the Board of Superintendents of the Theological School in Hope

College, with duties and prerogatives like those of the Board of Superintendents of the Theological School at New-Brunswick." A Theological Faculty was designated and "empowered and instructed to elect one of their number to represent them as a member of the Council of Hope College." Two additional professors were elected, viz., of *Evangelistic Theology*, and of *Exegetical Theology*. The Professor-elect of Evangelistic Theology, Rev. A. C. Van Raalte, D.D., declined the office. The Professor-elect of Exegetical Theology, Rev. P. Phelps, Jr., D.D., signified his acceptance of the office, but in 1871, and before he had qualified by signing the formula, he resigned.

The term of service for which the Lectors were invited to teach having expired in June, 1870, Profs. Beck and Scott were reappointed "to the same services for the next three years."

Under the plan adopted in 1869 and continued till June, 1871, the second class, consisting of four, and the third class, consisting of three, received their professorial certificates.

It was during this period, 1869, that the Theological Seminary sustained its heaviest loss in the removal by death of Prof. P. J. Oggel, Theological Lector in Pastoral Theology and Sacred Rhetoric. He was "a burning and a shining light," and enjoyed, in an eminent degree, the confidence of the Hollanders in the West.

In June, 1871, the Constitution of Hope College was amended. In this amended Constitution the relations of the Theological School to the college were more clearly defined; and the General Synod's "original cognizance of all matters relating to the Theological Schools, the appointment of professors, and their course of instruction, the appointment of Superintendents of said schools, and the regulations thereof," as guaranteed by the Constitution of the Reformed Church in America, was more expressly and carefully guarded. These two things had become the more necessary from the continuance of a strong desire and persevering efforts of many in the Western Synod to place the Theological Department in the same relations to the college as the other departments, and the culmination of this desire and such efforts in a request that "the Constitution of the Church should be so amended, that while the General Synod should retain supreme appellate jurisdiction, its original cognizance, in relation to details, be delegated to the Council."

The amended Constitution, therefore, declared that "the province of the Council in regard to the Theological Department is that of a Board of Superintendents, according to the Constitution and usages of the Reformed Church in America. In regard to the other departments it is fiduciary."

Hence, on the one hand, it was affirmed that the Council of Hope College shall "constitute the Board of Superintendents of the Theological Seminary at Hope College, and in such relation shall be invested with powers, and charged with such duties, as have been given to the Board of Superintendents of the Theological Seminaries by the existing laws of the Church;" that "in regard to the Theological Department, the President of the college shall have only such powers as shall be definitely stipulated by the

General Synod—in regard to all other departments his duties and prerogatives shall be such as the Council may determine, subject to the revision of the General Synod;" that "the Theological Faculty of Hope College shall be composed of those holding theological appointments from the General Synod—the Theological Professors acting as President of the Faculty in rotation;" that "those appointed by the Council, acting as a Board of Superintendents, as temporary teachers, shall be members for the time being with an equal voice in all the proceedings, and a vote in matters pertaining to their several branches of instruction;" that "each professor shall be chosen by the General Synod, but in the recess of Synod, in cases of vacancy only, the Council, acting as a Board of Superintendents, may employ suitable persons to give theological instruction;" that "the professors and other teachers, for the time-being, shall give certificates to the members of the Senior Class, whose final examination shall have been approved by the Council, acting as a Board of Superintendents."

On the other hand, the Council was continued as the Board of Superintendents of the Theological School. To the President of the college were "definitely stipulated" certain duties and prerogatives in reference to it. The Theological School was made subject to certain regulations of the General Faculty of the college, composed of one representative from the Faculty of each separate organized department of instruction, with the President of the college as the presiding officer; and the Theological Faculty also elected annually one of their number to be an advisory member of the Council, without the right of voting.

The time of service of Profs. T. Romeyn Beck and C. Scott in theological instruction having expired in June, 1873, they were reappointed as the Theological Teachers in the same branches which had been committed to them by the Synod.

In 1875 Prof. T. R. Beck, owing mostly to undefined status and duties, resigned his position in the Theological Department; and the Synod, in declining to accept his resignation, appointed him and Prof. C. Scott "Lectors in Theology in the Theological Seminary at Hope College," designating the one "Lector in Exegetical Theology, including Sacred Philology, Biblical Criticism and Hermeneutics;" the other, "Lector in Church History and Government and Archæology."

Under the amended Constitution the fourth class of two, the fifth class of four, the sixth class of two, the seventh class of two, the eighth class of three, and the ninth class of two, received their professorial certificates.

Previously to June, 1875, the Theological Teachers had received salaries as college professors, and had taught theology "without compensation." But in this year Synod assumed the salaries of her Theological Teachers, and their services in the other departments were gratuitous. To provide for these salaries the Synod relied upon the free-will offerings of individuals and churches, and appropriations of the Board of Education. These proving insufficient, the following year the Synod added "the most earnest request of all the churches to take up a special collection on the second Sabbath of November next to meet the expenses of the Synod in supporting

the "Theological Seminary at Hope College." This request met with no adequate response—only a dozen churches making returns.

In June, 1877, the Synod adopted the following: "*Resolved*, That in view of the present embarrassed condition of the finances of the college, the Council be directed for the present to suspend the Theological Department." Since this action, no theological instruction has been given. Thus the doors of the Theological Seminary of the Reformed Church in America at the West have been closed. Shall they ever be opened again?

In June, 1878, the Synod requested the Professor of Theology at Hope College to place his resignation in the hands of a committee of Synod, to take effect at such time as said committee should designate. The circumstances under which this request was made, the erroneous impressions on the members of the Synod which adopted it, and especially its bearings on the stability and efficiency of the professorate and the constitutional prerogatives of said professorate of the Reformed Church, prevented the professor from giving a voluntary resignation—such a one as the Synod can accept in accordance with the Constitution of the Reformed Church in America. This matter does not yet have its issue, but awaits farther action of the Synod. (About thirty-seven students have received their theological education, in whole or in part, in this institution.)

### Theological Endowment.

Among the great things proposed to be done during the Church centennial year, 1871, was "the endowment of a professorship in the Theological Seminary at Hope College." Endorsed by the Synod as "most important to further the interests of our Church at the West, and to promote the efficiency and stability of our educational institutions there," such professorship was formally placed before the churches and individuals for endowment. During the year, two churches—those of Linlithgo and Schoharie—responded, and each gave "to the General Synod one hundred dollars for the endowment of the Chair of Didactic and Polemic Theology at Hope College." A nucleus being thus formed, the Synod, in 1873, authorized the Professor of Theology and his associates, Profs. Beck and Scott, to "make collections with a view to the endowment of the Chair of Didactic and Polemic Theology," and gave them permission "to give to the professorship, when endowed, such name as shall be found to meet the approbation of those by whom the endowment may be made."

After the last-named action of the Synod, it was agreed by those authorized to collect for, and, when endowed, to name the professorship, that it should be named The Huguenot Professorship of Didactic and Polemic Theology at Hope College; that should an individual or a definite number of persons be found to endow the chair in full, said collectors might change said name to one more agreeable to said donors; and that, in this case, all moneys given by other parties should be used for the endowment of some other theological chair at Hope College, to be named the Huguenot Professorship.

With the above authority of Synod and the agreement just stated, the

Professor of Theology spent all the time he could spare from his duties at the college in collecting funds for his chair.

The relations of these funds and the income from them were definitely fixed by the Synod in June, 1874, as follows: "*Resolved*, That the funds that have been raised, or shall hereafter be raised, for the endowment of the Chair of Didactic and Polemic Theology at Hope College, be held on the same basis and with the same relations to the General Synod as the endowments of the other Theological Professorships of the Synod; and that the income of said funds when collected be paid by the Treasurer of the Synod to the Professor of Didactic and Polemic Theology at Hope College, as salary, the same as similar incomes are paid to the other Theological Professors of the Synod."

In June, 1875, Synod again cordially recommended to the churches and private members the speedy endowment of the chair; and in 1876 authorized the professor to select associates to assist him in the work. This last-mentioned favor would probably have availed much, had not the Synod suspended theological instruction, and left in doubt its resumption. The suspension and uncertainty of resumption not only gave a quietus to hands and hearts ready to engage, but stopped the payment of many subscriptions. It changed, it is thought, bequests made, and prevented other bequests from being made, and threw a chilling mantle upon both Eastern and Western friends.

The net sum of endowment funds for the Chair of Theology is now between five and six thousand dollars. Very little in addition can be done until the suspension of theological instruction is removed.

*Professors.*

Rev. CORNELIUS E. CRISPELL, D.D., Prof. of Didactic and Polemic Theology at Hope College, 1868—

*Professors-elect.*

Rev. CORNELIUS E. CRISPELL, D.D., Professor-elect of Didactic and Polemic Theology at Hope College, 1867–1868.

Rev. PHILIP PHELPS, Jr., D.D., Professor-elect of Exegetical Theology, 1869–71.

*Lectors.*

Rev. T. ROMEYN BECK, Lector in Hebrew and Greek, Biblical Criticism, and Exegesis in part, 1867–75. Lector in Exegetical Theology, including Sacred Philology, Biblical Criticism and Hermeneutics, 1875—

Rev. P. J. OGGEL, Lector in Pastoral Theology and Sacred Rhetoric, 1867–69.

Rev. P. PHELPS, Jr., D.D., Lector in Sacred Exegesis and Archæology, 1867–69.

Rev. CHARLES SCOTT, D.D., Lector in Chronology and Ancient Sacred History and Ecclesiastical History, 1867–75. Lector in Church History and Government and Archæology, 1875.

*Temporary Teachers appointed by the Council of Hope College, acting as a Board of Superintendents.*

Rev. C. E. CRISPELL, D.D., Teacher of Pastoral Theology, 1869–77.

Rev. C. SCOTT, D.D., Teacher of Church Government, 1868–75. Teacher of Archæology, 1870–71.

Rev. R. PIETERS, Teacher of Sacred Exegesis, 1871–1875.

Rev. C. VANDER VEEN, Teacher of Sacred Rhetoric, 1871–1873.

Rev. P. PHELPS, D.D., Teacher of Sacred Rhetoric, 1873–75.

Rev. A. T. STEWART, D.D., Teacher of Sacred Rhetoric, 1876–77.

# THE BOARDS.

## CHAPTER XIV.

### Domestic Missions.

#### First Period.—1786–1806.

Until the independence of the American Reformed churches in 1772 they were themselves missionary ground. At the close of the Revolution the list of Dr. Livingston shows eighty-five churches, thirty-two ministers, serving fifty-three of these churches, and two licentiates. But of these ministers, several were old, and soon laid aside, while not a few new settlements of families of the Reformed Faith were springing up, presenting favorable opportunities for church extension. In 1786, the old Synod took the first action on the subject, appointing Messrs. Westerlo, D. Romeyn, H. Schoonmaker, and H. Meyer a committee to devise some plan for sending the gospel to the destitute localities, and to report to the next Synod. This action was induced by a request from the inhabitants of Saratoga to be furnished with the preaching of the Word. The Classis of Albany was requested to attend to their wants, in the meantime, by occasional supplies. Plans were presented the next year, but the subject postponed, and Dr. Hardenbergh added to the committee. They finally recommended that voluntary collections be taken up in all the congregations, as manifestations of their love, to aid in the extension of the Church. This was the first effort of the kind in our churches. The moneys so collected were to be laid on the tables of the Classes, and through them transferred to the Synod. With these means, ministers and licentiates were enabled to visit destitute localities on short tours, and preach the gospel, and organize churches. Each Classis was also specially directed to look after the destitute fields within its own bounds. In 1791 appeals came from Hardy County, at the head-waters of the Potomac, in West-Virginia, asking for help. They were supplied through the ordination of a Christian physician residing there. (Jennings.) The subject of church extension is found inserted, as an item in the regular business of each Classis, as early as 1790, and moneys began to come into Synod's hands for this cause. A Classis at this time would collect from ten to twenty-five pounds annually. The Synod could now begin to act. A committee was appointed to find persons willing to undertake the tours proposed, while the Classis of Albany was requested still to take special charge of the needy in their vicinity. The next year, the Synod made the

*Deputati Synodi* a committee on church extension, to take entire charge of the matter, and report to the Synod; but with the constitution of the General Synod, two years later, their duties in this office seem to have ceased. Appeals also came from the distant Kentucky, and from the Susquehanna. In 1792, Andrew Gray, of Poughkeepsie, undertook a tour to the latter region, spending six weeks, while his pulpit was supplied by the Synod. Two years later the brethren Cornelison and S. Ostrander consented to make similar tours, the former going up the Delaware as far as the Great Bend, and thence across to the Susquehanna, and down the same to Wyoming, spending eight weeks; while the latter proceeded from Catskill to Jericho, at the Unadilla, and thence to Schenenas, Cherry Valley, and the Onondaga, for the same length of time. Mr. Cornelison established the first church in our domestic missionary efforts, at Tioga, under the name of the *Church of Union*, in the Chenango valley, near Binghamton, (1794.)

In 1796, the people of Salt River, Mercer County, Ky., forwarded a call to the Classis of New-Brunswick, earnestly requesting them to fill it. They had now been crying for help for six years in vain. Peter Labagh, a student of Froeligh, offered to visit this field, provided he could be ordained as a missionary before going. The Synod consented, and the Classis of Hackensack, to which he belonged, put the call in his hands. Furnished with £30, he started. He organized a church of one hundred families at Salt River, but on account of their distance, their unsettled state, and the improbability of his denomination extending in that remote locality, he returned their call. About the same time, George Brinkerhoff undertook a mission to the Genesee country, spending eight weeks. The Classis of Albany urged again on Synod the duty of devising some effectual way to meet the many prayers which were made for the bread of life. The Synod, however, only postponed the further consideration of their request. In 1797, John Duryee and Peter Stryker, and in 1798, Jacob Sickles and Samuel Smith, undertook similar missions to those already mentioned, but the particulars, with the minutes of 1797, are lost.* At the close of the century all the Classis were forwarding money, (most of the churches contributing,) except the Classis of Kingston, for the cause of church extension.

In the meantime, the Classis of Albany became specially prominent for its zeal in this cause. In 1798, they employed Robert McDowell, one of their ministers, as their missionary to Canada, who, in a short time, organized six large churches, embracing more than four hundred families, along the St. Lawrence and the northern shores of Ontario. The people there seemed hungry for the bread of life. In 1800, he permanently settled over three of these churches. (McDowell). Six other missionaries were also employed by them, drawing their expenses from the funds of the Synod. The Synod, in 1800, formally appointed the Classis of Albany to take charge of all the missionary operations in the North. (*M. C. S.* i. 307, an interesting report.) With the increase of churches, several new Classes were organized at the opening of the present century. The Classis of Hackensack was divided into those of Bergen and Paramus; the Classis of Kings-

* These minutes have recently been found.

ton into those of Ulster and Poughkeepsie ; the Classis of Albany into those of Rensselaer, Albany, and Montgomery ; which, together with the Classis of New-York and New-Brunswick, made nine in number, in the year 1800.

But the cause somewhat languished after this for want of men. The means furnished, also, were small. Yet, in 1804, the first legacy for any of the benevolent operations of the Church was left, by a Christian lady, Sarah De Peyster. Upon inquiry, the Synod informed her executors that the Classis of Albany was their society for receiving such funds.

But for eight years, now, Canada had been the sole field of operations. The Classis of New Brunswick complained that there were destitute places within their bounds which ought to participate in the funds. Their churches in Sussex County, N. J., were too far off for the unaided efforts of the ministers. In 1806, therefore, the Particular Synod of New York requested the General Synod to resume the immediate management of all the missionary operations of the Church which had been confided to the Classis of Albany. This was done. Thus ends the first period of twenty years of the missionary operations of the Reformed Church.

### Second Period.—1806–1822.

The Synod now appointed a committee of four ministers and four elders, with plenary powers, to whom should be confided all her missionary operations. They were located in Albany till 1819, when, with the final abandonment of the Canadian missions, they were directed henceforth to locate in New-York. They received all the missionary documents from the Classis of Albany, and the members of the committee held their appointment during the pleasure of Synod. They were known as the "Standing Committee of Missions for the Reformed Dutch Church in America."

This standing committee commenced their operation on the old plan—short tours by settled pastors. But these reported the unsatisfactoriness of such efforts. Messrs. Bork, C. Ten Eyck, and P. D. Froeligh, in 1806, went west from Albany one hundred and fifty miles, thence to Lake Ontario, and down the St. Lawrence to Ogdensburg, and up the same river on the Canada side, and along the lake, all the way round to Niagara, and thence home, visiting many settlements, and organizing five new churches in Canada. Three years later, Messrs. Sickles and H. Ostrander traversed the same ground, the parties having spent about three months each time. They found the state of religion very low, though they were treated with civility and kindness. Settled ministers were wanted. The next year, (1810.) John Beattie went over the same route and organized an additional church at York, in Canada, spending nearly five months. From that time till the close of the war with Great Britain, only one laborer visited that region, namely, John Duryee. In 1817, John F. Schermerhorn and Jacob Van Vechten, and in 1818–19, Cornelius Bogardus, again visited those churches, and a Presbyterian licentiate, Mr. Allen, was also employed by the committee. During all this time, (1798–1819,) Mr. McDowell had been faithfully laboring in his own charges in Canada. There were yet eleven of

those mission churches existing. They earnestly sought for two more ministers to settle there and organize a Classis.

But the Church was becoming disheartened by the distance, and the want of men and means. Their missionary funds had not yet exceeded $100 per year. Complaints were heard from many quarters. There were many calls from churches in the Union, and nearer home. By resolution, the field had been limited to Canada and the routes thither. In 1815, Synod permitted operations elsewhere in the States. A mission to Deer Park, (Port Jervis,) by C. C. Eltinge, in 1816, resulted in his settlement there, where he continued for twenty-seven years.

With the transfer of the committee to New York, the Canadian churches were quietly abandoned. One minister in each Classis was now written to that the proper fields at home might become known. Some of the Classes had begun to retain their money, for their own missionary necessities. Herkimer, Fulton, Schoharie, Saratoga, Washington, and Warren Counties, N. Y., Sussex, N. J., Pike, Pa., and the locality of Spotswood, N. J., were the fields now opening to view. A church was soon organized at Spotswood, through the labors of Van Hook. Isaac Ferris labored for three months along the Mohawk, and received a call to Manheim, but declined. Mr. Switz followed him there, for the same period. The next year, Messrs. Ketchum and Fort were sent to that locality, and also Mr. Van Hook, after having spent a short time at Stillwater in Sussex County, N. J. Cent societies were also started at this time, in many churches, but with small results.

During the three years of the committee in New-York, besides the church at Spotswood, others were organized—one at Oppenheim, one at Fayette, Seneca County, and one at Le Roy, Jefferson County, N. Y. Eight missionaries had been employed. In 1821, Synod appointed Messrs. Knox, Milledoler, and Woodhull a committee to draw up a new plan for missionary operations, and to report to next Synod. But their action was forestalled by individual efforts. At the suggestion of Paschal N. Strong, a number of pious individuals, in January, 1822, organized themselves into a society to be known as "The Missionary Society of the Reformed Dutch Church." The formation of this Society was made known to the Synod, and the matter was referred to the Committee on Missions. Its birth was hailed with joy. Its board of managers was made Synod's Standing Committee on Missions, and all the churches were exhorted to form auxiliary societies, not only for domestic but for foreign missionary operations. During this period, three Classes were organized, namely, Long Island, 1813, Philadelphia, 1814, and Washington, 1818.

### Third Period—1822–32.

The policy of the new society was to employ as many of the graduates of the seminary as were willing to undertake missions, to have auxiliary societies in every congregation, and to take up collections at the monthly concerts for prayer. They published reports each year, which were scattered through the churches. This society was the beginning of a new life. It

was felt that a brighter day was dawning. Nearly $2000 were contributed in the first four months, and the amount increased, in the sixth year, to more than $5000. During the ten years of the existence of this society, they collected more than $30,000, and aided about 100 churches or stations, and 130 missionaries. This society also started, in 1826, the *Magazine of the R. D. Church*, issued monthly, and which, four years later, was transformed into the *Christian Intelligencer*.

They confined their efforts to the then limits of the Church, in strengthening and establishing present organizations, rather than extending.

But the Particular Synod of Albany felt at length that they were remote from the Board, and did not receive all the help which their destitute localities demanded, and accordingly, in 1828, the Synod directed that a Northern Board be appointed by the Missionary Society, to act under them. They were accordingly organized, and appointed J. F. Schermerhorn their agent, (1829,) to call forth the resources of the Church, and determine the proper missionary fields. There were at the time (1830) 159 ministers, 12 licentiates, and 194 churches, of which 33 were vacant, and 26 in need of aid. Mr. S. gave a new impetus to the work of benevolence in the Church. But the Northern Board was dissatisfied with present arrangements. They were, in fact, only a sub-committee of the society in New-York, to which every thing must be finally referred. They were much crippled in their operations. They could do nothing independently. They kindly asked that the wisdom of Synod would consider the matter. The Missionary Society was not wholly under the control of Synod. Some collisions had occurred. Mr. Schermerhorn had been discharged by the N. Y. society in 1830. It was felt that Synod should have full power over all the missionary operations of the Church. Synod accordingly notified the society that the officers whom they had recently elected should be continued during the present year, but that next year their number should be reduced to 15, (one half,) and Synod would elect them, and they were requested to alter their constitution accordingly. Their duties were also limited to the Particular Synod of New-York, while Synod elected 15 for a similar society in the north. Mr. Schermerhorn was also appointed general agent of the Church, at a salary of $1300 a year, to be raised by private subscription. But the old society in New York refused to conform to the injunction of Synod. In 1831, therefore, Synod changed the basis of all the operations, by constituting the Board of Missions. The benevolence of the Church was for a few years nearly equally divided between the two societies, but at length the old society became auxiliary to the new Board. In 1831, forty-five missionary stations were reported. During this period, four Classes were organized, namely, Schenectady, Cayuga, and Schoharie, 1826, and the South Classis of New-York, 1828.

### Fourth Period—1831 to Present Time.

This Board of Missions had all the mission operations of the Church committed to its hands. Mr. Schermerhorn went at once vigorously to work.

More than $5400 crowned his efforts in the first year, and eight new churches were organized and pastors installed over them. Yet there existed great prejudice against the employment of an agent. Unkind remarks were made concerning him. Dr. C. C. Cuyler, in 1832, ably vindicated the necessity and propriety of the office, and Mr. Schermerhorn was elected a third time to this position; but he now declined, and Rev. A. H. Dumont was elected in his place. The old Missionary Society continued to send their reports, but Synod declined to take any action on them. Great excitement prevailed on the whole subject, for a couple of years, and the church paper was filled with the discussion. Mr. Dumont's effort, for the single year of his service, secured about $5200. But in 1833, for some reason, Synod was mistakenly induced to discontinue the agency; but with bad results, the receipts falling off $2400 the first year. The old Missionary Society now consented to become auxiliary to the Board, and their receipts swelled the total to $5600. The German Church also about this time made informal overtures for united efforts to help their churches in Central Pennsylvania. For nine years the Board depended on classical agents. During this time, (1837,) the first church of the denomination was organized in the West, at Fairview, Ill. Other churches were subsequently organized in Michigan, Illinois, and the territory of Wisconsin. In 1841, these were sufficient to organize the Classes of Illinois and Michigan, and ten years later the Classis of Holland. The yearly benevolence during this period, for this cause, only amounted to four or five thousand dollars per annum, though it had sometimes exceeded $6000, in earlier years, (1830-35.) About 35 churches per annum received aid from the board. But in 1842 a financial secretary was appointed, Rev. Ransford Wells, to take the general superintendence of both the Foreign and Domestic Missions, the Board of Education, and the Sabbath-School Union. The next year, in consequence of enlarged operations and the need of increased services, a division of duties was made—those pertaining to the western missions being placed in the hands of Rev. B. C. Taylor, and those pertaining to the eastern, in the hands of Rev. G. H. Fisher. The cause was now in a prosperous condition. Many churches were organized and assisted. In 1844, however, Dr. Wells resigned, and the loss of the financial agent was plainly visible. During the last year of his labors, the receipts of the Board reached the sum of $9516, and the subsequent year they decreased nearly $3000. The name of the Board was also at this time changed from the "Board of Missions" to the "Board of Domestic Missions of General Synod." The secretaries of the east and the west continued their labors till 1849. In 1845, the Synod appointed Rev. Dr. Ferris to visit the western field and report its condition. About this time also the large immigration of Hollanders began; they settled in Michigan and adjoining States. These naturally, to a large extent, united with the Reformed Church. They were driven hither by religious persecution. (*See* p. 74.) Operations were soon greatly enlarged, and in 1849 the Board was reorganized, and Rev. John Garretson chosen as the secretary.

During the following decade of years no less than one hundred and fifty

new churches were organized, many of them under the auspices of the Domestic Board. During this same time the receipts more than doubled, reaching, in the year of Dr. Garretson's resignation, the sum of nearly $17,000. Rev. Anson Du Bois succeeded Dr. Garretson, and having served in this capacity for three years, Rev. Goyn Talmage took his place. Rev. Cyrus Vanderveer succeeded for a brief space, (July, 1867—April, 1868,) and the position is now occupied by Rev. Jacob West, D.D. The receipts for the year ending April, 1878, were $27,542. The number of Classes during the existence of this Board has more than doubled. The Board during the year 1878 employed ninety-seven laborers and assisted one hundred and two churches. These churches contributed to the funds of the Board, for the year ending April, 1878, about $1200. The Board of Domestic Missions was incorporated in 1867, and now holds its own funds, these having been previously held by the Board of Corporation.

In 1854, the plan of a Church Building Fund was proposed, in accordance with a provision in the original constitution of the Board. The original design was to secure a capital fund of not less than $25,000, to loan to feeble churches, for the erection of their buildings, to an amount not to exceed one fifth of the cost of such building. The Board of Corporation was to take a first bond and mortgage of the consistory, exacting no interest, but said bond becoming immediately payable in case of any change of ecclesiastical relations. But nothing effectual was done for several years. In 1861, and again in 1862, the plan was modified; henceforth applications from churches were only to come through the Classis, stating the amount required, and the amount to be raised by the people. A first bond and mortgage was to be given, payable in one year, the interest to be remitted at the discretion of the Board; but then such church was to take up a yearly collection for the fund. Every church aided was expected to pay back the aid received, as soon as possible; no church can receive aid which would have a debt remaining. This fund has now reached an amount of about $60,000, most of which has been loaned to feeble churches. *See Chronological List of Churches in Appendix.*

## CHAPTER XV.

### Foreign Missions.

#### The Church of the Netherlands.

The Reformed Church of the Netherlands, more than two centuries ago, preached the gospel to the heathen as opportunities were presented. The merchants of the United Provinces were enterprising, the seamen full of courage, and, organized as an East-India Company, they established commercial colonies at many points upon the coast of Asia, and on many of the contiguous islands. The company, the government, and the church worked together to supply the settlements with Christian pastors. These godly

men were moved with compassion for the multitudes of heathen surrounding them. They learned many of the languages of Asia, preached to Buddhists and Mohammedans, and translated Christian books into Tamil, Malay, Chinese, etc. The government and church at home assisted the colonial pastors generously, although not always wisely.

The first clergyman from Holland arrived in Batavia in the year 1598. In 1620, Christian worship was fully established. It was at first conducted in the Portuguese and Chinese languages. Rev. Messrs. Dubbledryk and Candidus were probably the first ministers sent to the East-Indies. The former was soon suspended for immoral conduct; the latter, by insisting upon monogamy among the natives, awakened such a spirit of opposition that it was considered prudent to transfer him to Formosa in 1627, the government cautioning him not to give offense to the Chinese and Japanese emperors.

Soon after 1620, the Netherlands East India Company supported clergymen of the Reformed Church in *Ceylon*, *Sumatra*, *Java*, *Amboyna*, *Heresoria*, *Isles of Banda*, *Coromandel*, *Surat*, *China*, *Formosa*, *Siam*, and *Japan*. In all these countries, or dependencies, churches and school-houses were built by the combined action of the company, the government, the church at home, and the colonists.

Many translations were made. For the use of the Tamils of Ceylon and India the Bible was partially translated. Versions were also made in Chinese and Malay of portions of the Scriptures. The catechism of the Church was published in Tamil, Chinese, and Malay, and was translated into some of the more local dialects.

It is stated in Newcomb's *Encyclopedia of Missions*, upon what authority we do not know, that the clergymen of the Reformed Church in Asia did not learn the language of the natives, but preached through interpreters. This is no doubt true of some, but not of all, for there is sufficient proof that translations were made; they are in existence to this day.

To thousands of men the gospel was preached. In the province of Jaffna alone, in Ceylon, there were thirty-four churches appropriated to the use of the native population, in which 63,000 hearers gathered, exclusive of 2000 baptized slaves, while the schools connected with them had over 16,000 native children in regular attendance. Thousands of natives in Ceylon, in Batavia, in Formosa, were baptized on professing an intellectual assent to the word of God. It is unnecessary to quote the number reported and on record. In accordance with the *universal practice* of the Christian Church of that day, men were unwisely admitted to church-fellowship if able to give a tolerably clear statement of essential doctrines, and on expressing a belief in the same. Evidences of conversion and a statement of Christian experience were *nowhere* required. Besides this, employment under the government was given only to the natives who had made such a profession. This, too, was in accordance with almost universal custom. Intended as an encouragement, it acted mainly, almost exclusively, as a bribe.*

* In Great Britain, Nonconformists were excluded from office, and every denomination included large numbers of men who had professed only an intellectual assent to the truth. In New-England, when it was proposed that candidates for church-membership should give

The disposition of the Church of the Netherlands may be learned from the fact that, between 1615 and 1725, no less than 336 ministers had labored on the islands or mainland of what was then commonly called the East-Indies. Some were only the pastors of the colonists from the United Provinces, others were truly missionaries to the heathen.

When the government of the Netherlands was exhausted by long and costly wars, undertaken for the defense and preservation of Christianity and civil liberty, and became unable to reinforce many of its Asiatic commercial posts, they were overpowered by the superior numbers of the English ships and forces, and brought under the English government. The English East-India Company not only totally neglected the Christian work begun by the Hollanders in Asia, but discouraged and opposed all attempts to win the natives to Christianity.

The Holland settlement on Formosa was overpowered and broken up by Chinese pirates, the home government having neither money nor men to spare for the succor of its colonies, both had been spent in a terrible conflict with the Papacy and despotism.

## The Church in America.

The immigrants from the Netherlands to America had a disposition like that of those who had formed Christian colonies in Asia, and at a very early date their pastors began to preach to the Indians. At various localities in New-York and New-Jersey tradition testifies that the gospel was preached to the red man by the pastors of the Reformed churches, and prayers offered by the people for his conversion and salvation. Recorded particulars of this work are preserved only in connection with the settlement at Albany. In 1643, Rev. Mr. Megapolensis began to labor among the Mohawk Indians living near what is now called Albany. This was three years previous to the labors of Rev. John Eliot, of Roxbury, Mass., among the Indians of that locality. Large numbers of the Mohawks attended the preaching of Megapolensis, who had become quite a fluent speaker in their language. Many of them were truly converted, baptized, and received into the fellowship of the Reformed church of Albany. The baptismal register of that church contains the names of many of these converts, of whom the greater proportion were of adult years. [Megapolensis.]

The work, so well begun by this good man, was carried on with equal zeal by his successors in the pastoral office. The Rev. Godfriedus Dellius, settled in Albany in 1683, labored with much success among these red men. During his ministry, in 1691, the Indians petitioned the English Governor, Henry Slaughter, that his excellency "will for the future take an especial care that we may be instructed in the Christian religion." The Governor

evidence of conversion, the proposition met a general and earnest opposition; and in some of the States a man could not obtain office unless he was a member of the Church. Yet, by writers in Great Britain and New-England, the work of the Reformed Church in Asia, from 1615 to about 1720, is almost uniformly presented in such a form as to leave the impression that that Church was guilty of unusual folly.

returned a favorable reply. In 1703 the Rev. Mr. Lydius, the successor of Dellius, labored among the Mohawks, receiving the countenance of the Governor, and having from him a special pecuniary provision in consideration of the work. When Lydius died there were thirty Indian communicants in the church of Albany. [DELLIUS, LYDIUS.]

The success of the work attracted attention in Great Britain, and in *A New Geographical and Historical Grammar*, edited by a Mr. Salmon, and published in London in 1760, a famous book at the time, it is said in regard to the Mohawks: "At Albany they are all brought to the profession of Christianity, and all baptized; and some of them seem to have a tolerable notion of it, and have earnestly desired a missionary to be sent among them; and to encourage this good disposition in them, the Society (for the Propagation of the Gospel in Foreign Parts) appointed a catechist among them, a native of America, who has resided among them and applied himself to the study of their language, and met with very good success." The Rev. Mr. Freeman also, the pastor of the Reformed church of Schenectady, about 1700, took great pains to instruct the Mohawks who came to that city. He reported to the Society already mentioned that "he had translated into Indian the morning and evening prayers of our liturgy, the whole Gospel of St. Matthew, the first three chapters of Genesis, several chapters of Exodus, several Psalms, many portions of the Scriptures relating to the birth, passion, resurrection, and ascension of our Lord, and several chapters of the First Epistle to the Corinthians, particularly the fifteenth chapter, proving the resurrection of the dead." He also translated the Ten Commandments and the Apostles' Creed. These translations were presented to the Society, and some of them were printed in the city of New-York about 1713. [FREEMAN.]

From this early period to the present the Reformed Church which came from the Netherlands to the United States has been heartily engaged in the endeavor to win pagan peoples to the knowledge and love of Christ.

### MISSIONARY ORGANIZATIONS.

In November, 1796, the NEW-YORK MISSIONARY SOCIETY was formed in the city of New-York. The Presbyterian, Reformed, and Baptist Churches were represented in its membership. During the first year of its existence one thousand dollars were contributed for the support of its work. A missionary was sent to the Chickasaw Indians, in Georgia; aid was granted to the Rev. John Sergeant, a missionary to the Stockbridge Indians, Connecticut; and an Indian preacher, named Paul Cuffee, was supported amongst the Indians of Suffolk County, Long Island. In 1800, the Society added a missionary to the Tuscaroras and Senecas in Western New-York, employing also, by his request, Nicholas Cusick as a native helper. This work was continued with considerable success for a number of years.

The first printed list of officers that has come down to us, the one published in 1799, has the following names:

John Rodgers, D.D., *President.*
John H. Livingston, D.D., *Vice-President.*
Mr. Divie Bethune, *Treasurer.*
Rev. John M. Mason, *Secretary.*
Rev. Samuel Miller, *Clerk.*

William Linn, D.D., John McKnight, D.D., Rev. Gerardus Kuypers, Rev. John N. Abeel, Peter Wilson, LL.D., Thomas Mackaness, Esq., Anthony Post, Esq., Leonard Bleecker, Esq., Mr. George Lindsay, Mr. George Warner, Mr. John Bingham, Mr. John Mills, *Directors.*

A remarkable feature of the method adopted by this organization is found in the "Plan for social prayer," adopted January 18th, 1798. By this plan a union prayer-meeting was established by these resolutions:

"1. That the second Wednesday evening of every month, beginning at candlelight, be observed, from February next, by the members of the Society, and all who are willing to join with them, for the purpose of offering up their prayers and supplications to the God of grace, that he would be pleased to pour out his Spirit on his Church, *and send his gospel to all nations;* and that he would succeed the endeavors of this Society, and all societies instituted on the same principles, and for the same ends.

"2. That these evenings of prayer be observed in rotation, in the churches of this city to whose judicatories they may be acceptable, and of which there is a minister belonging to this Society; beginning with the Old Presbyterian Church and proceeding next to the Scots Presbyterian Church, next to the New Dutch Church, next to the First Baptist Church, next to the Brick Presbyterian Church, next to the North Dutch Church, and then the service to revert to the place it began; provided that, if the ministers of any other churches become members of the Society, a due proportion of the services, in the regular course, be performed in said churches."

This custom had in it the germ of the monthly concert.

Before this Society Rev. John M. Mason, D.D., preached on November 7th, 1797, in the Old Presbyterian Church, in Wall Street, his notable sermon entitled "Messiah's Throne," and on the 23d of April, 1799, (the annual meeting having been adjourned from November 1798 on account of the ravages of the yellow fever,) Rev. John H. Livingston, D.D., preached in the Scots Presbyterian Church, in Cedar Street, his famous sermon on "Christ is all, and in all." Both of these sermons presented the declarations of the Scriptures respecting the extension of the Redeemer's kingdom over the whole world, and enforced the duty of the Church to evangelize all nations. Both of the sermons had a wide circulation, were read by Christians in all parts of the country, and had much to do with the formation of a desire to engage in the work of foreign missions.

The Northern Missionary Society was formed during a meeting which began at Lansingburgh, N. Y., on the 11th of January, 1797, when a constitution was provisionally adopted, and adjourned to meet at Albany, N. Y., on February 14th, 1797, when the constitution was amended, altered, and finally adopted. This society included ministers and members of the

Reformed, Presbyterian, and Baptist churches. The officers for the first year, most of whom were continued for several years, were as follows:

Rev. Dirck Romeyn, D.D., *President.*

Rev. James Proudfit, *Vice-President.*

Rev. John Bassett, *Secretary.*

Rev. Jonas Coe, *Clerk.*

Rev. Elbert Willet, *Treasurer.*

Revs. Dr. John B. Smith, John Close, Samuel Smith, Isaac Labagh, John B. Johnson, David S. Bogart, William McCauley, Daniel Marsh, James Mairs, John Dunlap, Anthony T. Braun, Robert F. Smith, Alexander Proudfit, Jacob Sickles, General James Gordon, Hunloche Woodruff, M.D., Messrs. Ebenezer Clark, Abraham Eights, Isaac Hutton, Jacob Vanderheyden, Abraham Hunn, General Abraham Outhout, Messrs. Elijah Janes, Cornelius P. Wyckoff, *Directors.*

This association was similar to that organized in New-York City. It continued to exist till about 1830. It sent missionaries to the Indians of Central and Western New-York. Many were instructed in the truth, and led to repentance toward God, and faith in our Lord Jesus Christ.

At about the year 1800, missionary societies were formed in Connecticut, New-Jersey, Massachusetts, and New-Hampshire. All instructed the Indians in the Word of God; all also kept in view the work of evangelizing pagan nations. The magazines published by these organizations reported the work of the Moravians, of the London Missionary Society, then engaged on the South-Sea Islands, and of the attempts made to introduce the gospel among the people of Africa and India. By this intelligence, by the sermons preached, the appeals made, a missionary spirit was awakened in all parts of the United States, which at last culminated in the formation of the American Board of Commissioners for Foreign Missions.

In the year 1816 overtures from the General Assembly of the Presbyterian Church and the Synod of the Associate Reformed Church were presented to the General Synod of the Reformed Church, proposing that these bodies should engage in forming a missionary association. The General Synod acceded to the plan and connected itself with the "United Missionary Society." This organization sent missionaries to the American Indians. After a few years, as pecuniary embarrassments increased, it was proposed that the society should be amalgamated, as it was termed, with the American Board. The proposition was discussed with much earnestness in the General Synod, and many of the ministry warmly opposed it; but in 1826 the measure was adopted, and the United Missionary Society merged into the American Board. Not a few, however, in the Reformed Church were not pleased that the contributions of the churches were used only for the organization and support of Congregational churches in heathen lands, and that no provision was made for the establishment of churches of our own order. This dissatisfaction increased until 1832, when a plan was adopted by the Board and the Church, under which the Church, while retaining the advantages of a connection with the American Board, was allowed to conduct missions according to its own ecclesiastical polity. This arrangement

continued to the satisfaction of both parties until the Synod of 1856. In 1822 "The Missionary Society of the Reformed Dutch Church" was formed. In 1832 the General Synod elected "The Board of Foreign Missions of the Reformed Dutch Church." This superseded the former society, and still exists as the Board of Foreign Missions.

In 1856 expression was given through the Board to the growing conviction that a separation from the American Board and independent action were necessary, in order to produce a proper sense of responsibility and call out the ability of the Church. The recommendation of the Board was carefully considered by the General Synod and referred to the Synod of the following year. During the sessions held in Ithaca, in 1857, while enjoying unusual evidences of the presence of the Holy Spirit, the Synod resolved to discontinue the relations that had existed so pleasantly and profitably, and to undertake to govern and maintain its own missionary operations. Through the mercy of God, the attempt has thus far been successful.

The Reformed Church has had the privilege of contributing to the work of foreign missions three very useful men. John Scudder, M.D., in 1819 went from us to India. He was commissioned by the American Board as the medical member of the Ceylon mission. After a few years he was ordained as a minister of the Word of God. He was one of the pioneers of American missions among the Tamils. God gave him many years, and made him a blessing to many souls. (SCUDDER, JOHN.) In 1829, the Rev. David Abeel was sent by the Seamen's Friend Society to Canton as a chaplain. It was thought that by such an appointment Mr. Abeel would be enabled to learn the language, become acquainted with the customs of China, and perhaps to preach the gospel to the people. In the course of the year Mr. Abeel became a missionary of the American Board. He was one of the pioneers of American missions in China. Few men accomplished more in conciliating the Chinese, in informing the Christians of England and America respecting that great nation, and in awakening an interest in their condition. (ABEEL, DAVID.) In 1839, C. V. A. Van Dyck, M.D., appointed by the American Board as the missionary physician of the Syria mission, left the Reformed church of Kinderhook, N. Y., for his field of labor. God has granted him the great honor of completing the Arabic version of the Word of God that had been begun and carried forward for some years by Rev. Eli Smith, D.D. By a council composed of missionaries, which held only that meeting, Dr. Van Dyck was ordained to the gospel ministry. From the trustees of Rutgers College he received the degree of Doctor of Divinity, never more worthily bestowed. (VAN DYCK, C. V. A.)

### THE MISSIONS.

THE BORNEO MISSION.—The Rev. David Abeel suggested that if a conference were had with the Netherlands Missionary Society, the Reformed Church might be able to secure special facilities for conducting a mission within some of the colonial possessions of the Dutch government in the East-Indies. He received authority to visit Holland in 1834, and, after interviews

with men of influence and authority there, he recommended to the Church here to proceed to establish a mission somewhere within Netherlands India. In the following year Dr. Abeel visited many of our churches, and awakened a great interest in the proposed work. Four young men consecrated themselves to the service of the Church in this new and difficult undertaking. They were Elihu Doty, Elbert Nevius, William Youngblood, of the class which graduated that year, 1836, from the Theological Seminary, and Jacob Ennis, of the class of 1835. By the action of these brethren and their addresses a more earnest, resolute, and general missionary spirit was aroused in the churches than had ever before existed. Miss Azubah C. Condict, the sister of Mrs. Nevius, offered herself as an assistant missionary, and was commissioned. Borneo was selected as the field to be occupied. This company sailed during the sessions of the General Synod, commended to God by the prayers of that body, while the whole Church was moved by the event.

In 1838 Revs. William J. Pohlman and Frederick B. Thompson were accepted as members of this mission, and sailed for the East-Indies.

In 1840 a further re-enforcement was sent, consisting of the Revs. W. T. Van Doren and Isaac P. Stryker. All the ministers appointed to the mission thus far were married, except Mr. Stryker.

In 1842 the Rev. Wm. H. Steele, unmarried, sailed for Batavia to join the Borneo Mission.

The mission occupied two stations on the Island of Borneo, namely, Sambas and Pontianak. Some of the missionaries devoted themselves chiefly to the Chinese colonists; the others labored amongst the Dyaks. On every Sabbath there was preaching in three languages, Dyak, Malay, and English, at the mission church, and religious instruction was given almost daily during the week. A school for Malay children was conducted by Mr. Youngblood; another, for the Chinese, by Mr. Pohlman. Nowhere were the missionaries assailed by ridicule or persecution; the mission involved a very small expenditure of money, the laborers entreated long for an addition to their force, but Borneo was abandoned. The health of Mrs. Nevius compelled her husband to return with her. Mr. Stryker died in 1842. Messrs. Pohlman and Doty left for China in 1844. In 1847, Thompson died in Switzerland; Mr. Youngblood's health failed, and, in 1849, he was compelled to return to the United States; and Mr. Steele was summoned home to recruit his health and, if possible, obtain a re-enforcement. He made his appeal to the Theological Seminary and to the churches. No one offered to go to Borneo, and the mission was abandoned.

It should be mentioned that the government of the Netherlands compelled our missionaries to reside a year at Batavia before allowing them to proceed to Borneo. Mr. Steele only obtained a partial release from this restriction. His residence in Batavia was not prolonged beyond eight months. The fact that the island of Borneo was ruled by the kingdom of the Netherlands was productive of no benefit, yielded no facilities for the work to the mission, at any time.

The Amoy Mission.—In 1842, when Amoy had just been made one of the five open ports of China, Rev. David Abeel, D.D., visited the city, and re-

ported that, in his judgment, it presented a promising field for the exercise of the missionary spirit of the Church. He wrote also to Messrs. Doty and Pohlman, who had given themselves to the Chinese of Borneo, to come to Amoy. They wished to go, for their hearts could know no rest among colonial Chinese since the gates of the empire itself had been pried open by war. In April, 1844, these two brethren with their families left Borneo for Amoy. Before he had an opportunity to enter this inviting field, Mr. Pohlman was drowned, and a useful life, a clear light, was quenched.

The Rev. J. V. N. Talmage, D.D., was commissioned as a member of this mission in 1847; Rev. J. S. Joralmon, in 1855; Revs. Daniel Rapalje and Alvin Ostrom, in 1858; Rev. John E. Watkins, in 1859; the Rev. Leonard W. Kip and Augustus Blauvelt, in 1861; Rev. J. H. Van Doren, in 1864; the Rev. John A. Davis, in 1868; Miss Helen M. Van Doren, in 1870; Miss Mary E. Talmage, in 1874, and David M. Talmage, in 1877. Also four natives have been ordained to the ministry.

The Rev. Elihu Doty died at sea, while returning home to recruit, in 1865; the Rev. J. A. Watkins and wife were probably lost at sea—the ship that carried them was not heard from; the Rev. J. S. Joralmon and wife, on account of continued sickness, were compelled to withdraw from the service of the Board in 1860; Rev. A. Ostrom and wife were so disabled by ill-health as to make their return to this country necessary, in 1861; the Rev. A. Blauvelt and wife were also forced, by the same cause, to leave the mission, in 1864; Rev. John A. Davis and wife returned in 1871; Rev. J. H. Van Doren in 1873, and Miss Helen M. Van Doren in 1877.

The force engaged at the present time (May, 1879) consists of Revs. J. V. N. Talmage, D.D., and wife, D. Rapalje, Rev. L. W. Kip and wife, Miss Mary E. Talmage, and Rev. David M. Talmage, besides the four native pastors.

The mission has been continually blessed by the Head of the Church, and has often enjoyed the gracious influences of the Holy Spirit. The chief center of the work has been, and is, at the city of Amoy.

THE ARCOT MISSION.—The Rev. John Scudder, M.D., D.D., was near Madras, Southern India. His sons, having completed their classical and theological education, were coming to him to share his work. He and they desired to cultivate a field among the Tamils hitherto neglected, and to be allowed to conduct a mission of their own. But the American Board could not spare Dr. Scudder from the Madras Mission, and the sons, therefore, were authorized to occupy the North and South Arcot districts, lying west of Madras.

The Rev. H. M. Scudder, M.D., removed from Madras to Wallajanuggur, three miles east of the city of Arcot, in January, 1851. On the 14th of March he removed to a residence in Arcot. Rev. W. W. Scudder joined him in 1853; he had been connected with the Ceylon Mission. In 1853 Rev. Joseph Scudder also engaged in the work at Arcot. These brothers, with their father, requested the Particular Synod of New-York, of 1853, to allow them to be organized as a Classis. The Synod granted the request, appointing Dr. Scudder to perform this service. In 1854 the Classis of

Arcot was regularly constituted, three native brethren, who had removed from Madras, representing the eldership.

At that time scarcely a man was to be found, except those who within two years had listened to the preaching of the Scudders, who had even heard the name of Jesus Christ, or had a single correct idea of the nature of God, or the duty of man to his fellows and his Maker, in these large Arcot districts, embracing an area of nearly 10,000 square miles, with a population of over two millions of souls.

Early in 1854, Rev John Scudder, M.D., D.D., died near the Cape of Good Hope, whither he had gone in the hope of retarding the decline of his strength. His death was widely lamented. His services to the Church and the cause of missions had been of the highest value. During the same year Revs. Jared W. and Ezekiel C. Scudder reached Arcot, and were admitted to the Classis. Miss Louisa Scudder accompanied them, and engaged in the work as an assistant missionary. The Rev. Joseph Mayou sailed from New York in December, 1858, and reached Arcot on the 7th day of April, 1859. Rev. Jacob Chamberlain, Jr., sailed from Boston in December, 1859, and arrived at Arcot in April, 1860. The Rev. Silas D. Scudder, M.D., joined the mission in December, 1860, and Rev. John Scudder during the summer of 1861. Miss Josephine Chapin and Miss Martha J. Mandeville joined the mission in 1869, Rev. and Mrs. E. J. Heeren in 1872, Rev. John H. Wyckoff in 1874, and Mrs. Wyckoff in 1876, and Henry M. Scudder, M.D., and wife, in 1874.

The Rev. Andrew Sawyer was ordained as the first native pastor, early in the year 1859. The Rev. Zechariah John was ordained to the gospel ministry in 1867, and the same year the Rev. S. Ettirajooloo was received, by letter, as a member of the Classis.

In December, 1859, Rev. Joseph Scudder and wife were compelled by continued ill-health to return to this country. Miss Louisa Scudder married and left the service of the mission, but, continuing to reside in India, has rendered valuable assistance on many occasions. The health of Rev. Henry M. Scudder, D.D., became so seriously impaired that he was declared incapacitated for further service in India, and was directed by the physicians to leave the country in 1864. This was a great loss to the mission. The Rev. Joseph Mayou returned to this country in 1871; the Rev. W. W. Scudder, D.D., returned to this country, and accepted a charge here, in 1872; Rev. Silas D. Scudder, M.D., returned and resumed the practice of medicine here in 1873; Rev. E. C. Scudder, M.D., returned to the ministry in this country in 1877; Rev. E. J. Heeren died, and Miss Chapin resigned, in 1878.

The Japan Mission.—When in 1858 the empire of Japan was opened to foreign commerce, and foreigners were allowed to reside at Kanagawa, letters were received by the Board of Foreign Missions, from Christians of various denominations, who had visited the island of Nipon or made it their residence, and from Christians of various denominations in the United States, urging that as the Japanese had long been friendly to Hollanders, and had now become well disposed toward the Americans, the Reformed Church of America, representing both Hollanders and Americans, was above all others the Church to carry the gospel to this nation of thirty millions of

souls. In obedience to the opinion of Christendom, the Board began seriously to consider its duty in this matter. The subject was presented at the monthly concert held in February, 1859, in the South Church, corner of Fifth Avenue and Twenty-first Street, New-York City, when one of the elders engaged to give $800 annually for the support of a missionary in Japan, and another followed with a similar promise, and the church, as a church, resolved to provide annually for the support of a third missionary. These offers were thankfully accepted by the Board, which proceeded at once to find the men who would undertake a work so serious in its nature and so likely to be unsuccessful for many years.

The Rev. S. R. Brown, D.D., the pastor of the church of Owasco Outlet, offered his services. They were gladly accepted, for Dr. Brown had been at a previous time for many years a missionary in China. Mr. Guido F. Verbeck, a student in the Presbyterian Theological Seminary at Auburn, also requested to be sent to Japan. This was an offer not to be refused; for Mr. Verbeck, besides being unusually qualified by natural abilities, education, and experience for such work, was also able to talk the language of Holland, which some of the Japanese had learned to converse in. D. Simmons, M.D., a young physician of Williamsburg, connected with the Reformed Church under the pastoral care of Rev. E. S. Porter, D.D., requested to be sent as a medical missionary. These brethren, with their wives, and the daughter of Dr. Brown, and accompanied by Miss Caroline E. Adriance, sailed from New-York on the 7th of May, 1859, and reached Kanagawa on November 1st. The Rev. James H. Ballagh joined the mission in 1862.

Dr. Simmons and wife resigned their commissions in the fall of 1860. Miss Adriance, who went out as a volunteer, paying her own expenses, not finding the opportunity she desired to instruct her own sex, sailed for Amoy, where she was appointed an assistant missionary, and where she died in 1863.

Rev. Henry Stout was commissioned in the fall of 1868, and reached Nagasaki in March, 1869. Miss Mary E. Kidder joined the mission in October, 1869, married Rev. E. Rothesay Miller, of the American Presbyterian Mission, in 1874, and Mr. Miller became a member of the mission in 1875. Rev. C. H. H. Wolff and wife joined the mission in February, 1871; Miss S. K. M. Hequembourg in 1872; Miss Emma C. Witbeck in November, 1874; Rev. James L. Amerman and wife in July, 1876; the Misses Mary J. and Elizabeth T. Farrington in August, 1878.

Miss Hequembourg, after two years of service, was compelled by continued sickness to resign her position in the Girls' Seminary, and Mr. and Mrs. Wolff were separated from the mission and assumed the charge of an important Japanese school in 1876.

Through a number of years the missionaries were engaged in teaching in the government or in private schools. Rev. G. F. Verbeck, D.D., immediately after the deposition of the Tycoon, and the restoration of the Mikado to power, was called by the progressive Daimios to Yeddo, now Tokio, and made the president of the Imperial College, a position he held for a few years. This teaching brought our brethren into the most friendly intercourse with Japanese gentlemen in official positions, and secured their confidence and friendship.

A movement of great influence and importance began in 1866. In the fall of that year the first two Japanese students, Isi and Numagawa, brothers, came from Nagasaki to the office of the Board in New-York seeking for an education. By the law of Japan they had forfeited their lives by leaving the country without the permission of the government. They brought a letter from Mr. Verbeck, recommending them as worthy of attention. The Board assumed their support until their friends in Japan could be heard from. It was necessary that their case should be presented to the government, at that time administered by the Tycoon. The young men belonged to a family about seven hundred years old, and their uncle was a man of such ability that, when the government was reconstructed under the Emperor, he was made one of the Ministers of Foreign Affairs. Permission was obtained for the adventurous students to reside and study in the United States, and their support was provided for first by their kinsmen, and soon by their Daimio. This brought before the Tycoon and other Daimios the question of the propriety of sending other students to Europe and America; and to settle it they consulted the missionaries, who recommended strongly that selected young men should be sent. In the progress of this movement about five hundred young men sought the advantages of the schools of this country, and of these more than half sought the counsel and aid of the Board of the Reformed Church. The influence of these men, through their correspondence, and as they returned to their own land, was used with power to liberalize the opinions of the Japanese to establish a system of general education, and to secure religious toleration.

The translation of the Word of God was entered upon by our missionaries, in connection with those of the American Presbyterian Church, as soon as they became tolerably familiar with the language. The first renderings were destroyed in a fire which swept over Yokohama. A new version was immediately begun. The first portion published was the Gospel of St. Mark, translated mainly by James C. Hepburn, M.D., of the Presbyterian Board, assisted by Rev. S. R. Brown, D.D., of our own Board, and printed from blocks under the superintendence of Dr. Hepburn, at Shanghai, China, in 1872, the expense being provided for by St. George Elliot, M.D., an American dental surgeon, at that time practising in Yokohama. Since then, a Committee on Translation has been organized of representatives of the missions of the Presbyterian and the Reformed Churches, and of the American Board to Japan, and up to this time, under the auspices of the American Bible Society, the following books of the Scriptures have been translated and published, some having passed through a second revision: The four Gospels, the Acts, the Epistles to the Romans, Corinthians, Ephesians, Thessalonians, Philippians, Galatians, Hebrews, the three of John, and that to Philemon. The committee has consisted, until within a few months, of Rev. S. R. Brown, D.D., Reformed Church; J. C. Hepburn, M.D., Presbyterian, and Rev. D. C. Greene, D.D., of the American Board, Dr. Brown being the chairman. Recently the committee has been enlarged.

For years no preaching of the gospel in one place was practiced. There were occasional addresses to classes of students, and to small companies of

the people here and there, sometimes to the worshipers in a Buddhist temple. In November, 1864, an aged man was baptized at Kanagawa by the Rev. James H. Ballagh. This is believed to have been the first administration of Protestant Christian baptism to a native of Japan since the opening of the country. On May 20, 1866, the Rev. Mr. Verbeck baptized two Japanese officers at Nagasaki, and three others in the next year. All these were private baptisms. The first public baptism was that of two young men at Yokohama, by Rev. James H. Ballagh, in May, 1868. A few of the students in Europe and America became the followers of Christ. For several years there were occasional conversions. In 1872 the Japanese pupils at Yokohama, led by the Rev. James H. Ballagh, and by their own request, engaged in the observance of the Week of Prayer. The meetings became intensely earnest; the prayers of the young men were remarkably importunate and impassioned. The meetings continued daily through January and February. On the 25th of March Mr. Ballagh wrote: "The daily prayer-meeting continues well attended. The week-night prayer-meeting also, and the three services on the Sabbath overflow. Persons of all ages and grades attend—occasionally a prince or high officer. The converts are full of zeal, pray with great earnestness, and are beginning to take part in the exposition of the Scriptures and in preaching. On the first Sabbath of this second month of the Japanese New Year, (March 10th), it was my unspeakable pleasure to baptize nine of my pupils, and to ordain, in conjunction with Dr. Brown, an elder over them—my present Japanese teacher and helper. This man, who is an Apollos, 'mighty in the Scriptures,' was their choice, and they organized themselves into a church of our Lord Jesus Christ. Thus the Church of our Lord Jesus Christ is founded in Japan." This was the first Christian church ever organized in the Empire. The elder mentioned is now an ordained minister and settled pastor, the Rev. Mr. Ogawa.

The church has grown with remarkable rapidity. It has been characterized by special Christian devotion and activity. It has proved a mother church. The account of the missionary force and the statistics of the mission will be found in the table at the end of this article.

From the beginning there had been a marked tendency among the missionaries and converts of the Reformed and Presbyterian Churches to unite in forming one native Christian church, to be self-governing, and with the hope that it might become the national Church of Japan. Japanese gentlemen, not professing Christianity, but favorable to its introduction and growth, urged such a union and such independence. It will occur at once to every one that the government would look much more kindly upon a Church governed by natives than on one controlled by foreigners. These opinions resulted in the formation of the "United Church of our Lord Jesus Christ in Japan" by the union of all the churches gathered by the United Presbyterian Church of Scotland, the American Presbyterian Church, and the Reformed Church of America. The title is not an impertinence or assumption. It is simply the continuation of the title chosen by the Japanese themselves, for the first church whose origin

has been briefly told in the preceding paragraph. The union in the Chiu Kuwai, (the Middle Assembly,) corresponding to a Classis or Presbytery, was accomplished on the 3d of October, 1877. The missionaries of the three denominations are organized as a Council, with only advisory powers. The first report of the Council, adopted in January, 1878, gives the strength of the United Church under the following items: Missionaries, 15; physicians, 2; foreign teachers, 8; native ministers, 3; licensed native preachers, 3; theological students, 25; churches, 13; out-stations, 33; communicants, 648; Sabbath-schools, 16, with 685 scholars.

The report of the Council in January, 1879, differs from the preceding in the following items: The foreign teachers had increased to 12; native ministers to 4; licentiates to 15; the theological students had declined to 18; the churches had become 17; out-stations 41; communicants 970; Sabbath-schools 24, with 986 scholars; the boarding-schools were 2 for boys, 3 for girls, with 193 students; the day-schools 7, with 201 pupils.

We claim also that the success of Miss Mary E. Kidder, now Mrs. Miller, in conducting a school for girls—a success almost coincident with her arrival in Japan, and resulting in that noble institution "The Isaac Ferris Seminary" for girls at Yokohama—was the prime cause in creating the present interest throughout the Empire in female education. The seminary has usually thirty scholars from the families of what is called the official class.

### Contributions.

In closing this review it is proper to notice the growth of liberality in the Church at home. From 1800 to 1810 there were contributed from two to three hundred pounds sterling each year by the churches connected with the New-York and the Northern Missionary Societies. While connected with the American Board, the denomination gave, in 1833, $2106; in 1843, $8748; in 1853, $10,957; and in 1856–7, the last year of this relation, about $13,000. For the first year after the separation, the gifts of the churches from September, 1857, to June 1st, 1858, were $16,000; for the year ending on April 30th, 1860, they were $33,000; for the year closing in 1865, they were $80,000; for the year closing in 1869, they were $81,000, $3000 being from legacies, and $2000 from interest on the security funds; for the year closing in 1873, they were $83,948.61, $13,767.15 being from legacies, and $2000 from interest, the largest income of any year except of that which contained the gift of Mr. Warren Ackerman, of $51,000, when the total receipts rose to $119,530.19. The income of the year just concluded, 1879, has been $58,443.49, of which legacies have yielded $15,125.32, and interest $1677.09.

By the gift of James Suydam, Esq., the Board was furnished with a security fund of $10,000. To this Warren Ackerman, Esq., added $10,000. By appropriating the bequest of William Mandeville, Esq., of New-York City, amounting to $5000, to the same fund, and by additions made by resolution of the Board from the ordinary receipts, the security funds have reached a total of $33,500. J. M. F.

New York, May 16, 1879.

## SURVEY OF THE MISSIONS.

### THE AMOY MISSION, CHINA.

(*Organized in* 1844.)

The Mission occupies the following cities: Amoy, population, 200,000; Chio-be, 60,000; Chiang-Chiu, 100,000; and Tong-an, 60,000. The territory assigned to the Mission, being about 60 miles from east to west, and 7 to 14 miles from north to south, has a population of more than three millions of souls, including that of the cities already mentioned.

The following is the report of the Mission for the year 1878:

*Missionaries.*—Revs. J. V. N. Talmage, D.D., Daniel Rapalje, Leonard W. Kip, David M. Talmage.

*Assistant Missionaries.*—Mrs. Mary E. Talmage, Mrs. Helen C. Kip, Miss Mary E. Talmage, and Mrs. Alice Rapalje.

*Native Pastors*, 3, to wit: Revs. Iap Han-chiong, (of Second Church at Amoy;) Chhoa Rhian Khit, (of First Church at Amoy;) and Tiong Iu-li, (of Church at Chioh-be.)

*Organized Churches*, 7. Native preachers, (not ordained,) 14. *Regular preaching places*, 18.

*Theological School*, 1; *Students*, 3; *Native tutor*, 1.

*Parochial Schools*, (including Girls' School,) 7. *Christian School-teachers*, 5 male, 1 female. *Heathen School-teacher*, 1.

The churches of the English Presbyterian Mission are still united with ours in one Classis or *Tai-hoey*. We therefore append the total of their statistics for the year so far as we have received them, at the end of our tabular statement. (In this *Total* of the English Presbyterian Mission, if compared with the report of last year, there will be found some slight discrepancy. This is owing partly to the reducing the form of their Report to correspond with ours, and partly, I suppose, to some corrections they have made in the lists of their church-members.)

TABULAR STATEMENT OF AMOY MISSION FOR 1878.

| CHURCHES. | Members Jan. 1, 1878. | Received on Confession. | Received on Certificate. | Dismissed. | Excommunicated. | Died. | Members Dec. 31, 1878. | Under Suspension. | Infants Baptized. | Boys in School. | Girls in School. | Contributions for Chinese year ending Feb. 1, 1878. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| First Amoy | 91 | 3 | 3 | 3 | .. | 1 | 93 | 4 | 15 | 17 | 3 | $256 21 |
| Second Amoy[4] | 127 | 8 | .. | .. | .. | 4 | 131 | 9 | 12 | 20 | 30 | 298 75 |
| Chioh-be[1] | 81 | 4 | .. | .. | .. | 4 | 81 | 7 | 6 | 12 | .. | 105 53 |
| O-kang[2] | 70 | 10 | 1 | .. | .. | 1 | 80 | 3 | 2 | 39 | 1 | 164 08 |
| Tong-an[1] | 43 | 12 | .. | .. | 1 | .. | 54 | 6 | 6 | 10 | .. | 44 13 |
| Chiang-chiu[3] | 113 | 29 | 3 | .. | .. | 3 | 142 | 4 | 1 | .. | .. | 122 55 |
| Hong-san[1] | 73 | 3 | .. | .. | .. | .. | 76 | .. | 5 | .. | .. | 163 72 |
| Total Am. Ref. Ch. Mission. | 598 | 69 | 7 | 3 | 1 | 13 | 657 | 33 | 47 | 98 | 34 | $1,154 97 |
| Total Eng. Presb. Mission.. | 664 | 54 | .. | 1 | 8 | 10 | 699 | 59 | 30 | .. | .. | $1,318 57 |
| Total Tai-Hoey[5] | 1262 | 123 | 7 | 4 | 9 | 23 | 1356 | 92 | 77 | .. | .. | $2,473 54 |

[1] Has two preaching places. [2] Has three preaching places.
[3] Has seven preaching places.
[4] Several of the pupils in Girls' School at 2d Church, Amoy, are from other churches.
[5] There are eight organized churches under the care of the Eng. Pres. Mission, so that the Classis or Tai-hoey is composed of fifteen churches.

### THE ARCOT MISSION, INDIA.

(*Organized in* 1854.)

The Mission occupies:

*The North-Arcot District.*—Area, 5017 square miles; population, 1,787,134.

*The South-Arcot District.*—Area, 4976 square miles; population, 1,261,846.

The force consists of:

*Missionaries.*—Revs. J. W. Scudder, M.D., *Vellore;* Jacob Chamberlain, M.D., D.D., *Madnapilly;* John H. Wyckoff, *Tindevanam;* John Scudder, M.D., in this country, and H. M. Scudder, M.D., *Arcot.*

*Assistant Missionaries.*—Mrs. J. W. Scudder, Mrs. Chamberlain, Mrs. H. M. Scudder, Mrs. Wyckoff, Miss Martha J. Mandeville, *Chittoor,* and Mrs. John Scudder, now in this country.

*Native Pastors.*—Revs. Andrew Sawyer, *Chittoor;* Zechariah John, *Arcot.*

*Native Helpers.*—Catechists, 16; Assistant Catechists, 12; Readers, 25; Teachers in Seminaries and Schoolmasters, 25; Schoolmistresses, 9; Assistants in Dispensary and Hospital, 7; total, 94.

Rev. and Mrs. E. J. Heeren died during the year in this country, and Miss Josephine Chapin resigned.

STATISTICAL TABLE.

| Churches. | Out-stations. | Communicants in 1877. | Communicants in 1878. | Baptized Adults not Communicants. | Baptized Children. | Catechumens. | Children of Catechumens. | Suspended. | Scholars in Schools. | Total of Congregations in 1877. | Total of Congregations in 1878. | Contributions of Congregations. R. A. P. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Arcot | 8 | 58 | 55 | 65 | 47 | 279 | 215 | 4 | 167 | 443 | 665 | 63 2 .. |
| Arnee | 1 | 17 | 13 | 2 | 18 | 12 | 11 | .. | 36 | 73 | 56 | 8 1 .. |
| Chittoor | .. | 86 | 80 | 41 | 69 | 7 | 13 | .. | 55 | 221 | 210 | 89 2 7 |
| Coonoor | .. | 57 | 59 | 45 | 82 | 3 | 3 | .. | .. | 191 | 192 | 65 4 8 |
| Ahandal | 2 | 23 | 16 | 2 | 20 | 99 | 55 | .. | 51 | 77 | 192 | 6 .. .. |
| Gnanodiam | 6 | 46 | 49 | 4 | 66 | 142 | 103 | .. | 24 | 138 | 364 | 24 10 .. |
| Kondipatur | 3 | 39 | 105 | 4 | 68 | 69 | 60 | .. | 77 | 265 | 297 | 34 2 .. |
| Kottupadi | 7 | 37 | 218 | .. | 179 | 71 | 42 | .. | 155 | 514 | 510 | 35 .. .. |
| Kolapokam | 2 | 37 | 28 | 4 | 16 | 53 | 42 | .. | 20 | 165 | 143 | 10 12 .. |
| Kottapelli | 8 | 34 | 31 | 64 | 71 | 332 | 270 | .. | 103 | 427 | 758 | 21 13 .. |
| Maruturambadi | .. | 18 | 21 | 9 | 38 | .. | .. | .. | .. | 93 | 68 | 3 .. .. |
| Narasinganur | 1 | 31 | 31 | 1 | 45 | 66 | 64 | .. | 21 | 128 | 207 | 29 2 7 |
| Madnapilly | 8 | 20 | 14 | 15 | 28 | 78 | 26 | .. | .. | 116 | 161 | 10 13 8 |
| Palamanair | .. | 16 | 16 | 15 | 19 | 7 | 1 | 1 | .. | 82 | 59 | 4 6 11 |
| Orattur | 5 | 68 | 73 | 13 | 77 | 177 | 132 | 4 | 90 | 321 | 476 | 55 6 . |
| Sattambadi | 6 | 38 | 45 | 4 | 50 | 157 | 121 | .. | 106 | 250 | 377 | 24 10 . |
| Sekadu | 2 | 27 | 97 | 8 | 60 | 78 | 66 | .. | 82 | 315 | 309 | 16 10 . |
| Tindevanum | .. | .. | 20 | 11 | 22 | 6 | 4 | .. | 165 | .. | 63 | 27 11 7 |
| Vellore | 3 | 67 | 76 | 47 | 66 | 52 | 47 | 1 | 325 | 195 | 289 | 97 4 11 |
| Vellambi | 8 | 26 | 32 | 42 | 36 | 172 | 128 | 3 | 23 | 237 | 413 | 9 11 .. |
| Vorikkal | 6 | 19 | 33 | 11 | 52 | 100 | 78 | .. | 43 | 197 | 274 | 28 8 .. |
| Total | 76 | 764 | 1112 | 407 | 1129 | 1941 | 1481 | 13 | 1545 | 4398 | 6083 | 659 3 11 |

A Rupee is equal to 50 cts. gold.

The *Arcot Seminary* for boys, at Vellore, has 33 pupils. The *Girls' Seminary,* at Chittoor, has 33 pupils.

The dispensary and hospital under the care of Henry Martyn Scudder,

M.D., afforded treatment during the year to 8289 out-patients, and 1346 in-patients.

## THE JAPAN MISSION.

(*Organized in* 1859.)

### NAGASAKI STATION.

*Missionaries.*—Rev. H. Stout.

*Assistant Missionaries.*—Mrs. Stout, Miss E. T. Farrington, and Miss M. J. Farrington.

*Native Licentiate.*—Mr. A. Segawa.

*Native Unlicensed Paid Helpers.*—Mr. J. Tonegawa, Mr. T. Tsuge.

### YOKOHAMA STATION.

*Missionaries.*—Revs. S. R. Brown, D.D., J. H. Ballagh, E. R. Miller.

*Assistant Missionaries.*—Mrs. Brown, Mrs. Ballagh, Mrs. Miller, Miss E. C. Witbeck, Miss H. Brown, Miss H. L. Winn.

*Native Licentiates.*—A. Inagaki, N. Amenomori, T. Ito, M. Uyemura, H. Yamansoto (theological student.)

### TOKIO STATION.

*Missionaries.*—Revs. G. F. Verbeck, (in America,) Jas. L. Amerman.

*Assistant Missionaries.*—Mrs. Verbeck, (in America,) Mrs. Amerman.

*Native Ordained Minister.*—Rev. M. Okuño.

*Licentiates.*—S. Maki, K. Ibuka, Mr. Fujui (student.)

### STATISTICAL TABLE.

| Mission Stations. | Organized. | Rec'd. | | Dismissed by Letter. | Died. | Excluded. | Baptized | | Total on Roll Dec. 31. | | No. of Preaching Places. | Sunday-Schools. | | Contributions for all purposes. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | By Confession. | By Letter. | | | | Adults. | Infants. | Adults. | Infants. | | No. of Schools. | No. of Scholars. | |
| YOKOHAMA, | | | | | | | | | | | | | | |
| No 167 Settlement.. | 1872 | 17 | 4 | 11 | 1 | .. | 16 | 2 | 149 | 19 | 4 | 6 | 248 | $281 00 |
| NAGASAKI, | | | | | | | | | | | | | | |
| Nagasaki Church... | 1876 | 2 | 3 | 1 | .. | .. | 2 | .. | 19 | 3 | 1 | 1 | 12 | ... |
| TOKIO, | | | | | | | | | | | | | | |
| Ueda Church..... | 1876 | 9 | .. | 8 | .. | .. | 9 | 4 | 42 | 6 | 3 | 1 | 20 | 110 73 |
| Kōjimachi Church.... | 1877 | 27 | 7 | 7 | .. | .. | 27 | 2 | 52 | 4 | 2 | 1 | 24 | 43 54 |
| Wadomura Church... | 1878 | 1 | 13 | .. | .. | .. | 1 | 1 | 14 | 1 | 1 | 1 | 14 | 4 75 |
| | | 56 | 27 | 27 | 1 | .. | 55 | 9 | 276 | 33 | 11 | 10 | 318 | $446 02 |

## CHAPTER XVI.

### THE ARCHITECTURE OF THE REFORMED CHURCH.

By Prof. T. S. DOOLITTLE, D.D.

God is everywhere lavish of beauty. The endless profusion of graceful and noble forms adorned with lovely colors and wonderful combinations of color* exhibited in nature, reveals his delight in creating the beautiful; while his bestowment upon man of an æsthetic faculty—ever active and fruitful—is a proof that he designs the being made in his own image to find both elevation and happiness in producing and rightfully using as well as in recognizing beautiful objects. We live in such objects as we do in sunlight, in music, in knowledge and truth; often, indeed, we prefer the ornamental to the useful, and will deprive ourselves of many needed articles that we may enjoy the luxury of a fine engraving, or a prospect of pleasing scenery, or a shining gem whose only value consists in its radiance. Nor can the construction and consecration to a divine purpose of a beautiful thing be less acceptable to our Creator than it is ennobling to ourselves.

And of all the ways in which beauty devised by the creature seeks to express itself, architecture inspired by the religious impulse, and suggestive of eternal truth, ranks confessedly the highest. It has been called frozen music.† Painting and sculpture are her handmaids. The choicest trees of the forest, cedar and oak and fir, the most precious stones, jasper, onyx, and porphyry, the costliest and strongest metals, gold, silver, brass, and iron, have been wrought together under the direction of creative imagination, and in the spirit of devout self-sacrifice, in order to fashion a fit dwelling-place for the praises and worship of the Most High God. Nor has the builder, in thus aiming to honor his Maker, failed to win fame and honor for himself. Is not the glory of Solomon linked forever with the unique temple which he reared on Mount Zion? As the eye follows the matchless lines of the Parthenon on the citadel of Athens, does not the thought turn with even greater admiration to the exquisite genius of Ictinus, who traced them there in marble? The soul of Michael Angelo is felt to have been grander than the stupendous dome which he hung, like another Pantheon, in mid-air over St. Peter's in Rome; while the skill, the patience, the struggles, labors, and free gifts of toiling generations are reflected to us in the cathedrals of

* Ruskin reminds us of the beneficence of our Maker in giving us the enjoyment of colors, by asking us to imagine an entire world in blank white: white trees, flowers, and rocks; white fields and rivers; white skies, white animals, white human beings moving among white furniture—everywhere and everything white—nothing but ghastly, unrelieved, appalling white. The thought fills us with a shudder, but in the utter dreariness which it presents we begin to realize the divine goodness in clothing the heavens with azure, and in causing the rose to blush—*i.e.*, in short, in having provided myriads of tints for the eye, and the eye for the tints.

† Madame de Staël, speaking of St. Peter's, says: "L'architecture de St. Pierre est une musique fixée."

Reformed (Dutch) Church, Port Jervis, N. Y.

Milan and Cologne, in the Minster at York, and other magnificent Gothic structures that sprang from the mediæval religion of works.

Indeed, just here emerged a natural perversion and peril. These human elements and material splendors came to absorb the attention to the exclusion of pure spiritual associations and memories. Imagining that a graphic picture of some scene in the life of Christ, or a finely-cut statue of some saint, or a towering spire, might be an offering to Jehovah as worthy as a regenerated heart, men began to seek the chief embodiment of their religion in external houses and forms of worship rather than in transformed characters and lives; and they ended with adoring the works of their own hands more than the invisible Being whom these works were ordained to proclaim. The Reformation brought a reaction. Stern and uncompromising Puritans, believing that idolatry sat enshrined in the sublimity of the vast cathedral and the magnificence of the altar, sought to strangle the idol by fiercely crushing, as far as their power extended, every shrine in which he held his solemn mockeries. An artistic edifice, artistic music, artistic robes, and ritualism—even beauty itself—became accursed and abominable things. Doubtless their motive was correct, but their application of it was extreme and unreasonable. A "meeting-house" stripped of every ornament, and often of decent conveniences and comforts, was a more godly, and therefore a more attractive spectacle in their eyes, than all the architectural glories which Sir Christopher Wren could catch and transfix in St. Paul's, or all the chiseled monuments which generations could gather into Westminster Abbey.

And has not their spirit been followed too blindly and by too many branches of our Protestant Faith? It will hardly be claimed that our own denomination has exhausted all the uses or grasped all the power that a beautiful and appropriate Christian architecture may be made to subserve. It may even, on the other hand, be confessed that, in some quarters, the charm of such architecture with its harmonious surroundings wisely displayed by a sister denomination has operated in a most subtle and irresistible manner to allure many persons of refined feelings and cultivated tastes away from the ecclesiastical home and doctrine of their fathers. For, notwithstanding Puritan prejudice and an affected indifference to forms, it is still true that a man will, as Lord Kames declares, stretch himself upward and stand a-tiptoe in view of an elevated object, that his intellectual faculties will, as Victor Cousin adds, enlarge, and his emotions mount to a certain indefinable rapture as he contemplates magnitude unfolded in regular and orderly proportions. And other things being equal, one prefers a sitting in "the House Beautiful" where these fine sensibilities belonging to our very nature will be stimulated and gratified.

The distinctive features of our early church edifices were not, however, the result entirely of the Reformation demand for plainness and simplicity. They were the outgrowth as well of the traditions and tastes received from our venerated Dutch ancestors. The interesting little octagon church erected in 1700 at New-Utrecht, (see page 361,) for example, was doubtless a chastened and dignified copy of one of the dear old wind-mills, with the

wheel left off, which the fathers may have gratefully remembered as lending a picturesque relief to the monotonous levels of the mother country. The First Reformed Church of Albany, (see page 571,) which was built fifteen years later, though more pretentious and tasteful, was hardly less quaint or less imbued with national characteristics. It is a pity that the originals of these thoroughly suggestive pictures have not been preserved as sacred relics of our historical inheritance. To gaze on them is like looking at a portrait of the "renowned Wouter Van Twiller." They speak to us in the far-off voices of Holland, and bring back visions of frozen dykes and honest burgomasters skating with a stout Bible under the arm and an air of supreme contentment toward the Gates of the Lord. The old Garden Street Church, 1693, (see page 21,) affords another instance of historical development. Its hipped roof is eminently Dutch; so also, some may add, is its very uncouth manner of cutting off and capping the tower. Perhaps, however, the church of Bergen, 1773, having a roof hipped in fairer proportions and a tower terminating in a rather graceful spire, is a better specimen. It became imitated by about all the builders of Reformed churches in Bergen County, and, with slight modifications, by many in the rural districts elsewhere.

Happily it is not, in our cities at any rate, any longer the custom to employ, under a feeling of reverence for the past, these early churches as our models. For, though built often in the pointed style, they often have, as a competent authority declares, "a meagerness and an absence of distinctive features which affords little which is noticeable or which can be copied."

As influences from other lands set in they also left in our sanctuaries the unmistakable stamp, as is always the case in the history of architecture, of their origin and meaning. The North Dutch Church of Albany, 1799, (see page 171,) would tell us plainly enough, if the melancholy chronicler did not, that the English had got possession of that ancient city. Its architect had no doubt seen the façade of St. Paul's in London; he had dreamed of the Renaissance wonders, and believing himself penetrated with its genius for interblending opposite styles, he both imitated and ventured to outdo Sir Christopher himself. His work, while not wanting in some noble qualities, was yet ungraceful in outline and clumsy in its proportions. And so again the First Reformed Church of New-Brunswick, 1812, (see page 441,) reminds one, though the resemblance is neither very close nor altogether admirable, of the famous and handsome steeple attached by Wren to the Bow Church in the city which he lived to embellish. The walls of this First Church may claim the merit of satisfying our desires after manifest permanence. They set the mind in a state of absolute and delightful restfulness in regard to their future security; for they are a specimen of honest and solid masonry which will last seemingly until the last act in the drama of our planet is played, unless overthrown by earthquake or blasted asunder by dynamite from the hands of innovators.

Nor have the masterpieces of the Greek builders failed to find their advocates among ourselves as well as among others. This fact is not to be regretted, since a certain degree of variety is desirable, and especially since

REFORMED DUTCH CHURCH, FIFTH AVENUE AND FORTY-EIGHTH STREET, NEW YORK CITY. 1868.

the classic orders, when retained in their purity, are among the most exquisite and faultless productions of human genius. With the Greek the sentiment of beauty was a religion—the best and most commanding principle of which he could conceive. He lived to attain its immaculate ideals if possible, and to translate them into tangible realities, in the contemplation of which both his senses and his intellect might experience perpetual delight. It hardly need be added that the very crown of his æsthetic achievements was the tabernacles which he fashioned for the presence of his gods. And though their reproduction in the form of private dwellings with dimensions reduced to insignificance and in the perverse spirit, which degrades sacred things to profane uses, or rather misuses, shocks our sense of propriety, they are yet admirably adapted to the purposes of worship. It is therefore a pleasure to come across, albeit not too frequently, an Ionic temple, such as that occupied by the Collegiate congregation of Lafayette Place in New-York City; or again a Doric temple such as that of the First Reformed congregation of Brooklyn. The latter was designed, with the exception of size and sculptures, to be a truthful copy of the Parthenon at Athens. It is, however, destitute in stylobate and entablature of those delicate curves known as conic sections, the subtle presence of which in the original escaped the detection of generations of observers and was first discovered by a scholar sent out by an English society of Dilettanti—Mr. Penrose—only so recently as 1845; but the effect of which had always been felt in the inimitable grace and refined loveliness that seemed to hover like a spiritual influence around this marvelous creation.

But of all styles of architecture, the one best fitted perhaps for a house of worship is the Gothic. If we are to judge from the number and vastness of the Gothic cathedrals which have risen all over Europe since the twelfth century, and which to-day are more than ever appreciated by pilgrim throngs of admirers, we must conclude that this style affords the highest scope to our innate love of the beautiful and the sublime in art; while at the same time it is capable of proving not a hindrance to true piety, but a help—an inspiration leading the soul heavenward—a symbol suggesting the divine existence and attributes. To be sure the severe sanctities of our Reformed faith, as well as the express prohibitions of the Heidelberg Catechism, have prevented us from embellishing this style with the usual artistic display of figures, animal or human. The tympanum, and five receding members of the arched entrance into Strasburg cathedral, are all ablaze with carved effigies, making history speak through stone of wonderful scenes, sacred and legendary; and the Duomo of Milan may astonish the beholder and keep his attention deeply engaged for weeks with its seven thousand statues of angels and prophets and martyrs, of statesmen and warriors too, as well as of saints, while our sanctuary can not be adorned with a single image. Of this austerity we do not complain, for though doubtless it works loss to art, it secures gain to an uncorrupted Christianity. The Gothic is rich enough to spare these dangerous charms. Its aspiring arches, niched buttresses, rose-windows, stained glass, converging lines, pinnacles, and

sky-piercing spires offer ample room for the expression of taste, devotional feeling, and religious symbolism. And happily our denomination can boast of two notably fine specimens of the Gothic genius. The Collegiate Church on the corner of Fifth Avenue and Forty-eighth Street, New-York, and the First Reformed Church of Schenectady, may be called poems—Protestant hymns of praise wrought into stone. And inasmuch as they illustrate some of the highest laws of the builder's art—laws applicable mostly also to some other styles; inasmuch again as we wish to unfold these laws not in the dry way of abstract statements, but in the more interesting form of concrete examples, we ask the reader to study the heliotypes of these superb edifices in connection with the following points:

1. There should be always an adaptation of the plan and design to the size of the lot and peculiarities of location. The Schenectady church, for example, is so placed, and its main building, consistory or lecture-room, and tower, are so skillfully grouped as to give the appearance of ample space and occasion remark in regard to the unusual largeness of the lot, when in fact it is relatively not large, but only effectively treated.

2. Solidity and permanence of construction are essential elements in all good architectural work. And here we have them. The walls of stone well jointed and buttressed, the arched openings, the massive base of tower, and pyramidal lines of roof and spire—all unite in conveying the idea of strength and endurance, and yet the strength is nowhere awkward, but easy and graceful. The peculiar voussoired arches in the Schenectady building indicate the greater strength, while the five bays, each surmounted with a gable and perforated by stone-traceried windows on the forty-eighth Street side of the Collegiate building, are more distinctively Gothic, as well as more light andairy. Every line and joint studiously coincide with some constructive or decorative feature.

3. Unity of plan and design is impressively obvious upon the first view which the eye catches of the entire structures, and it comes out more and more satisfactorily as the symmetrically developed features are examined in succession. Unity is a fundamental principle of art of every description. The painting, the statue, the dramatic composition, the epic poem, the oratorio, the sermon—each should aim to give expression to one central and commanding idea which is to pervade all the parts, however manifold and varied, and bind them together in the relation of orderly subordination and significant harmony. In a building this law of unity is supreme. A mere conglomeration of architectural details, though each one may be beautiful in itself, or a patch-work visibly resulting from after-thoughts, is as painful a revelation of incompetency on the part of the builder as it is destructive of truest effects in the mind of the intelligent beholder. The lack of unity is hardly compensated for, even by the venerableness of a pile of buildings which, as is the case with the immense temples in India, has sprung from the successive additions of generations, and which therefore is interesting as an historical panorama fashioned into monumental forms; surely there is no substitute for it in a thing of recent origin. Now each of these churches, unlike many others, is a unit—a conspicuous, artistic unit—and as

REFORMED CHURCH OF SCHENECTADY.

such, each is worthy of much admiring study. If studied, they will do excellent service as educators.

4. Proportion, which also is an element of capital importance, is here admirably presented. The eye is not offended by any overgrown and unaccountable greatness of one part made all the more obtrusive by the flippant littleness of another part. The breadth and depth of each member of the group—for each building seems composed of a group happily combined—the heights of tower and spire and roofs, and the size and locations of the openings for windows and doors, are all carefully balanced and symmetrically adjusted. The façades are strikingly different. That of the Schenectady church, through possessing a rose-window, is comparatively simple, but not devoid of elegance. That of the Collegiate church is much more elaborate and costly. It has a prominent gable which is over ninety feet to the apex, and which is perforated by a geometric stone-traceried rose-window. An arcaded vestibule forms a lean-to at the base against the main wall, and is entered at the center through a spacious, deeply recessed and richly molded and carved porch. "A study of this central porch will interest any lover of architecture who has enjoyed the glories of any of England's noble examples of ecclesiastical architecture of the Decorative period." At the north-east and south-west corners are two delicate spirelets—studied combinations of geometric forms, and carried at points by flying buttresses.

5. The great boundary lines of these two structures and the individual patterns and traceries entering into the general make-up are as pleasing as they are beautiful. The observer will notice a marked difference in the relative proportions of the two towers to their respective spires. The tower and spire of the Collegiate church are, it seems to us, greatly the superior. Indeed, in the ornate yet solid way in which this tower begins to build itself upward from the very pavement; in the lines of its combination, which are unique in principle and treatment; in its easy transition to the spire, as if one grew spontaneously and inevitably out of the other; in the sublime elevation and tapering grace of the spire itself, attaining a height of 270 feet; and finally in its varied yet exquisitely unified outline against the sky—we have altogether an architectural triumph which, it may not be an exaggeration to say, has probably no equal in this country.

6. Color is another feature that demands careful attention. The subtle Greek was not satisfied with the purity and polished grain of even Pentelic marble. Its very whiteness was too blank and unrelieved. Under the cornices, therefore, of his incomparable Parthenon, he traced delicate tints of blue and red; he deepened the shadows of the triglyphs with blue; tinged the architraves with pale yellow, and washed the main wall with some neutral color—probably brown—so that the columns might appear, not flattened and dead against the blank surface behind, but standing out free and clear from the surface, proclaiming at once an artistic effect and the idea of shelter. Mr. Potter, the architect of the Schenectady church, has entered affectionately into this Greek feeling for colors, and the kindly offices which their skillful interblending and contrast may be made to render. His work

was to be of stone, and so he sought light and dark grays in limestone, purples inclining to gray and green in graywacke, brown in sandstone, olive in Nova Scotia stone, cream tints in Caen, and variegated hues in granites and marbles. The general effect of light and shade, and of soft, harmonious coloring produced by an elaborate arrangement of these materials according to the suggestions of an educated imagination, and under the direction of a well-defined purpose, can not be at all described in words or presented in an uncolored photograph. The reality which without touch of brush rises like a picture of nature herself, projected against the sky, must be seen, and seen frequently with an observant and searching vision, to be appreciated.

Where a uniform tint is regarded as desirable, it may be found in the beautiful bluish gray granite as exemplified in the First Church of Kingston, or in the soft brown of sandstone as in the Collegiate church, or in the light green or olive as seen in the Clinton Avenue Church, of Newark. The painting of a wooden building ought to be the result of thoughtful care. The absence of taste here may utterly vitiate the finest architectural design, while its presence may do much to remedy other original defects.

7. In the ornamental parts of his task the builder may find a wide field for the introduction of symbolical meaning. Norare the symbols either few or meager, though images of animals and men and angels are, as mentioned above, excluded by the law of the Church. The ornamentation of the Schenectady church is as original as in our country it is unique. Its carvings have a story to tell, and they tell it well. In the capitals of the front entrance, for example, are seen the fruits of the principal industries of the Mohawk Valley. In one, the hops and Indian corn ; in another, the wheat and rye and oats and barley ; in another, the broom-corn ; and lastly, the acorn and cone-bearing branches of oak and pine—all typical of the thank-offering which this church ought to be, for the prosperity of its people in this goodly land which God gave to their fathers. In accordance with this sentiment is the text carved in the capitals, "I have brought the first fruits of the land which Thou, O God, hast given me," and the exhortation cut in the arch over the door, "Enter into His gates with thanksgiving, and into His courts with praise." It is impossible to attempt a description of the bride's door ; of the banker screen which shuts off the consistory-room from the church, and which is enriched with carvings symbolical of the months of the year ; of the niches and even the corbels—all which, down to the minutest details, have been industriously and suggestively wrought out.

The Collegiate church also exhibits a similar wealth of study in its constructive and other decorations. Its groined ceiling resting upon exquisitely carved stone and marble corbels ; its picturesque organ gallery at the side of the pulpit ; its delicately tinted walls in diapered patterns ; its massive pew ends, each one carved in a different and original manner—in short, all its features, from the most important down to even the carpet, were executed from full detailed drawings of W. Wheeler Smith, the architect, and evince artistic thought and feeling. His whole work is in the style of the Decorated Gothic of the fourteenth century, and exhibits close intercourse with the spirit of that period.

8. The internal arrangements demand of course wise forethought and management. To secure plenty of ventilation without exposing the audience to perilous draughts of cold air, to obtain light from quarters whence it shall fall with a subdued and not glaring radiance into the eyes, to construct comfortable sittings, and provide ample means of ingress and egress as a matter of safety in case of fire or panic from other cause, are among the primary considerations. In these respects also the two churches so often already referred to are quite complete and satisfactory. They rise before us, in short, as the successful result of an honest desire to devise a tabernacle of worship that might at once touch the æsthetic sensibilities of the cultured intellect and harmonize with the yearnings of the righteous soul.

Special attention might be called to other edifices did space permit. The church on Clinton Avenue, Newark, is a noble building of early English Gothic in its main points, well proportioned and varied, graceful in its lines, beautiful in the natural color of its stone, and singularly complete in all its appointments. Similar remarks might be extended to the Madison Avenue Church in New-York. The unusually delicate proportions and grace displayed here have been much admired, and are worthy of careful attention. The church at Port Jervis, too, is neither wanting in imposing dimensions nor in perfect equipment. In addition to the auditorium and pastor's study, it has lecture-room and Sunday-school room, which can be employed as parlors, and even a kitchen for festival occasions. The church recently erected at West-Troy is an exceptionally solid and honest piece of architecture. In the picture the front appears possibly too heavy and massive, since its window-openings are few, and, with the exception of the handsome rose-window, quite narrow, thus leaving wide expanses of stalwart masonry. In the reality, however, much relief to this is secured by the use of Ohio stone over the doorways and in other ornamental parts, and of red Belleville stone for shafts, bands, etc. Much care has also been bestowed on the interior.

We have, however, to stop somewhere, and it may as well be here. Only let us add that one of our handsomest structures is to be found in Kirkpatrick Chapel, standing in the campus of Rutgers College, (see frontispiece.) It is a fine specimen of the French Gothic of the fourteenth century, quite faultless in proportion, constructed of good brown-stone masonry, and having a façade with rose-window, and a porch of exceptional beauty.

In conclusion, let us not be too ready to talk thoughtlessly of the waste of wealth and pride of heart evinced in erecting splendid sanctuaries in honor of our Lord. The pattern which God himself gave to Solomon was richer in gold and embroidery and precious stones than any thing ever before or since seen. For the Emperor Justinian had not in fact produced any thing in the way of riches more magnificent, although, after rearing the dome of St. Sophia in Constantinople he exclaimed: "I have conquered thee, O Solomon." The Son of David poured the treasures of his kingdom into the dwelling-place of Jehovah, approached by the gate Beautiful of Corinthian brass, on Mount Moriah. As rebuilt by Herod it appeared as a "mount of gold and of snow," and was described as the "admiration and envy of the

whole world." Here is an example, the force of which can not be destroyed by replying: "The old dispensation with its external displays has passed away." Very true—in some respects; but surely God is still the owner of all the earth, and still asks the consecration of our first fruits, not in the spirit of legality, but that of abounding love, to himself. And if the wealth now in Christian hands were only half devoted to his glory we should have ample means for grand churches as well as for mission chapels and other agencies for spreading the gospel. "These things ought ye to have done, and not to leave the other undone." Let, then, the artistic spirit, hallowed by religious emotion and exalted by self-denying gifts, grow. Let it blossom out every where into as tasteful and goodly homes of worship as can be devised by the accomplished architect, and paid for by willing people. Surely it is no sin to say with Milton: Let me

> "Love the high embowéd roof,
> With antick pillars, massy proof,
> And storied windows richly dight,
> Casting a dim religious light;
> There let the pealing organ blow
> To the full-voiced quire below,
> In service high, and anthems clear,
> As may with sweetness through mine ear
> Dissolve me into ecstasies,
> And bring all heaven before mine eyes."

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THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA, AT NEW BRUNSWICK, N. J.

# THE MINISTRY.

Abeel, David, (nephew of J. N. Abeel,) b. at New-Brunswick, June 12, 1804, N.B.S. 1826, l. Cl. N.B. 1826; ordained as an Evangelist, Oct. 1826; Athens, N. Y., Ap. 1826–8, voyage to West-Indies, Nov. 1828, Miss. at St. Thomas, West-Indies, Dec. 1828–July, '29, supplied Orchard St., N.Y.C., Aug.–Oct. 1829, voyage to China, Oct. 14, 1829–Feb. 25, '30, Chaplain of Seamen's Friends' Soc. Oct. 1829–Dec. '30, Miss. of A.B.C.F.M. in Java, Dec. 1830–June, '31, Siam, June, 1831–May, '33, voyage to London, May–Oct. 1833, visits France, Holland, Germany, Prussia, and Switzerland, in the interests of Missions, Oct. 1833–Sept. '34, visits America, Oct. 1834–Dec. '36, West-Indies, Dec. 1836–May, '37, America, May, 1837–Oct. '38, voyage to China, Oct. 1838–Feb. '39, Macao, Feb. 1839–May, '41, Siam, May–Oct. 1841, Borneo, Oct. 1841–Jan. '42, Kolongsoo, (near Amoy,) Jan. 1842–July, '44, Amoy, July, 1844–Jan. '45, voyage to America, Jan.–April, 1845, died at Albany, Sept. 4, 1846.

He sought entrance, at the age of fifteen, into the military academy at West-Point, but too many applicants had preceded him. He then studied medicine, but, as the light of grace beamed upon his mind, he benevolently turned his thoughts to the duty of seeking to save the perishing. His spiritual exercises were very powerful, and are preserved partially in a diary. He entered on his ministerial duties with a deep sense of his responsibility. He struggled in prayer, and hoped for great things, and was not disappointed. A general revival in his first charge gladdened his heart. Failing health, however, soon compelled him to give up his duties, and sail to the West-Indies. But, for a long time, he had reflected on the wants of the heathen world. It then, also, required far more courage than now to embark in a missionary undertaking. He collected intelligence, and prayerfully pondered the subject. At length the way opened, and he sailed as Chaplain of the Seamen's Friends' Society; and, after reaching China, was transferred to the American Board. He traveled in various parts of the East-Indies, surveying the field, acquiring some knowledge of the dialects, and assisting the missionaries whom he found there. His instructions were to ascertain the true condition of affairs in Eastern Asia, and to report to the American Board. Hence the itinerant character of the record of his labors. And when his ill-health compelled him to visit Europe and America, he excited much interest, wherever he went, by the reports which he made. His second visit and residence in China was during the opium war, to which he makes many allusions.

Mr. Abeel was not a man of remarkable power of intellect, or of peculiar

genius; yet his mental formation was characterized by solidity and strength. He was a clear and close thinker, and could express himself with discrimination and force. He sought to improve his talents to their utmost, that he might use them to the glory of God. He was an indefatigable student, although his feeble health often seriously interfered with his studies. While a master of his mother tongue, he was also critically acquainted with several different languages. On account of an exquisitely musical ear, he was endowed with great natural capabilities for the acquisition of the Chinese. He was also acquainted with the Siamese and Malay languages.

As a preacher his discourses were clear and forcible. He was not given to abstract discussions of truth, but was plain and practical. While in the different localities abroad, he was generally chaplain to the foreign residents; and when at Kolongsoo, of the British army. His manner in the pulpit was unaffected, but, at the same time, winning and effective; and the musical and pleasing intonations of his voice added force to his language.

While delighted in the pursuit of science and literature, he was eminently religious. He had the most exalted conceptions of the work of sanctification in the soul. He set the highest standard before him—that of the Saviour Himself. He set high value on the private duties of religion. He was an ardent student of the Bible. For days he would pore over some passage or chapter, till he had thoroughly caught its spirit. He loved to read it in the different versions as well as in the original, that he might find new beauties and thoughts. He was also a man of prayer. While a student, he had a bower to which he retired for this exercise. It was in such a place he first became impressed with the claims of the heathen. He drew his strength directly from God, and owed his attainments in piety to secret prayer. He had also remarkable habits of meditation; not that he thereby neglected active duties, but he meditated while engaged in such duties.

But humility was the crowning beauty of his character. While in great danger of spiritual pride, on account of his acknowledged piety, yet he only valued his growth in grace, as God enabled him to exercise childlike humility. And all these attainments, as his diary abundantly shows, were made in opposition to a heart of wickedness. His spiritual conflicts were many and severe.

He also had most exalted views of Christian duty and responsibility. His piety was not selfish. Complete self-consecration to the service of the Master, in promoting the welfare of men, was his high and holy aim. And he sought to recommend religion by his life. He cultivated a meek temper of mind, abhorring all resentment or narrow-minded feeling. The commanding points of his character were ennobled and strengthened, while the selfish dispositions were corrected and restrained. He was also of a truly catholic spirit. He could hardly recognize the dividing lines of denominations. He lamented over the struggles of sectarianism as a waste of precious time and a perversion of talents, while thousands were perishing. He also possessed refinement of feeling and manner. This gave him much influence as a missionary. He was greeted by the most refined, and received into circles of powerful influence. He himself, it is said, exerted an influence among the foreign residents of the East, almost as much as one of official rank.

It is believed that he exerted more spiritual good in his private intercourse with men, and by the power of his holy life, than as a preacher. All felt that it was a privilege to entertain him, for he left a blessing behind him. He was the founder of the Amoy Mission.—D.D. by R. C. 1828.

*See Dr. I. N. Wyckoff's Sermon at his funeral; Dr. T. E. Vermilye's Sketch of Abeel; Williamson's Memoir;* and articles in *Sprague's Annals of the Dutch Pulpit,* by Dr. I. N. Wyckoff and Dr. G. Abeel. His Journal, sermons, papers, etc., are in Sage Library, at New-Brunswick. See also *Am. Miss. Memorial,* p. 338, *Anderson's Hist. of Am. Bd. Com. F. M.,* and *McClintock's Cyc.*

*Publications:* 1. To the Bachelors of India, by a Bachelor. 8vo, pp. 35. About 1833.—2. Residence in China, 12mo, pp. 398. 1834. This was translated into Dutch under the title "*Reise des Nord-Amerikanischen Missionars, David Abeel in den Länden Hinterindiens,*" 1830–33. *Basel,* 1836. *Map,* 8vo. (*Baseler Missions Mag.,* 1836, *art.* iv.)—3. Happy Influence of For. Miss. on the Church. 8vo, pp. 16. (In *Nat. Preacher,* Nov., 1838.)—4. The Missionary Convention at Jerusalem, or The Claims of the World to the Gospel. 12mo, pp. 244. 1838.—5. Many Articles in the *Chinese Repository.*—6. Many tracts in the Chinese Lang. (One of these is "Discourse on the Unity of God.")—7. Journal. For extracts see his Memoir, by Williamson.—8. A Sermon on Heaven. See Memoir, p. 299.

ABEEL, GUSTAVUS, (s. of J. N. Abeel.) U.C. 1823, N.B.S. 1824, l. Cl. N.B. 1824; English Neighborhood, 1824–8, (also Miss. at Hoboken,) Belleville, 1828–34, Geneva, 1834–49, Newark, 2d, 1849–64, resigned, w. c. S.T.D. by C.C., 1842, by U.C., 18—. Elected a trustee R.C., 1845.

Abeel, John N., b. at New-York, 1768, C.N.J. 1787, stud. theol. with Livingston and Witherspoon, l. Cl. N.Y. 1793; tutor in C.N.J. 1791–3; (Philadelphia, Arch st. Presb., 1794–5,) New-York, 1795–1812, d. Jan. 19. Elected a trustee of Columbia Coll. 1799, and a trustee of Queen's Coll. 1808.

He began the study of law, but in about a year, his heart having been touched by Divine grace, he forsook his first choice for the ministry. He possessed a sound understanding, greatly improved by diligent application. His manners were unusually mild, unassuming, amiable, and winning. In society he was affable and communicative, his colloquial talents being extraordinary. As a minister, he was truly eminent. He had industriously cultivated his fine natural talents, and laid up large stores of valuable information. Few have possessed so nice and accurate discernment. His style was plain and simple, the strain of his discourse was didactic, and he usually preached extemporaneously. He delighted to dwell on Christian experience, in which he was always animated and interesting, rising often to uncommon elegance of diction and to true eloquence.

He was a faithful pastor, and the inquiring, the tempted, and the perplexed confidently sought his advice and instruction. He was also of a truly catholic spirit toward all evangelical Christians. Yet in his own denomination, with a discrimination which few have possessed, he discerned

the path of her true interests, and employed in her behalf the energy of his talents, the charms of his eloquence, the weight of his influence, and the efficacy of his prayers. It was principally by his efforts that a large fund was raised for the fuller endowment of the Theological Professorship now about to be located at New-Brunswick (1809). Indeed, while laboring for this end, that disease was induced which terminated his life. But thereby the institution was founded on a permanent basis.

He deserved to be loved, and he was loved of all. His people furnished him ample means to undertake voyages for the recovery of his health. He was a principal agent in promoting a revival of religion in New-York, greater than had been known since the days of Laidlie. He refused offers and invitations to Boston and Philadelphia, and to the Presidency of Union College. His health began to fail in 1809. He spent one winter in South-Carolina and made a voyage to Rio Janeiro, but all his efforts and the best medical skill proved unavailing.

See *Gunn's Commem. Ser., Drs. Milledoler's and Miller's Sketches in Sprague's Annals, Mag. R.D.C.* iv. 289. Evang. Guardian and Rev., May, 1817. *Gunn's Livingston*, 2d ed., 1856, p. 387. *McClintock's and Strong's Cyc.*

*Publications:* 1. Anniversary Disc. before N. Y. Miss. Soc., 1801. 8vo, pp. 67.—2. An Old Disciple. *Mag. R.D.C.* ii. 129.—3. The Many Mansions. A Ser. to Communicants. 8vo, pp. 42. (Also pub. in *Mag. R.D.C.* iv. 229).—4. Gen. Synod's Address to the Churches, 1807. Vol. i. 368–378. This is an elaborate address and very important in reference to the history of the Church in general and the Seminary in particular.

Abell, James. Chittenango, 1840–54, Waterloo, 1856–7, Emeritus, d. 1867.

Ackerman, Edward G., b. at Saddle River, N.J. R.C. 1866, N.B.S. 1869, l. Cl. Paramus, 1869; Mamakating, 1870–4, Currytown and Spraker's Basin, 1874–8. S.S. at Currytown, 1878.

Ackerson, John H. N.B.S. 1839, l. Cl. N.B. 1839; Columbia, 1841–2, Schaghticoke, 1842–4, w. c. 1844–6, susp. 1847, dep. 1848.

Adams, R. L. S.S. Raritan, Ill., 1876–7.

Alburtis, (or Burtis,) John, b. 179–, C.C. 1812, N.B.S. 1817, l. Cl. N.B. 1817.

Allen, A. W. Highlands, 1874—

Allen, Frederic E. R.C. 1873, N.B.S. 1876, l. Cl.——; Brookfield, 1876–7.

Allen, John K., (s. of P. Allen,) b. at West New-Hempstead, N.Y., 1844, R.C. 1865, N.B.S. 1868, l. Cl. N.B. 1868; Hoboken, 1868–70, Tarrytown, 1870—

Allen, Peter, b. in Columbia Co., N.Y., 1808, N.B.S. 1837, l. Cl. Poughkeepsie, 1837; West New-Hempstead and Ramapo, 1837–53, West New-Hempstead, 1853–62, d.

At the age of fourteen he made a public profession of his faith. He soon after had a strong desire to enter the ministry, but his early education being quite imperfect, and his means of improving it limited, he tried long to dismiss the idea. But it was of the Lord, who providentially opened the way for his subsequent instruction in the classics, under the care of Rev. I. N. Wyckoff, then of Catskill.

"He was a good man, and full of the Holy Ghost and of faith." He possessed that "meek and quiet spirit which in the sight of God is of great price." "In his tongue was the law of kindness," and he had imbibed much of his Master's meek and lowly spirit. Like Nathanael, it might be said of him, "Behold an Israelite indeed in whom is no guile." He was a man of prayer, and in this was the secret of his patient toil and unwearied perseverance amid the many trials and discouragements of his ministry.

For sixteen years he performed the arduous duties of a double charge. In many respects his field of labor was discouraging, but he learned to toil on, relying on the faithful promise of his Lord. Convinced that *duty* was his, he had no difficulty in leaving results with his Master. He could sow weeping, and wait with unmurmuring patience for the harvest. He was always at his post, engrossed heart and hands in the work of saving souls, comforting the afflicted, and edifying the body of Christ.

For months before his death he felt his work was near its close, but was able to preach almost to the last. His end was just such as we would expect to follow so humble and godly a life. Patiently and peacefully he waited his Lord's coming, and died in joyous hope of a blessed immortality.—*Fun. Ser. by Rev. J. H. Duryea, printed* 1874.

Alliger, John B. R.C. 1835, N.B.S. 1840, l. Cl. Ulster, 1840; Clove, N.Y., 1840–3, Shawangunk, 1843–50, Jamaica, 1851–70, w. c.

[Alsentz, John George, c. to America, 1757, Germantown, Pa., 1757–62, also supplying Amwell, N.J., 1760, Wentz's Ch., Pa., 1762–9, d. *See Harbaugh's Lives.*]

Ambler, James B., b. in England, 1797; l. 1816; (Bradford, Eng., 1816–8,) c. to America, 1818, (Presbyt. 1818–33,) in Ref. Ch. 1833–48, d.

His ministry was extended through the northern and central portions of New York till about 1833, when he connected himself with the Reformed Church. He commanded the utmost esteem for the sincerity of his piety and his untiring zeal. His ministrations were effective and successful. He was eloquent and dignified in his delivery, attentive as a pastor, and changeless as a friend. His labors in New-York State and City and in St. John's (N.B.) were very successful.

Amerman, Albert, b. in N.Y.C. 1793. C.C. 1812, Assoc. Ref. Sem. 1816, l. Cl. N.Y. 1816; Johnstown and Mayfield, 1817–20, susp. restored, Johnstown and Mayfield, 1820–1, *Johnstown and Mayfield, indep.* 1821–43, *Hackensack and Paterson, indep.* 1843–55, *Hackensack, indep.* 1855–71, when pastor and people joined the Presbyt. Ch. Emeritus, 1877.

*Publications.*—Independency. The Church of Christ Independent of the Synod of Dordrecht, and all other Synods; or, Scriptural Principles in Relation to the Order and Government of the Church. 12mo, pp. 188. Albany: 1823.

AMERMAN, JAS. L. N.Y.U. 1862, N.B.S. 1868, l. Cl. N.Y. 1868; Addisville, 1868–71, Bergen, Mar. 7, 1871–76. Commissioned in Apr. 1876 to train young men in Japan for the ministry, to guide the young native ch. of that country through its formative periods, and to prepare a Christian literature. Voyage to Japan, June–July 10, 1876. Teaching in Japan, 1876—

Amerman, Thos. A. A.C. 1827, N.B.S. 1830, l. Cl. Poughkeepsie, 1830; Beekman, N.Y. (S.S.) 1830–1, Coeymans, 1832, (Presb. 1832–5,) Shokan, 1835–8; Jamesville, 1838–40.

Ames, John W. Studied under Livingston? Miss. on Delaware, 1814.

ANDERSON, ASHER, b. at Flatlands, L.I., July 23, 1846; R.C. 1870, N.B.S. 1873, l. Cl. L.I. 1873; Flatbush, (Ulster Co., N.Y.) 1873–5; Fishkill, 1875—

ANDERSON, CHAS. T., b. in Wayne Co., Pa., Sept. 26, 1849; C.N.J. 1869, P.S. 1873, lic. by Presbyt. of Elizabeth, Apr. 18, 1872; ord. by Presbyt. Philadelphia, North, May, 1873. [Port Kennedy, Pa. (Presbyt.) May, 1873–4, May;] Peapack, June, 1874—

ANDERSON, WM. N.B.S. 1849, l. Cl. N.Y. 1849; Peapack, 1849–56, Fairview, 1856–9, Newtown, 1859–66, Greenbush, 1866–76, Fordham, 1876—

Anderson, Wm. H. R.C. 1862, N.B.S. 1865, l. S. Cl. L.I. 1865; Cortlandtown, 1865–6.

[Antes, Henry, c. to America, 1726; Oly. Pa. 1730–48, a Moravian; 1748–50, indep. 1750–5, d.]

His name is often referred to as "the pious and active German Reformed layman of Frederick township," (now Montgomery Co., Pa.) He first appears prominently on the stage about 1736, though he had then been in America more than ten years. He was a man of deep and earnest piety, and therefore could not fail of feeling a lively concern in the religious interests of the early German emigrants. He was endowed with good talents, which were cultivated by reading and study, so that he was well reported of abroad as well as at home. The destitute spiritual condition of the people compelled him, as a Christian, though unlicensed by the Church, to call the people together for exhortation and prayer. He mourned over the divisions existing among Christians, and heartily joined in the movement of the time to unite all religious souls in what was called "the congregation of God in the Spirit." He was rejoiced when, in 1736, John Adam Gruber invited all awakened souls to a new organization of union, which resulted in the above-mentioned effort. He himself issued a call to all

Christians in 1741, to meet at Germantown, and which was followed by six successive meetings, in the first half of 1742, of a similar character, (called Synods,) and it was through these that "the congregation of God in the Spirit" received formal organization. It received all evangelical Christians, without interfering with their creeds; yet they came together in a common synod for the advancement of Christ's kingdom. Mr. Antes was himself licensed by this Synod, 1742, to go forth and preach, and he is universally spoken of by all in terms of highest praise. But this effort for union, while showing the longings of the Christian world, was premature, and by 1748 had exhausted itself. In 1747 a Lutheran, and in 1748 a Reformed Synod were organized, and the Moravians also organized about the same time, and each drew its own material to itself. Antes joined the Moravians, but in 1750 separated from them on account of certain vestments which were introduced in their communion service. Yet he frequently afterward assisted them, showing that he cherished no ill-will.

Antonides, Vincentius, b. 1670, Bergen in Vriesland, Holland, 169.–1705, c. to America 1705; Bushwick, Flatbush, Flatlands, Brooklyn, New-Utrecht, Gravesend, 1705–44, also Jamaica, 1705–41, d. 1744, July 18.

A paper of the day says: "He was a gentleman of extensive learning, of an easy, condescending behavior and conversation, and of a regular, exemplary piety, endeavoring to practice himself what he preached to others; was kind, benevolent, and charitable to all, according to his ability; meek, humble, patriotic, and resigned under all his afflictions, losses, calamities, and misfortunes, which befell him in his own person and family."—See also *Doc. Hist. N. Y.* iii. 89–115, qt. ed. IV., 123; *Sutphen's Hist. Disc.; Amst. Cor., many letters*, 1704–44.

Arcularius, And. M. R.C. 1863, N.B.S. 1866, l. Cl. N.B. 1866; North-Esopus, 1866—

Arondeus, Johannes, c. from Holland, 1742; Bushwick, Flatlands, Brooklyn, New-Utrecht, and Gravesend, 1742–7, Raritan, Readington, Harlingen, Six Mile Run, and Three Mile Run, 1747–54, d.

He had been captured at sea on his voyage to America. He was a very troublesome and contrary man. The civil and ecclesiastical records constantly refer to him, but only to present him in an unenviable character. He was a violent opponent of the Coetus. He actually had himself installed pastor of the churches in Somerset Co., by Fryenmoet, and ministered to the enemies of Frelinghuysen. The Harlingen records were taken possession of by his party, and his ecclesiastical acts recorded in them, for all the surrounding churches. He ordained new consistories for Three Mile Run, Six Mile Run, Harlingen, Readington, and Raritan, and his baptisms of the children of the disaffected, in this region, are recorded for seven years, from 1747. The Harlingen consistory started new records (both books are still preserved) in 1749, and left the site of the old church, selecting a new site for a new building.

Various petty and contemptible troubles are recorded of him on Long

Island, which are not worth the recital. He brought religion into contempt. His people on Long Island called Van Sinderin, in 1747, with whom he had constant difficulties. He was charged with drunkenness and other crimes, and finally Coetus secured his suspension from the ministry in 1750, but he paid no attention to it. His name last appears in 1754, when it is supposed he died.—See *Millstone Centennial*, and *New-Brunswick Hist. Discourse, by Steele. Mints. Ch. N. Y., Eng. Trans. Lib. B.* 167, *Frelinghuysen's Sers.* 341, *for another description of him. Amst. Cor., many letters*, 1742–54.

Ashley, A. W. Supplying New-Concord, 1876.

Atwater, Elnathan R. U.C. 1834; l. Presbyt. Albany, 1848; (Tribe's Hill Presbyt.) 1848–51, (Ref. Ch. 1853,) Assist. Ed. *Ch. Int.* 1853–68, Ed. *Ch. Int.* 1868–72.

Aurand, Henry, b. at Reading, Pa., Dec. 4, 1805; D.C. 1830, studied theology with Dr. Geo. Duffield, of Carlisle. Teacher in Deaf and Dumb Asylum, Philadelphia, 1831–32. Lic. by Cl. Zion (G.R.C.) 1832? [S.S. Taneytown, Md., Presbyt. 1833; Carlisle, Pa. (G.R.C.) 1834–49, Bendersville's Charge, Pa., (G.R.C.,) consisting of seven congs., 1849–56, New-Berlin, Pa., 1856–58, N.Y.C. Rivington st. Miss. Presbyt. 1858–60;] Columbia, N.Y., 1860–3, removed to Illinois. Died 1876, Oct. 8.

For the last thirteen years of his life he was in ill-health, though he continued to preach occasionally, as opportunity offered. With mental powers unclouded, and in peaceful trust in his Savior's promises, he entered into rest. He was a true and faithful minister of Christ, and was never so happy as when preaching the gospel to his fellow-men.

Ayres, Sam. Brittain, b. in Pa.; C.N.J. 1834, P.S. 1837, l. Presbyt. Newton, 1837, Minisink, 1838–41, Ellenville, 1841–54, Vanderveer, 1854–66, Miss. in Ill. 1868, S.S. Presbyt. Ch. Pleasant Plains, 1872—

Baay, Jac. Beloit Coll. 1857, N.B.S. 1860; l. Cl. N.B., 1860; Keokuk, 1860–65, Presbyt. 1866.

Babbitt, Amzi, b. in N.J.; C.N.J. 1816, P.S. 1821, (Pequea, Pa., 18..–.., Presbyt.) Philadelphia, 2d, 1834–5, (Salisbury, Pa., Presbyt. 18..–..,) d. 1846.

Backerus, Johannes. New-Amsterdam, 1647–9, returned to Holland.

He had, at a former period, been a minister in Curaçoa, W. I., but had returned to Holland; and now, on May 11th, 1647, arrived with Governor Stuyvesant, at New-Amsterdam. He had a salary of 1400 guilders. His stay was short. He and the governor did not altogether agree. He read papers from his pulpit referring to the provincial government, animadverting on it; and though forbidden, yet, as a popular representative, he could not be repressed. He sailed for Holland on August 15th, 1649, and there took sides with the complainants against Stuyvesant's administration. He is, perhaps, to be considered as a mere supply during the twenty-seven months of his stay.—*Col. Hist. N.Y.* i. 308, 317, 431, 496.

Bagley, Francis H., b. in Boston, Mass., Jan. 16, 1840; Ham. C. 1870, U.S. 1873, lic. Presbyt. 1873, ord. Presbyt. Buffalo, *sine titulo*, May 20, 1873; Greenburgh, 1873–5, d. July 12, 1878.

Obedient to the call of duty, he enlisted in the 45th Reg. Mass. Vol. in Sept., 1862, and remained in the service of his country till the suppression of the Rebellion. Always fond of study, he then began his collegiate course, and in due time reached the ministry. Well read in theology and philosophy, a fluent speaker, a sympathetic listener, he charmed by the sparkle of his wit and instructed by the aptness of his words. Discriminating between shadow and substance, he proved all things, and held fast that which was good. Alive to modern thought, he yet trod the old and better paths. He was emphatically a student. He loved his books. He was an omnivorous reader, but he disgested what he read. He discussed intelligently all the questions of the day. This catholic culture bore fruit in liberality and patience. He built his theology upon a wide foundation, but waited for heaven to complete the edifice. He was content to be ignorant, to be silent until the future should decide upon the value of the "deep-sea soundings" of the present age. His faith had its inner sanctuary. The veil hung before it, and he did not irreverently try to lift it.

Bähler, Louis Henri, (s. of P. B. Bähler.) R.C. 1861, N.B.S. 1867, l. Cl. Holland, 1867; Coeymans, 1867–9, teaching, 1869—

Bähler, Peter B., c. from Holland, 1865; Albany, (Hol.,) 1865–7, Paterson, (Hol.,) 1867–8, Rochester, N.Y., (Hol.,) 1868–73, Emeritus.

Bähler Pierre Guillaume Maximilien, (s. of P. B. Bähler,) b. in Belgium, 1844; R.C. 1868, N.B.S. 1871, lic. Cl. N.B. 1871; Pultneyville, Nov. 15, 1871—

Bailey, Wm. R.C. 1842, N.B.S. 1845, l. Cl. Albany, 1845; Helderbergh, 1845–7, Schodack, 1847–56, Constantine, 1856–63, also Mottville, 1856–63, also Porter, 1859–63, Albany, 3d, 1863–68, Whitehouse, 1868—

Baird, Charles Washington, (son of Rev. Dr. Robt. Baird,) b. at Princeton, N.J., Aug. 28, 1828; U.N.Y. 1848, U.S. 1852, l. by Presbyt. New-Brunswick, Aug. 17, 1852, ordained by same, Oct. 4, 1853; Chaplain of Am. Chapel, Rome, Italy, 1852–4; R.D.C., Bergen Hill, Brooklyn, Mar. 1860–Ap. 1861; [Presbyt. Ch. Rye, N.Y., 1861—]

*Publications:* Eutaxia, or The Presbyt. Liturgies, 1855; a revised edition was published in London by Rev. Thos. Binney, under the title "*A Chapter on Liturgies.*"—A Book of Public Prayer, compiled from the Authorized Formularies of the Presbyt. Ch. as prepared by Calvin, Knox, Bucer, etc., 1857.—Chronicle of a Border-town: Hist. of Rye, New York, 1660–1870; 1871. Also Translations of Malan on Romanism, of Merle d'Aubigne's Discourses and Essays, etc. Also several Sermons. Dr. Baird also has in preparation Hist. of the Huguenot Emigration to America, chiefly in the 18th Century.

Bakker, Fred. L. H.C. 1872, H.S. 1876.

Baldwin, Eli, b. at Hackensack, 1794; University Col. of Med. 1817, N.B.S. 1820, ordained as a Miss. to Georgetown, D.C., 1822–24, Miss. agent in N.J. and Pa., 1824–5, Houston St., N.Y.C., 1825–39, d. S.T.D. by C.C. 1831.

Baldwin, John Abeel, b. in N.Y.C. 1810; Y.C. 1829, P.S. 1834, lic. Presbyt. Newark, 1834; Flatlands, 1836–52, (Lancaster, Pa., Ger. Ref. 1852–6,) New-Providence, N.J., Presbyt., 1857–63, supplying vacant churches.

Baldwin, John C. l. Cl. N.B. 1832.

Ball, J. A. Gilboa (S.S.) 1875.

Ballagh, Jas. H. R.C. 1857, N.B.S. 1860, l. Cl. Bergen, 1860; voyage to Japan, May–Aug. 1861, Kanagawa, 1861–3, Yokohama, 1863–8; voyage to America, Jan. and Feb. 1869, visiting the churches, 1869–70, Miss. at Yokohama, 1870–9, also Pastor of Yokohama Ch., 1872–9, voyage to America, 1879, in America, visiting the churches, 1879—

He is the author of the translation of the Westminster Catechism into the Japanese language, and of numerous hymns in Japanese. Also many letters in *Ch. Intelligencer* and *Sower*, from 1861 to the present time.

Ballagh, Wm. H. R.C. 1860; N.B.S. 1863, l. Cl. N.B. 1863, Union, 1865–8; East-Berne and Knox, 1868–77, Union Evang. Ch., Corona, L.I., 1878—

Bantley, John. N.Y.C. Av. B. Ger. 1876.

[Barclay, Henry, (Episc.,) 1708. Preached to the people of Albany and Schenectady in Dutch, 1708–12. Also Miss. to Indians. Doc. Hist. iii. 697. Anderson's Col. Ch. iii. 428–31.]

Barcolo.....lic. by Coetus, 1758.

Barcolo, Geo., b. at New-Utrecht, 1775; C.C. 1795, stud. theol. under Livingston, l. Cl. N.Y. 1798; Hopewell and New-Hackensack, 1805–10, d. 1832, at Preakness, N.J.

Barr, Robt. H. R.C. 1875, N.B.S. 1878, lic. Cl. Paramus, 1878; Guttenberg, 1878—

Bartholf, B. A. R.C. 1861, N.B.S. 1864, l. Cl. Passaic, 1864; Fair-Haven, 1864–8, Pascack, 1868–73. S.S. in Ind. Cong. Ch., at Stone Church, Genesee Co., N.Y., 1873–6, (Mayfield, N.Y., Presbyt. 1876—)

[Bartholomaus, Dominicus, c. to America, 1748, Tulpehocken, 1748–59, d.]

Bartlett, Dwight Kellogg, b. at Utica, N.Y., Mar. 30, 1832; U.C. 1854, P.S., lic. N. River Presbyt., Oct. 1860, ord. by same, Jan. 1861; [City, Dutchess Co., N.Y., Jan. 1861–2, Feb.; Stamford, Ct., 1862–4, Feb.; both Presbyt.; Rochester, N.Y., Cong., 1864–72, Feb. 1; Albany, 2d, 1872—

NORTH DUTCH CHURCH, ALBANY.
1799.

Bassett, John, b. at Bushwick, 1764; C.C. 1786, stud. under Livingston, l. by Syn. R.D. Chs. 1787; Albany, 1787–1804, Boght, (Cl. Albany,) 1805–11, Gravesend and Bushwick, 1811–24, d.; also Prof. of Heb. Lang. 1804–12. Elected a trustee of Queens Coll. 1788.

He was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. He was an edifying preacher, though not gifted with great vividness of imagination, or with eloquence.

*Publications:* 1. Psalms, Hymns and Spiritual Songs. Albany, 1791.—2. Translation of Immens' "Pious Communicant," 2 vols. 8vo, N.Y., 1801.—3. Hist. App. to Johnson's Farewell Ser. at Albany, 1802.—4. Memorial of Ch. of Albany to Classis, 1804, pp. 36.

Bassler, Benj., b. at Berne, N.Y., 1808; U.C. 1830, N.B.S. 1833, New-Rhinebeck and Sharon, 1833–8, Farmerville, 1838–66, d.

His grandparents emigrated to this country from Switzerland in order to escape religious persecution, and to enjoy the unrestricted exercise of their religious faith. He was born and nurtured in the very atmosphere of religion, having been consecrated to God by his mother, from the very inception of his being, and trained from his earliest years to the associations and duties of piety. From the time of his conversion, at sixteen, he felt called to engage in the sacred work of the Christian ministry. After a course of preparatory study in the Albany Academy, he entered Rutgers College; but, in consequence of sickness at home rendering a nearer residence necessary, he completed his course at Union. He was possessed of a thoroughly genial nature. The cordiality and warmth of his natural disposition was, perhaps, the most striking trait in his character. He drew to himself a large circle of acquaintance, and won general regard by the kindliness of his nature, and the easy familiarity of his intercourse. No one was ever repelled from his presence by any appearance of reserve, or by the coldness of an unsocial spirit. He was always cheerful and always attractive. He became, therefore, an endeared member of the domestic and social circle, a most agreeable companion during the intervals of ecclesiastical meetings, and a welcome visitor in discharging the duties of the pastoral relation. Indeed, his spontaneous frankness of manner and friendliness of heart, by making him easy of access to all, and bringing him into ready sympathy with all, laid the foundation, under Divine grace, for a vast amount of usefulness. But he was also a man of most serious and earnest piety. His faith was ardent; his convictions settled and unwavering; and he was capable at all times of being stirred with religious emotion. Although of an uncommonly lively and happy spirit, he never allowed himself to jest with sacred subjects, and his whole demeanor unconsciously betrayed the powerful hold which Divine truth had upon his judgment and affections. None that ever heard him could forget his tremulous tones and devout spirit in prayer, or the earnestness and pathos of his appeals to impenitent sinners.

Thus he was qualified, both by nature and by grace, to render eminent services in winning souls to Christ. Through a long and unbroken series of

years, he performed the functions of a useful and fruitful pastorate. His carefully prepared sermons were logical in order and pointed in application. They abounded in evangelical sentiment and practical expositions of Christian doctrine. And the best evidence of their power remains in the strong and united church of Farmerville, in which the most delightful harmony and peace have ever dwelt, and from which he departed universally beloved and lamented.—*Rev. T. S. Doolittle.*

Bates, Elisha D. Stuyvesant Falls, 1860–1, susp. 1869, dep.

Battin, A. J. 1862, w. c.

Beardslee, J. W., b. 1837; R.C. 1860, N.B.S. 1863, l. Cl. N.B. 1863; Rosendale, 1863, Constantine and Mottville, 1863–4, Constantine and S.S. at Porter, 1864—

Beattie, John, b. at Salem, N.Y., 1784; U.C. 1806, studied under Proudfit, l. Cl. N.Y. 1808; Miss. in West. N.Y. and Canada, 1809–10, New-Utrecht, 1809–34, Buffalo, (S.S.,) 1838–42, pastor, 1842–4, d. 1864, Jan. 22.

He was born of Scottish parents, and brought up among the Scotch Presbyterians in Washington Co., N.Y. When on his missionary tours in Canada he kept a minute journal of his daily life. On May 14, 1810, he left his L. I. home for one of these tours, and was gone five months. He was a week in making his voyage to Albany by sloop, and during this period thus writes: "Under this adverse providence, during these four days, I have had some gloomy reflections—a long journey before me—an entire stranger in the land to which I am sent—a wilderness to pass through before I reach missionary ground—my horse in the meantime oppressed by standing still on board, and starving for want of provisions. These considerations combined depressed my spirits, and rendered these four days gloomy. But I still enjoyed one consolation, I trusted that God, who called me to the mission work, would conduct me safely through." While becalmed opposite Coeymans on a Sunday, he and a couple of passengers took the boat and went ashore, and walked back to the church. Domine Westervelt was absent at Bethlehem, his other charge. Beattie obtained a horse and rode over to hear him, but arrived in time only to hear the application. After recess Beattie preached, and got back to the river in time to see the sloop sailing away. However, he made himself heard, and was taken on board. He gives a vivid description of the bad roads between Albany and Lake Ontario, and of the equally bad lodgings:—"the worst roads that it is possible for the human mind to form any conception of;" "horrid bridges;" but the mosquitoes "were the occasion of more misery to me than all the rest of my difficulties combined;" and then his lodgings, "an old weather-worn log-house covered with bark—a dismal inn to the weary traveler." His bed was the floor, but he could not sleep. "I was under the necessity of maintaining an arduous contest with an innumerable multitude of little nocturnal beasts which inhabited the place." The next day he "rode twenty miles to breakfast under a mosquito escort," and at length came in sight of his missionary field. But the roads were *still worse*

in Canada. His horse lost a shoe, and became very lame. "The morals of the people are said to be very much corrupted, and there is little or no religion in the place,"—Kingston.

Beatty, Jas. U.C. 1834. From Presbyt. Louisiana, 1854; Fordham, 1854–6, Presbyt.

Beatty, Robt. H. Bloomingburgh, 1870–2; New-Hurley, 1872—

[Bechtel, John, b. 1690, in Palatinate, c. to America, 1720, unlicensed; Germantown, Pa., 1726–44, a Moravian, d. 1777. In 1733 he recd. a regular call, and in 1742 was ordained, by a Moravian bishop, as a Ger. Ref. minister. He signed the Bern Articles.]

Bechthold, Arend Hendrick, b. at Amsterdam, Holland, 1822; arrived at Boston, Mass., Aug. 7, 1859; lic. by North Suffolk Assoc., Mass., Dec. 16, 1862; ord. by same, Feb. 11, 1863; Miss. among the Hollanders in Boston Highlands, (Roxbury,) 1859–66; Paterson, N.J., (True Dutch Ch.,) May 14, 1866–7, July; Boston, Lenox St. Chapel, Jan. 19, 1868–70, New-York City, (Holl. Ch.,) 1870—

Mr. Bechthold had been superintendent during 1857–8 of the farm school named "*Surinaamsche Mettray*," in Surinam, W. I. (This is a kind of orphan asylum.) He afterward determined to become a missionary in South-Africa in connection with a brother-in-law there. But arriving in Boston, sickness and death in his household, together with the lateness of the season, compelled him to wait till the following spring. Upon inquiry whether there were any Hollanders in Boston, he learned from Rev. Dr. Anderson, of the Warren Street Baptist Church, (now in New York,) that there was a colony of Hollanders in Roxbury. These were sought out and religious services were begun on Oct. 27, 1859, which led to an earnest awakening among them, and the establishment of a Dutch church. Abner Kingman, a wealthy merchant, supported Mr. Bechthold, who labored both among the Dutch and Germans. This mission was under the care of the Springfield St. Cong. Ch. Two years after (1861) a house of worship was built, since converted into a dwelling. Subsequently the firm of Sewall, Day & Co. built a large hall for these Hollanders on the corner of Ruggles and Parker Streets. Their present pastor is Rev. G. Vandekreeke, a graduate of Hope College. On Feb. 20, 1873, a Dutch church was organized, under the name of the "Holland Cong. Ch. of Boston Highlands."

Beck, T. Romeyn. R.C. 1849, acting Prof. Latin in R.C. 1859–60, N.B.S. 1862, l. Cl. N.B. 1862; Chap. 13th Reg. N.J.V. 1862–3, Prof. of Latin and Greek, Holland Acad., 1863–5, Prof. in Hope College, 1865—

Becker, Chs. North-Bergen and Hackensack, 3d, 1857–60, Naumberg and New-Bremen, 1860—

[Becker, Christian Ludwig, Baltimore, Md., 17—, Tercent, 529.]

Beekman, A. J., b. in Somerset Co., N.J., 1838; C.N.J., U.S. 1874, lic. Cl. N.Y. 1874, ord. Cl. Ill. 1874; Norris, Ill., 1874–6, Shokan, N.Y., 1876—

Beekman, Jacob T. B. U.C. 1822, N.B.S. 1825, l. Cl. Philadelphia, 1825; Middletown, N.J., 1825–36, w. c. 1836–47, Presb. Died 187—

Beidler, F. P. South-Bend, 1853–54, Prin. of Holland School, 1854–5, Miss. at Holland, Wis., 1855, Ridgeway, 1855–56, Macon, 1856–57, 1867, Ger. Ref.

Bell, Goodloe B. Wawarsing, 1874—

*Bellenger, Henry, b.* 1789; *Secession Church,* 1827–9, *Independent, at Sharon, Wynant's, and Pooster's Kill,* 1829–1877, *d.*

Benedict, Wm. A. From Presbyt. Catskill, 1856; Gilboa, 1856–7.

Bennett, Asa. N.B.S. 1824, l. Cl. N.B. 1824; Schodack, 1824–8, Ovid, 1828–38, Constantine, 1844–5, d. 18—

Benson, Aaron Wm. R.C. 1871, N.B.S. 1873, l. Cl. Schoharie, 1874—

Bentley, E. W. Y.C. 1850, East-Windsor Theolog. Inst. 1854, lic. by Hartford 4th Assoc. 1854; Ellenville, 1854—

*Publications:* 1. Hist. Cl. Orange. 8vo, pp. 80, 1875. 2. Many articles in the *Ellenville Journal, Ch. Int.,* etc.—3. Printed sermons.

*Berden, John, lic. by Seceders,* 1830, *Aquackanonck, sec.* 1830—

Berg, Herman C. R.C. 1866, N.B.S. 1869, lic. Cl. N.B. 1869; in Germany, 1869–72; Rocky Hill, 1872–9, College Point, 1879—

Berg, Jos. Fred., (s. of Rev. Christian Fred. Berg, of Denmark, and Hannah Tempest, his wife, of England, Moravian missionaries;) b. at Grace Hill, Antigua, W.I., June 3, 1812; educated in Moravian institutions at Fulnic, England, 1816–25; c. to U.S. 1825, and placed in the Moravian School at Nazareth, Pa. Teacher of Chemistry, Nazareth, 1829, while pursuing theological studies. Lic. 1831, ord. and installed, Ger. Ref. Ch. Harrisburg, Oct. 2, 1835–7, Philadelphia, (Race Street,) G.R.C., 1837–52, Philadelphia, 2d, R.D.C., 1852–61, Prof. of Didactic and Polemic Theology, New-Brunswick Sem. 1861–71, d. July 20. Also Prof. Evidences of Christianity in Rutgers College, 1862–7.

He was only seventeen years of age when appointed Teacher of Chemistry at Nazareth. While pastor at Harrisburg he was elected Professor of the Latin and Greek Languages at Mercersburg College, but declined. While pastor of the Race Street church, he also studied medicine, and received the degree of M.D. from Jefferson Med. College. He was gifted with a vigorous mind, which was enriched and disciplined by careful culture and study. His acquirements embraced not only a knowledge of the classics and several modern languages, but in almost every department of literature and science there were few subjects which he had not diligently explored. His power of acquisition was really encyclopædic, and he had the rare faculty of using to advantage, when occasion required, his copious stores of knowledge.

As a preacher he had the elements that command attention, secure confidence, and achieve success. He did not aim to dazzle his hearers by a display of pulpit pyrotechnics. His was not that kind of eloquence that carries an audience before it. His style was solid, logical, persuasive, and instructive. He sought to reach the hearts of his hearers by first giving them a clear and intelligent comprehension of the truths embodied in the text, and then making a direct, pointed application of the same to their circumstances and wants. He had great copiousness as well as a surprising felicity of diction; while his sermons were full of matter, they were irradiated by apt and beautiful illustrations, but all tending to the conversion of sinners and the edification of the Church. His ministry was accordingly honored by the Master.

Dr. Berg excelled as a controversialist, although he had no relish for controversy. His retiring disposition and constitutional timidity made him prefer the more quiet fields of Christian work. But when duty bade him step out from the seclusion which he sought, there was no one who could battle with more earnestness and power in defence of the truth against the assaults of error. The famous discussion which took place a few years ago in Philadelphia between him and the noted infidel—George Barker—is still fresh in the recollection of very many in that city. Barker had been lecturing for some time previously against the Bible, and had attracted large audiences of those who either hated the inspired word or wished to find some ground to fortify themselves in their resistance to its claims upon them. He boldly threw out a challenge to all the ministers in Philadelphia to meet him in a public discussion of the inspiration of the Scriptures. So persistent, defiant, and even insulting was he that, lest it might be supposed that they were afraid to meet him and the cause of truth receive injury by their silence, the ministers in Philadelphia resolved that some one of their number should confront this boasting Goliath of infidelity. But who should be the man? The eyes of all were at once turned to Dr. Berg. With his characteristic modesty he declined the encounter, but at length yielded to their urgent importunities.

The discussion took place in one of the largest halls in the city, and was continued for several successive nights. The building was densely packed every evening, and the excitement was intense. Dr. Berg understood his man. He knew he had "a foe worthy of his steel"—one who was *primus inter pares* among the infidels of the age—a man of great learning, argumentative ability, and captivating eloquence. But having accepted the battle, Dr. Berg did not fear. He knew he had the truth on his side. He was thoroughly familiar with the evidences, both internal and external, of the divine inspiration of the Bible. He had studied his subject in all its aspects and bearings, and also understood full well the weak points in his adversary's side, and was thus able to anticipate and defend himself against the sophistries, the tricks, and subterfuges to which he would resort.

The discussion ended as was anticipated. The arrogant and boasting infidel, finding himself for the first time confronted by his equal in learning and debate, lost his equipoise and vainly tried to recover himself from the strong and weighty blows dealt him by changing the points at issue; but

Dr. Berg, with an unrelaxing grasp, held him to them. After struggling hard, Barker yielded up the contest. It was the first time he had met with defeat. There was great rejoicing among the friends of the Bible in Philadelphia at the result.

It is pertinent in this connection to say that Mr. Barker shortly after returned to England, his native land, where, by a wonderful providence, he was brought, under the tuition of the Holy Spirit, to review the grounds of his belief, to renounce his infidel opinions, and to make an open profession of faith in Christ. A letter addressed by him afterward to a gentleman in Philadelphia, and which was published, contained his humble and penitential confession, and expressed his purpose to devote the remainder of his life to preaching the very gospel which he had so long and strenuously opposed and vilified.

Dr. Berg had been drawn into other heated controversies, and, in the ardor of his impulsive nature, may have used harsher words than his judgment in calmer moments would have approved, but he afterward always regretted it, and he cherished no ill-feeling against any one to whom he had been opposed.

Dr. Berg was an uncompromising enemy of Popery, and for several years edited a quarterly magazine, in which with masterly ability he exposed the character of that corrupt church. In fact, amid the multifarious duties of his pastorate, he was constantly engaged in hard literary work. It was not in his nature to be idle.

As a pastor he was greatly beloved by his people. Always genial and cheerful, his presence was welcome in every household. It was especially during seasons of bereavement and affliction that his deep spirituality and loving Christian spirit made themselves felt with wondrous power in comforting and sustaining the sorrowing and the dying.

As a professor he met fully the expectations of his friends, and justified the wisdom of the highest ecclesiastical judicatory of the Church in appointing him to the position. The students of the several classes under his instruction bear testimony to his faithfulness and ability. His wealth of learning, gathered by many years of previous hard study, were made tributary to the elucidation of the Scriptures.

He continued his literary labors after his appointment to the professorial chair. In fact his pen was seldom idle. Periodicals, reviews and newspapers received frequent contributions from his active and fertile pen. The *Intelligencer* is especially indebted to him in this regard, and the articles which he furnished its columns were highly appreciated. Most of his writings that were published in book-form appeared during the time of his pastorate. Dr. Berg was a man of large acquirements and of cultivated tastes, an excellent, useful and faithful minister of the gospel, a kind and affectionate pastor, warm in his friendships, ardent and energetic in the discharge of duty, and whole-hearted in his devotion to the cause and kingdom of his blessed Lord.

*Publications:* The Tree and its Fruits. 1837.—Ancient Landmarks. 1838.—Christian Landmarks, or Centenary of G. R. C. Phil. 1840.—The House of God and the Family Altar. 1840.—Lectures on Romanism. 1840.

Several editions.—The Confessional. 1841.—Papal Rome. 1841.—Series of Pamphlets, pub. anonymously, entitled, "A Voice from Rome," "Rome's Policy toward the Bible," "The Pope and the Presbyterians." 1844; many thousands sold.—History of the Holy Robe of Treves. 18..—Oral Controversy with a Catholic Priest. 1843.—The Old Paths; or, A Sketch of the Order and Disc. of the Ref. Ch. before the Reformation. 1845.—A Plea for the Divine Law against Murder. 1846.—Mysteries of the Inquisition, etc. 1846.—Reply to Archbishop Hughes on the Doctrines of Prots. 1850. (More than 150,000 copies sold.)—Exposé of the Jesuits. 18...—The Inquisition.—Church and State; or, Rome's Influence upon the Civil and Relig. Instit. of our Country. A Prize Essay. 1851.—Jehovah Nissi; or, Farewell Words to 1st G. R. Ch. Phil. 1852.—Vindication of the Farewell Words. 1852.—The Bible vindicated against the Aspersions of Jos. Barker. 1854.—Translation of Dens' Moral Theology. 1842. 2d ed. 1856.—Prophecy and the Times; or, England and Armageddon. 1856.—The Stone and the Image; or, The Am. Republic, the Bane and Ruin of Despotism: an Exposition of the Fifth Kingdom of Daniel's Proph. 1856.—The Saints' Harp; or, Hymns and Spiritual Songs. 18...—Abaddon and Mahanaim; or, Demons and Guardian Angels. 1856.—Cause and Cure of Financial Distress. 1857.—The Olive Branch; a Conservative View of Slavery. 1857.—Loyalty; or, Christian Obligation. 1859.—Paganism, Popery, and Christianity; or, The Blessings of an Open Bible.—The Second Advent of Christ not Pre-millennial. 1859.—The Evangelical Quarterly, 3 vols. 1860-2. (No. 4 of vol. 3. never pub.).—Valedictory Ser. before the Students of Rutgers College. 1862.—Hist. and Lit. of Heid. Catechism, and its Introduction into the Netherlands. A Translation of Von Alpen. 1863. (This was also pub. in Evan. Quarterly.)—System of Didactic Theology. In MS.

Besides the above, he published books for children. Bobbie the Schoolmaster.—Children's Stories; translations from Van Horne and the French.—Scripture Hist. of Idolatry.—A Series of Six Books for Children.—Winter Evenings at Home.—The Squirrel Hunt, etc., etc. Newspaper articles are omitted.

BERGEN, JOHN H. N.B.S. 1879.

Berger, Martin Luther. W. C., 1859, U.S. 1862, l. 3d Presb. N.Y., 1862; Miss. at Dry Dock, Presbyt. N.Y.C. 1862-3, East-Millstone, 1863-6, Fishkill, on the Hudson, 1866-69, Syracuse, 1869-75, [San Francisco, Presbyt. 1876—]

BERNART, JAS. ELMENDORF, b. at Millstone, N.J., 1821; R.C. 1848, N.B.S. 1851, l. Cl. Phila. 1851; S.S. Upper Neversink, and Brown Settlement, 1851-4, Upper Neversink, 1854-6, Miss. at Boardville, 1856—77, pastor 1877—

Berry, James Romeyn, (grandson of J. V. C. Romeyn,) b. at Hackensack, N.J., 1827; R.C. 1847, N.B.S. 1850, l. Cl. Bergen, 1850; Piermont,

1850–1, Syracuse, 1851–7, Kinderhook, 1857–63, Jersey City, 3d, 1863–8, Fishkill Landing, 1869–70, (Montclair, N.J., Presbyt. 1870—)
*Publications:* Several sermons.

Berry, Philip, (grandson of J. V. C. Romeyn,) R.C. 1857, N.B.S. 1860, l. Cl. Bergen, 1860; Grand Rapids, 1860–61, Glenville, 2d, 1862–3, Beirut, Syria, Am. Board, 1863–5, Athens, Pa., 1866–8. Now a Baptist.

Bertholf, Guilliam, l. and ord. by Cl. Middleburgh, Holland, Sept. 16, 1693; Aquackanonck and Hackensack, 1694–1724, d.

He had come to Hackensack with the early emigrants in the capacity of catechizer, voorleser and schoolmaster. With such acceptance and usefulness did he discharge his trust, that the people sent him to Holland, in 1693, to be licensed and ordained as their minister, although Selyns, in New-York, and Van Varick, on Long Island, and Dellius, at Albany, were fully ordained ministers in this country. This was the second instance of that troublesome and expensive system, pursued more or less for the next seventy-five years, of sending men all the way to Holland for the imposition of hands, until some noble spirits rebelled against the dallying formality. It is said of him, "He was in possession of a mild and placid eloquence, which persuaded by its gentleness, and attracted by the sweetness which it distilled and the holy savor of piety which it diffused around."

He was for the first fifteen years of his ministry the only Dutch preacher in New-Jersey. In 1709, Morgan was added to him in Monmouth Co., and in 1720, Frelinghuysen on the Raritan. He had, in fact, the spiritual charge of all the Dutch inhabitants of New-Jersey. He officiated regularly through his whole ministry at all the surrounding churches, even at Tarrytown, on the east side of the Hudson. The records of Tappan, Tarrytown, Staten Island and Raritan show many services by him, and they regarded him as their pastor. It is also shown that he officiated at Ponds, Pompton, Belleville, and many other places. He was in his day the itinerant apostle of New-Jersey.—*See Taylor's Annals. In Amst. Cor. the refs. to him are few and unimportant.*

Berthole, Jas. Henry. R.C. 1864, N.B.S. 1867, l. Cl. Paramus, 1867; Unionville and Greenburgh, 1867—

Bethune, Geo. W., b. in N.Y.C. 1805; C.C. and D.C. 1823, P.S. 1826; [Miss. to colored people and sailors, Savannah, Ga., 1826,] Rhinebeck, 1827–30, Utica, 1831–4, Philadelphia, 1st, 1834–6, Philadelphia, 3d, 1837–49, Brooklyn Heights, 1850–9, New York, 21st St. 1859 62, d. Apr. 28, at Florence, Italy. He also supplied the Am. Chapel, Rome, 1859–60.

He stood in the front rank of ministers of the Gospel. Originally endowed with a fine mind, and furnished with every possible facility for cultivating and furnishing it, he achieved a very high degree of success in the pulpit and elsewhere. A thorough master of English, of finished taste, fertile in thought, rich in illustration, skilled in dialectics, familiar with the stores of the past, yet with a quick eye to the present, a proficient in *belles-lettres*, he had almost every literary requisite for the composition of

Geo. W. Bethune

sermons. When to this it is added that he was sound in the faith and had his heart in the work, that he had a most musical voice, of rare compass and modulation, it is not wonderful that his reputation stood so high. He was a close and diligent student, and never was ashamed to confess it. His platform efforts were always impromptu, but for the pulpit he felt conscientiously bound to make careful and thorough preparation.

In occasional addresses he gave free play to his genial humor and ready wit, (which he never did in the pulpit,) and thus became a great favorite in all popular assemblies. He was unusually favored in the variety of his accomplishments. He had a nice ear for music, and sometimes composed sacred harmonies ; he had a fine taste in painting and sculpture ; he was an accomplished Latinist and Grecian; he was familiar with a number of modern languages, some of which he spoke fluently ; he was well read in the history of philosophy, and his general information was both extensive and accurate.

At an early age he betrayed a poetical genius, to which, however, he never gave full scope. His poetry is characterized more by delicacy of feeling and chasteness of diction than by power or poetic fancy, and nearly all the subjects chosen for his poems were of a religious character.

He was a man of very genial nature, sympathetic and companionable, destitute of formality and reserve, with a rich fund of anecdote and a sparkling wit, which gave a pungent zest to his conversation. He was the life of the social circle. Nor was this mere good-fellowship, for he had real kindness of heart, which was manifest in various effective ways to all who were near him.

The pulpit was the place where he loved to labor, and where he especially excelled and wielded his greatest power. His fame in his beloved work of preaching Christ is almost world-wide. For oratory he had a natural adaptation, which was very early shown. But he also studied the best authorities, and by wise culture and careful direction properly developed those qualities which God had given him, and the result was a natural, individual manner peculiarly his own. He was not cast in anybody's mould. He swayed large audiences at his will, sending an indescribable thrill through every chord of the heart as he pictured his various scenes ; in his religious services he melted to tears, and in his popular addresses he convulsed multitudes with merriment.

He realized very deeply that his pulpit was a consecrated place, and that his work there, whether as the mouth of God to the people or as the mouth of the people to God, was of the most responsible character. Hence it was with him a matter of special concern that the highest possible interest should be given to every part of the service. The selection of his hymns or psalms was very carefully made, and these were read in a manner to give them the fullest effect on the hearer ; and no man understood better than he how to accomplish this.

His devotional exercises were what they claimed to be—the outpouring of a full heart at the mercy-seat, tenderly alive to all the interests with which he was charged, and especially making himself one with his people, whom he loved most tenderly. All was solemn, humble, simple, earnest,

with no rambling into the field of fancy, no proclamation of his views on the conflicting theories of theology, no attempt to show how much he knew and how well he could exhibit it, but all was truly devotional. One felt, as he joined with him in prayer, that he was really holding converse with an infinitely holy Being, and occupied a place very near the throne, and was bowed down by its overpowering holiness.

So when he preached, it was as a legate of the skies—as one appointed of God to minister in his name—as having a message from God to dying man, a word of consolation to the sorrowing, as well as of instruction to the ignorant. His preaching was eminently evangelical and biblical, and no hearer could avoid the impression that the treasures of the Gospel were inexhaustible.

Christ and him crucified was the theme in which he delighted and on which he expended all his strength. And learned as he was, having great literary treasures at command, yet his sermons were marked with the utmost simplicity. He was also courageous and faithful as a preacher. The fear of men did not influence him. Hence he was ever ready to proclaim the most humbling and unpalatable doctrines of the word of life, as circumstances required. He did not hesitate to assume whatever responsibility fairly belonged to a servant of the living God. His theology was that of the Reformation. Yet he was no stranger to the metaphysics or the philosophy of modern theologians and those of the German schools.

In his pulpit exercises a special importance was given to Scripture reading. He felt bound to honor, on all occasions, the Bible, and his care was so to read that men should feel that it was God's word they heard, and so to hear as to understand. His selections were most judiciously made with reference to the subject of his discourse, as was the case with the hymns chosen for praise, so that a perfect harmony reigned in the services of the sanctuary. Nothing was carelessly done or allowed to pass off in a slovenly manner.—*See Fowler's Am. Pulpit*, 389–400. *Duyckinck's Am. Cyc. Lit.*, ii. 403. *Dr. Is. Ferris' Mem. Ser., Evang. Quarterly*, iii. 297. *Drake's Am. Biog., Memoir, by Dr. A. R. Van Nest. Dr. W. J. R. Taylor's Disc. on death of Bethune.*

*Publications:* The Cross of Christ: The Only Theme of the Preacher of the Truth: Inaugural at Utica. 1831.—Hope for the Christian Mourner: A Discourse on the Death of the Wife of Rev. A. M. Mann. 1833.—The Duty of Christian Ministers: An Inaugural Discourse. 1834.—Reasons for Preferring a Union with the Reformed Dutch Church: A Sermon at the Installation of Dr. Gosman. Philadelphia, 1835.—Our Liberties: Their Danger and the Means of Preserving Them. 1835.—Genius: An Address before the Literary Societies of Union College. 1837.—True Glory: A Sermon Commemorative of Stephen Van Rensselaer. 1839.—Leisure, its Uses and Abuses: A Lecture before the New York Mercantile Library Association. 1839.—The Age of Pericles: A Lecture before the Athenian Institute of Philadelphia. 1839.—The Child Samuel: A Discourse delivered at the Opening of the New York Orphan Asylum. 1839.—The Prospects of Art in the United States: An Address before the Artists' Fund Society of Philadelphia. 1840.—An Address before the Societies of the University of Penn-

sylvania. 1840. (See *Princeton Review*, Vol. 13, 307.)—A Discourse on the Death of President Harrison. 1841.—The Eloquence of the Pulpit, with Illustrations from St. Paul: An Oration at Andover, Mass., 1842. (See *Princeton Review*, Vol. 15, 173.)—The Living Redeemer. 1842. (In *Nat. Preacher.*)—Duties of Educated Men: An Oration before the Literary Societies of Dickinson College. 1843. (See *Princeton Review*, Vol. 16, 130.)—Sermon before the Foreign Evangelical Society on the Strength of Christian Charity. 1844. In *Nat. Preacher*, Vol. 18. (See *Princeton Review*, Vol. 16, 600.)—The Duty of a Patriot: With Allusions to the Life and Death of Andrew Jackson. 1845.—A Plea for Study: An Oration before the Literary Societies of Yale College. 1845.—Early Lost, Early Saved: An Argument for the Salvation of Infants, with Consolations for Bereaved Parents; with Original and Selected Poems. 1846. (See *Princeton Review*, Vol. 18, 371.) —A Volume of Sermons. 1846.—A Word to the Afflicted. 1846.—The Fruit of the Spirit. 1846. (See *Princeton Review*, Vol. 18, 340.)—The Unity of the Church. 1847.—The Relation of our Sunday-school System to our Christian Patriotism: Annual Sermon in Behalf of the Sunday-school Union. 1847. (See *Princeton Review*, Vol. 19, 585.)—The Complete Angler; or, The Contemplative Man's Recreation, by Izaac Walton. And Instructions How to Angle for a Trout or Grayling in a Clear Stream, by Charles Cotton. With Copious Notes, for the most part Original, a Bibliographical Preface, giving an Account of Fishing and Fishing Books from the Earliest Antiquity to the Time of Walton, and a Notice of Cotton and his Writings. To which is added an Appendix, including Illustrative Ballads, Music, Papers on American Fishing, and the Most Complete Catalogue of Books on Angling, etc., ever printed. One vol., 12mo. Part I., pp. 345. Part II., pp. 259. New York and London. Wiley & Putnam: 1847.—The British Female Poets; with Biographical and Critical Notices. 1848.—The History of a Penitent: A Guide for the Inquiring. 1848.—The Doct. of Evang. Submission. 1848. *Nat. Preacher.*—Faith, Hope, and Victory. 1848. *Nat. Preacher.*—Lays of Love and Faith. 1848.—The Claims of Our Country upon its Literary Men: An Oration before the Phi Beta Kappa Society of Harvard University. 1849.—The Cry of the Poor Man and its Answer: A Sermon before the City Missionary Society. 1855.—A Discourse on the Occasion of the Decease of Rev. Jacob Brodhead, D.D. 1855.—Paul, the Missionary: A Sermon before the American Board. 1856.—Memoirs of Mrs. Joanna Bethune; with an Appendix, containing Extracts from her Writings. 12mo.—Thanksgiving and Thank-offerings. 1857.—Address at the Forty-second Anniversary of the American Bible Society. 1858.—Letter to Pres. Buchanan, urging him to Arrest the Progress of the Slave Power. —Christ at the Door. (*N. Y. Pulpit in Revival of* 1858.)—Expository Lectures on the Heidelberg Catechism. Two vols. 1864. (The MS. of these sermons is in the Sage Library at New-Brunswick. See *Princeton Review*, Vol. 36, 705.)—A Sermon on Victory over Death and the Grave. 1874. (In *Pulpit Eulogies of Nineteenth Century.*)—Letters: See *Van Nest's Life and Letters of Bethune and Todd's Life of Labagh.*—Article in Sprague's Annals on Dr. Brodhead.

We append the publications of his mother:

Bethune, Mrs. Joanna.—1. Infant School Grammar. 18mo, pp. 132. New-York: 1830. (Published anonymously.)—2. Life of Isabella Graham, abridged for the use of Sunday-schools, with portrait. 24mo, pp. 144. New-York: 1834.—The Unpublished Letters and Correspondence of Mrs. Isabella Graham, from 1767 to 1814, exhibiting her Religious Character in the Different Relations of Life. 1838.—3. The Ten Commandments, Lord's Prayer, etc., Analyzed and Explained. 18mo, pp. 72. New-York: 1859.

Betts, Wm. R. S., b. in N. Y.; U.C. 1826, P.S. 1830, (Phelps, N.Y., 1830–5, Upper Freehold, N.J., 1835–.., Mt. Holly, N.J.,) Spottswood, 1842–5, Leeds, 1845–50, Athens, (S.S.,) 1851–4, Grahamville, 1854–6, Shokan and Shandaken, 1856–61, (Otisville, N.Y., 1861–6, Presb.)

Betz, Wm. F., b. in Europe; a miss. in India, of the Rhenish Miss. Soc. 1863–75, May; Lodi, N.J., (*Hol.*,) 1875–8, went to Germany, and subsequently to Holland, where he now officiates.

Bevier, John H., b. 1805, studied under Westbrook, and N.B.S. 1831, l. Cl. N.B. 1831; Shawangunk, 1831–43, Ed. *Christian Intelligencer*, 1843–52; Fordham, 1851–3, Glenham, 1853–60, Rensselaer, 1860–3, Rosendale, 1864–7, S.S. New-Concord, 1867–73, Emeritus, Ap. 15, '73.

Beys, Henricus, b. about 1680; ord. by Cl. Amsterdam May 4, 1705; c. to America 1705; Kingston, 1705–8, returned to Holland. Came back to America 1710, and took orders in Episcopal Ch. [Harlem and Fordham, Epis., 1710–13?] Suspended by Cl. Amsterdam, 1712? returned to Holland, 1713, restored to the ministry of R.D.C., Curaçoa, 1714–17..

He was a candidate at Dordrecht, when the Classis of Amsterdam offered him the call from the church of Kingston, Oct., 1704. He is styled a young man of many good qualities, godly in deportment, and likely to make a very useful minister. He was detained by sickness, and did not sail till May, 1705. But the bright expectations were doomed to disappointment. In 1707 a scandal arose concerning his relations to his servant-girl, and he did not officiate from Dec., 1707, to June, 1708. Soon after, he returned to Holland. He made no complaints against the church of Kingston; but he suddenly and without permission, and without defending himself, left the Classis and returned to America, and received Episcopal orders for Harlem and Fordham in 1709. Col. Lewis Morgan persuaded him to this step. A conference of Dutch ministers was subsequently held at Kingston, and a full account of the circumstances sent to the Classis. The criminal charges were not proven. In 1714 he was again in Holland, and was relieved of his censure for desertion of office and *becoming an Episcopalian!* He was then sent as second pastor to Curaçoa.—*See Amst. Cor., Letters* 303–337. *Watson's Huguenots of Westchester Co., N.Y.*, 87, 88. *Doc. Hist. 4to*, iii. 84. *Col. Hist.* v. 326, 354. *Bolton's Hist. Westchester*, ii. 332. *Waldron's Huguenots of Westchester and Parish of Fordham, N.Y.*, 1864.

Bielfield, H. From G. R. Ch. 1855, Ger. Ref. Harlem, 1855.

Bingham, Luther, b. at Mid. Coll. 1821, lic. Essex Assoc. Mass., 1825; [Marietta, O., 1825–37, Cincinnati, 1837–43, Williston, Vt., 1843–51, Journalist, 1851–77.] Entered R.D.C., 1855, Colporteur, and connected with Bd. Pub. Died 1877.

While at Cincinnati he was agent in the temperance cause, and editor of a temperance paper. As such at that time and in that locality, he had peculiar trials and conflicts to endure; but he stood boldly in defence of the cause in the face of fearful mobs, and the enemy quailed under his influence. It was in the long and weary horseback rides over western prairies, to carry the tidings of salvation to the needy, that he laid the foundation of bronchial affections, which finally unfitted him for public speaking. He came to New-York to find some means of supporting his family. He soon became deeply interested in the Fulton Street Prayer-meeting, and afterwards acted as colporteur among the Union troops in South-Carolina during the rebellion. He was the author, for about eighteen years, of the reports of the Fulton Street Prayer-meeting in the *New York Observer* and *Christian Intelligencer*. He wrote certain chapters in Prime's "Power of Prayer." He published "Army Life," "Hospital Life," "Living Words from Living Men," "The High Mountain Apart," "The Young Quartermaster," "The Little Syracuse Boy," "The Little Drummer Boy," "Out of Darkness into Light," etc., etc. These practical and simple books did an immense amount of good.

Birkby, John, b. at Yorkshire, Eng., 1792; Rotherham Coll., Eng., 18..; ordained by the Congregationalists, (Earl Shelton, Leicester, Eng., 18..; Tockholes, Lancaster, Eng., 18..–35; Hanover, N.H., 1835–40;) Ganse-voort, 1840–45, d. 1861.

He was rather shrinking and reserved than covetous of prominence and notoriety; prone ever to think more highly of others than himself, and timid in the exercise of gifts which he was known to possess and to be capable of wielding with effect. He was a man of singular simplicity and modesty, choosing the lowest seats, seldom taking part in discussion. But when his heart became deeply enlisted, and he was fairly drawn out by the strength of his convictions, he would speak with propriety, point, and power, revealing a clear head, logical intellect and hoarded resources of a vigorous and independent mind. He was well read, thoroughly familiar with the Word, and able at will to draw from the sacred armory the weapon needed. His faith was that of a little child. He loved to sit at the feet of Jesus. He was impatient of all refinements designed to rob the atoning blood of a particle of its efficacy.

Birkey, Ab., b. 1806, (Detroit, Ger. Ref. 1849–52,) 2d G. D. R. Ch. N.Y.C. 1852–65, d. 1867.

Bishop, Alex. Hamilton, b. at New-Haven, Ct., 1810; Y.C. 1830, P.S. 1835, l. by Connecticut Assoc. 1835; Astoria, 1840–53, d. 1854.

He was a remarkable man. To natural powers of a high order he added years of unceasing culture. He had explored the varied fields of literature,

and his views on most subjects were in advance of those of his age. Few knew the elevated standard which he had attained, for to all his intellectual cultivation there was joined a shrinking delicacy and an unusual reserve which did not reveal his true character. Independent of men and of their sentiments, he was frequently misunderstood. He was evidently maturing for high purposes, (for all the results of his study and research were devoted to the glory of God and the good of man;) but God took him in the midst of his usefulness and promise. His last words were, "I trust in the Gospel as I preached it."—*Dr. M. S. Hutton.*

Bishop, Geo. Sayles, b. at Rochester, N.Y., June 28, 1836; A.C. 1853, A.S. and P.S. 1864, lic. Presbyt. Rochester, June, 1863; ord. by Presbyt. N.B. June, 1864; [Trenton, 2d, 1864–66, Newburgh, (Calvary,) 1866–.., Orange, 2d, 18..–75, all Presbyt.;] Orange, N.J., 1875—

[Bithahn, ——. Western North-Carolina, 178..]

Blair, Robert J., b. in N.J. 1800; N.B.S. 1823, l. Cl. ——, 1823; Miss. to Princetown and Guilderland, (Helderbergh,) 1824, Miss. to Salem, 1825, Princetown and Helderbergh, 1825–7, Helderbergh, 1827–30, w. c. 1867, d.

He is remembered for his eminently consistent life as a Christian and as a minister of Christ, for the evangelical character of his preaching and his zeal. Meek and inoffensive as he was, few men have been more faithful in the discharge of pastoral duty, preaching the Gospel by the wayside and from house to house. Few men have been more willing to speak to their fellow-men for their good and for the honor of the Master. It pleased God that he should glorify him by patient endurance of suffering, often intense, for many years. But few of his friends at the time of his death could remember him as a well man. He was for weeks together the welcome guest of many families in different parts of New-York and New-Jersey, which still retain the sweet savor of his godly example and pious converse. His latter years were spent in Bedminster, where he finally fell asleep.

Blauvelt, Augustus. R.C. 1858, N.B.S. 1861, l. Cl. Philadelphia, 1861; assistant in Madison St. Chapel, N.Y.C., 1861–2, voyage to China, Oct. 1862–Feb. '63, Amoy, China, 1863–4, voyage to America, Sept.–Dec. 1864, Bloomingdale, N. Y., 1866–71, w. c.

*Publications:* Kingdom of Satan, 1868.—Arts. in *Scribner's Monthly.*—Letters in *Independent* in 1873, and in other papers and magazines.

*Blauvelt, Cor. J. Lic. by Seceders, 1828; Schraalenburgh, 1828–52, Hackensack and English Neighborhood, 1852–9, d. 1861.*

Blauvelt, Cor. J. N.B.S. 1842, l. Cl. Paramus, 1842, Schraalenburgh, 1842–58, Blue Mountain, 1859–62, Woodstock, (S.S.,) 1864–5, Closter City, (S.S.,) 1866–9, West Hurley, 1869–78.

Blauvelt, Cor. Ryckman, b. May 6, 1843, in N.Y.C.; U.N.Y. 1864, P.S. and U.S. 1867, lic. Pres. N.Y. Ap. 17, 1867; East New-York, May 6 1868–74, Dec., Newark, East, 1874–6, Ed. *Sower and Gospel* Field, 1874–5 again, Jan.–Aug. 1877, Ed. *Christian Intelligencer*, 1877—

Blauvelt, Geo. Mancius Smedes, (s. of Rev. Dr. Blauvelt, of Lamington, Presbt. ;] N.Y.U. 1850, P.S. 1853, l. Presbyt. 1853; (Chester, N.J., 1853–6, Racine, Wis., 1856–9, Lyons Farm, 1859–64, Presbyt.) Tappan, 1864—

Blauvelt, Isaac, b. about 1750; Q.C. 1783, stud. theol. under J. R. Hardenbergh, l. Cl. Hackensack, 1780; Fishkill and Hopewell, 1783–90, Paramus and Saddle River, 1790–Nov. '91, susp. ; restored to church membership, 1824, d. about 1840. Elected a trustee of Q.C. 1785.

Blauvelt, Timothy. Q.C. 1782, studied theol. under Livingston, l. by Gen. Meeting of Mins. and Elds. 1784.

Blaw, Cornelius. Pompton Plains, Fairfield, Totowa, and Boonton, 1762–8, Hackensack, (2d,) and Schraalenburgh, (2d,) 1768–71.

He appears to have been a troublesome man of the Conferentie party, invading the congregations of others, accepting calls from the disaffected, and illegally administering the ordinances to them.

Blom, Hermanus. Esopus, Sept. 12th, 1660–March 5th, 1667, returned to Holland ; (Wonbrugge, Holland, 1667–..)

Letters from Domines Megapolensis and Drisius had excited deep interest in Holland concerning the destitution of the American churches, (1659,) but no settled pastor could be induced to leave his field. The Classis then urged Hermanus Blom, a candidate for the ministry, to come to the New World. He arrived in April, 1659, and as Esopus seemed most in need, he was sent thither. Before, they had in that place only comforters of the sick, who read to them on the Sabbath days. He accordingly visited Esopus and preached two sermons. A church was at once organized, and he was called to become their pastor. He accepted the call, and sailed for Holland in September, 1659, to submit to the final examination and receive ordination. On February 16th, 1660, he returned, "ordained to preach on water and on the land, and in all the neighborhood, but specially at Esopus." In three years his church had grown from sixteen to sixty members. At the Indian massacre at Wiltwyck, in 1663, he acted most bravely, helping to drive away the savages.—*Doc. Hist.* iii. 581 ; *Col. Hist.* ii. 223 ; *Letters in Amst. Cor.*

[Blumer, Abraham, (s. of Rev. John J. Blumer, of Graps,) b. 1736, in Switzerland, studied at Basle, ordained 1756 ; chap. in a Swiss reg. 1756–66 ; c. to America, 1771, Allentown, Jordan, Schlosser's Ch., and Egypt, all in Lehigh Co., Pa., 1771–1801, resigned, d. 1822.]

Bodine, Geo. D. W., b. Seneca Co., N.Y., 1836 ; R.C. 1861, N.B.S. 1864, l. Cl. Geneva, 1864 ; Addisville, Pa., 1864–8, Germantown, N.Y., 1868–74, Bushnell, 1874—

Boehm, J. Lic. by R.D. ministers in New-York City, 1729 ; Whitpain, Germantown and Philadelphia, 1729–47, Whitpain, 1747–9, d. Supplied also occasionally, Maguncby, Tulpehocken, and Egypt, Pa.

He was the first German Reformed minister in America. He had been a schoolmaster in the Palatinate. He arrived about 1726. His home was about sixteen miles west of Philadelphia. He began to preach before he had a regular license, that the people might not suffer for lack of instruction. He obtained a license as soon as circumstances rendered it possible. The Classis of Amsterdam, in 1729, directed him to be ordained by the ministers in New-York, (Boel and Gualterus Du Bois,) and ratified all the ecclesiastical acts he had previously done. He visited various settlements at a distance from his home, and preached in Philadelphia and Germantown once a month. Difficulties arose in 1742 with the Lutherans, through the preaching of Count Zinzendorf, and which were not quieted for many years. The difficulties began through the Lutherans and Reformed using one edifice. He also got in controversy with the Moravians living on the forks of the Delaware, publishing a pamphlet against their tenets. He himself was charged by his opponents with teaching an absolute reprobation. His pamphlet was answered by George Neisser, a schoolmaster in Bethlehem. He and the Classis of Amsterdam, with which he was connected, were ridiculed by his opponents for the severity of their doctrine. He died suddenly. His descendants are numerous. "Boehm's Church" yet marks the place of his residence and labors in the district west of Philadelphia. See *Mercersberg Review*, Oct., 1876, for a full translation of all the voluminous documents connected with his ordination. This translation was made by Dr. T. W. Chambers from the minutes of the Collegiate Ch. The same documents are also found in the Amsterdam Correspondence. See also *Van Horne's Hist. Ger. Ch. of Philadelphia*,, p. 9.

[Boehme, Chas. Lewis, c. to America, 1770; Lancaster, Pa., 1771–5, M'Allister's, (or Hanover,) 1775–81, Baltimore, 1781–2. *Harbaugh's Lives*, ii. 391.]

Boehrer, John, studied under Guldin; l. N. Cl. L.I. 1855; West-Leyden, 1856–62, Jeffersonville, Thumansville, and Milesville, 1862–5, Naumberg and New-Bremen, 1875–6, Mina, 1876—

Boel, Henricus, New-York, 1713–54, d. Officiated also frequently in all the surrounding churches.

His brother, a lawyer, drew up the charges against Frelinghuysen for demanding the necessity of regeneration before communion, in a pamphlet of 150 pages. He ordained a new consistory, in J. H. Goetschius' charge on Long Island, among those disaffected, and re-baptized their children. He was an enemy of the Coetus. His correspondence with the Classis of Amsterdam shows his ultraism. He was sharply rebuked by the Classis. (*Letter* 636.) With Mancius, at Kingston, and Mutzelius, at Tappan, he bitterly opposed the efforts for ecclesiastical independence. While his colleague, Du Bois, was frequently sought after as a peacemaker, Boel was seldom, if ever. His portrait in the consistory-room in New-York is an evidence of his character. Yet such was the judicious course and amiable spirit of his colleague, that they seem never to have come in collision.—*Doc.*

*Hist. N.Y. 4to ed.* iii. 576. *Eng. Mints. Ch. N.Y., Lib. B.* 43. *Amst. Cor., many letters.*

Boelen, Hermanus Lancelot, Jamaica, Newtown, Oyster Bay, and Success, 1766–72, Oyster Bay and Newtown, 1772–80.

He was a Tory in the Revolution, and in 1780 returned to Holland. His warm prayers for the king exasperated the Whigs. He was a widower, accompanied by his daughter, and his language is said to have been too pure and high-flown for the people. He was of small stature, but had a stentorian voice. He did not attend the meeting for union in 1771, although earnestly exhorted to come by Dr. Livingston.—*Mints. Ch. N.Y., Lib. B.* 386, *Eng. Tr.*

Boer, Henry K., b. at Dalfsen, Netherlands, Aug. 12, 1845; H.C. 1870, H.S. 1873, lic. Cl. Mich., July 2, '73; ord. Cl. Grand River, Ap. 8, '74, as. miss. pastor; Detroit and South-Haven, 1874–6, Buffalo and Dunkirk, 1876, —

Bogardus, Cornelius, b. Sept. 25, 1780; studied theol. under Livingston, l. Cl. N.Y. 1808; Schenectady, 1808–12, d. Dec. 13.

Bogardus, Cornelius, b. at Fishkill, 1785; U.C. 1816, N.B.S. 1818, l. Cl. N.B. 1818; Miss. to Madison and Warren Cos., N.Y., 1818–20, Beaverdam, 1821–5, Wynantskill, 1826–32, Boght, 1834–8, Gilboa and Conesville, 1838–42, supplied Blenheim for a time, a teacher, 1843–54, d. He published a treatise on the Mode of Baptism, 1821.

Bogardus, Everardus. New Amsterdam, 1633–47, drowned.

For a long time he was thought to have been the first minister in New-Netherlands, but see Michaelius. He arrived with Governor Van Twiller, in April, 1633, accompanied by Adam Roelandsen, a schoolmaster. The people of New-Amsterdam had worshiped in a loft since 1626; but this was now replaced by a plain wooden building like a barn, situated near the East River, in what is now Broad Street, between Pearl and Bridge. Near-by a parsonage was also provided. Van Twiller's government was not what it ought to have been, and he received a severe reprimand from Bogardus, who styled him "a child of the devil," and threatened him with such a shake from the pulpit on the following Sabbath as would make him shudder. This coarse and unbecoming conduct was afterward charged against him.

He was a widower when he arrived, but in 1638 he married Anneke Jans, widow of Roeloff Jans. She was of Rensselaerwyck. Her first husband had received a valuable grant of land near Red Hook. He had been Overseer of the Orphans' Court (Surrogate) under the Dutch sway. (*Doc. Hist.* iii. 367.) He had also secured from Van Twiller a grant of sixty-two acres on Manhattan Island, a little northwest of Fort Amsterdam. This was the original conveying of the valuable estate north of Warren Street, in New-York, now in possession of the corporation of Trinity Church. It consisted of sixty-two acres, and was granted to Jans in 1636. After his death it passed to his widow, and upon her marriage with Bogardus it became

known as the domine's *bouwerie*. It extended along the river from Warren to Christopher Streets, and formed an irregular triangle. After Bogardus's death, she continued in the city, and in 1654 the title to the farm was confirmed by Stuyvesant, and subsequently (1667) by the English Government. In 1671, William, for himself and brothers, Jan and Jonas, and two sisters, by their husbands, conveyed this farm to Gov. Lovelace; but Cornelis did not join in this conveyance. In 1705 the farm (then called the King's farm) was leased by the Colonial authorities to Trinity Church, which has since retained possession. The ground on which the heirs rest their claim is descent from Cornelis, and that the title of the Colonial Government at the Revolution became vested in the people of the State of New-York.

Anneke Jans had four children when she married Bogardus—namely, Sarah, who married John Kierstead and afterward Cornelius Van Bussum; Catharine, who married John Van Brough; Fytie, who married Peter Hartgers; and Jan, who married Annetje Peters, in 1682. Four more were added by her second marriage—namely, William, who married Wyntje Sybrends; Cornelius, born 1640, who married Rachel De Witt; Jonas, born 1643, unmarried; and Petrus.

As early as 1638, Bogardus wished to go to Holland to answer Van Dincklagen's charges against him, but he could not be spared. He had a daughter married in 1642, which event, after several rounds of drink, was seized by the Governor as a fit opportunity to secure subscriptions for a new church building. Many of the subscriptions were bitterly repented of afterward, but without avail. The domine protested against Kieft's murderous slaughter of the neighboring Indians in 1643; and two years later, when Kieft refused the right of appeal to the fatherland, the domine boldly denounced him from the pulpit, standing as he did on the side of the people's rights. Kieft had before this charged the domine with drunkenness and siding with the malcontents. The Governor and many of the officers now remained away from church services, and excited parties to drum and shout during service. At last Kieft cited Bogardus for trial, and matters grew worse and worse till mutual friends interfered. After the arrival of Governor Stuyvesant to supersede Kieft, in July, 1647, both Kieft, with a large fortune, and Bogardus sailed in the same vessel to Europe to give an account to their superiors, (August 16th, 1647.) But by mistake they got into Bristol Channel and were wrecked off the coast of Wales, and both were lost. Out of one hundred lives, only twenty were saved. His widow ultimately returned to Beverwyck, (Albany,) where she died in 1663.—*Col. Hist. N. Y.* i. 206, 299, 345, 417; ii. 144. *Amst. Cor.*, 1641–7. The famous will of Anneke Jans was published in *Ch. Intelligencer*, July 20, 1833.

Bogardus, Francis M., [s. of Cor. Bogardus, (2,)] b. in Albany Co., N. Y.; R.C. 1860, N.B.S. 1863, l. N. Cl. L.I. 1863; Greenbush, 1864–9, Westerlo, 1869–72, Mohawk, 1872–6, Brookfield, 1877—

Bogardus, Nanning. Helderbergh, 1830–3, Fort Plain, 1834–5, S.S. at Plattekill; Woodstock, 1838–42, Sharon, 1846–8, Westerlo, 1849–50, Gallupville, 1852–6, S.S. Canastota, 1858–9, S.S. Spraker's Basin, 1861–6, d. 1868.

Bogardus, Wm. E. R.C. 1860, N.B.S. 1863, l. N. Cl. L.I. 1863; Middleburgh, (S.S.,) 1863–4, Unionville and Greenburgh, 1865, Jan.–67, supplied Stuyvesant Falls, 1867–8, Miss. to Norris, Ill., 1868–74, Saddle River, 1874—

Bogardus, Wm. R. U.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816; New-Paltz and New-Hurley, 1817–28, New-Paltz, 1828–31, Aquackanonck, 1831–56, resigned, d. 1862.

Few servants of Christ in the American Church have been more abundant in labors and in substantial spiritual results. Unaffectedly modest and retiring, he was best known and best beloved in the two charges in which he had labored. He always spoke of New-Paltz and Hurley, where he first settled, as his *first love*. Two hundred and eighty were received into the church during the fifteen years of his ministry among them. He was a fearless, faithful, sound expositor of the word of God. There was an unction, too, in his delivery, a silvery clearness in his tones of utterance, that caught the ear of the listless hearer, and went thrilling home to the awakened conscience and the believing heart. Besides this, he was instant in season and out of season. He was faithful and earnest in his every duty. In his intercourse with his flock, there was a suavity combined with native dignity which attracted all classes and ages. He was every whit a Christian gentleman. In his appointments he was scrupulously punctual. In pastoral labors he was abundant and indefatigable. He was peculiarly happy in his offices to the sick and bereaved. There was a spiritual power in his pastoral ministrations which, in connection with his labors in the pulpit, must account for the unusually large number of souls brought into the kingdom by his ministry. Sweet and melting, and often overpowering, were his addresses at the communion-table. He was always prominent, too, in every good work. He was the pioneer of the temperance reform in Ulster County. When the parsonage barn was raised, he dared to introduce the innovation of dispensing with the use of liquors on such occasions. On an inverted hogshead were placed, instead of the death-dealing poison, a pitcher of cold water and a bundle of temperance tracts. As his end drew near, not a shadow or fear disturbed him.

Bogart, David Schuyler, b. in N.Y.C. 1770; C.C. 1790, studied theol. under Livingston, l. by Synod of R.D. Churches, 1792; Miss. along the Hudson and to the North, as far as St. Croix, 1792, Albany, as an assistant, 1792–6, (South-Hampton, L. I., Presbyt.) 1796–1806, Bloomingdale, 1806–7, (South-Hampton again,) 1807–13, Success and Oyster Bay, 1813–26, d. 1839.

As a student he was zealous and indefatigable. His researches extended to many departments of science and literature. He sought in them all, truth, rather than mere knowledge. He, therefore, ever stood forth as the fearless and uncompromising advocate of truth. He habituated himself to read the Greek Testament, so as to feel the idiomatic force of the original. He was conspicuous for uncommon quickness of perception, great clearness in the presentation of his views, facility of diction, and a graceful and impressive oratory. His frequent contributions to literary journals of the city, his extensive private correspondence, and his public ministrations, were all

characterized by this abiding and unconquerable love of truth. In temperament he was cheerful, kind, and generous, and in deportment uniformly bland and affable. To these qualities of heart and intellect was united a memory of surprising vigor and tenacity, from whose rich stores his friends might derive instruction and gratification, ever new and ever interesting. Several sermons of his were published. His daughter Elizabeth (pseudonym "Estelle") wrote extensively for the *New-York Mirror*. Four of her prose tales were honored with prizes. Specimens of her poetry may be seen in "*Griswold's Female Poets*," besides a volume of Fugitive Poems, 1866.

Bogert, Nic. J. M. R.C. 1864, N.B.S. 1867, l. Cl. N.Y. 1867; Metuchen, 1867–70, w. c. [White Haven, Pa., Presbyt. 1876—]

Bogert, Samuel, studied under Froeligh, l. 1804, d. 1868.

Boice, Ira Condict, b. in Somerset Co., N. J., 18..; D.C. 1823, N.B.S. 1826 l. Cl. N.B. 1826; Salem and Union, 1826–9, Bergen Neck, 1829–44, Clavcrack, 1844–59, North-Hempstead, 1859–70, d. 1872.

As a man, he was transparently honest, straightforward and upright, without guile and without hypocrisy. Firm in his convictions, resolute in his purposes, tender in his sensibilities, he combined strength with gentleness, vigor of principle with warm-hearted sympathy, the dignity of a Christian with the polish and courtesy of an accomplished manner that invited both respect and affection.

No man who knew him could ever suspect him even of cherishing sinister designs or of seeking his own advantage at the expense of others. There was a nobility in his nature which grace exalted and refined; and a practical sense that was seldom or never betrayed into the choice of unmanly methods to secure transient ends. Because of these qualities, he was loved and esteemed in a most unusual degree by ministers and good people, who were happy enough to know him well. Wherever he went he carried sunshine in his face and pleasure in his smile. Benignity looked out from his eyes, and grace seasoned his conversation with all the amenities that can beautify social intercourse. Few ministers have been more enriched than he was with the trustful affection of companions and associates, and some of these were princes indeed in the clerical ranks, who could have and did have many friends, not one of whom did they love more than Ira C. Boice.

The preaching of our departed friend was in a sense the reflection of his personal character.

Bolks, Seine. From Holland; Overyssel, 1851–3, Grand Haven, 1853–5, Milwaukee, 1855–61, Chicago, 1st, 1861–2, High and Low Prairie, 1862–5, Zeeland, 1865–71, Orange City, 1871–8, emeritus.

Bolton, Jas. U.C. 1851, U.S. 1853, l. Presbyt. Brooklyn, 1853; Fordham, 1856–65, Colt's Neck, 1865–78, w. c.

[Bondet, Daniel, French Ref. Boston and Worcester, 1686–95, also Miss. to the Indians at New-Oxford, Mass., 1689–95, New-Rochelle, 1697–1704,

visits England and receives Episc. ordination, New-Rochelle again, 1709–22, d.—*Doct. Hist. N. Y.* iii. 77, 84, 560–573. *Col. Hist.* v. 326, 354.]

[Bonner, ——, a student under Stoy, 1757.—*Harbaugh's Lives*, ii. 383.]

Bonney, Peres B. R.C. 1857, N.B.S. 1861; became Presbyterian.

[Bonrepos, David, French Ref. New-Rochelle, 1687–97, supplied New-Paltz occasionally, 1696–1700, Fresh-Kill, Staten Island, 1697–1717, died 1734. *See Van Pelt's Hist. Sermon, and Baird's Daille*, 96.]

Bookstaver, A. Augustus. R.C. 1866, N.B.S. 1869, l. Cl. Orange, 1869; Glenville, 2d, 1870–1, w. c.

Bookstaver, Jacob, b. at Montgomery, N.Y., Feb. 9, 1817; R.C. 1837, N.B.S. 1840, l. Cl. Orange, 1840; Minisink, 1841–7, Teacher at Belleville, 1847–8, d. Dec. 11th.

His great-grandfather, Jacob Bookstaver, was one of the first German settlers on the Walkill, and, in 1732, was chosen as the first deacon of the Church of Montgomery, then German Reformed.

Left an orphan in infancy, he was piously reared by an aunt. He was not a man of shining talents, but he had an amiable and generous temper. His health was not excellent, which prevented him from that extensive usefulness which he would have desired. He was called suddenly away.

[Boos, ——, Reading, Pa., 1771–82; in 1775, Cl. Amsterdam urged his removal.—*Harbaugh's Lives*, ii. 392.]

Booth, Eugene Samuel. R.C. 1876, N.B.S. 1879.

Borgers, Herman, b. in Netherlands, Nov. 13, 1844; H.C. 1868, H.S. 1872, lic. Cl. Holland, July 2, 1872; ord. Presbyt. Chippewa, Ap. 25, 1873; [S.S. North Bend, Wis., Presb. Nov. 1872–3, Ap., pastor to Feb. 1874.] Cedar Grove, Wis., 1874—

Bork, Christian, b. in Berlin, Prussia, Mar. 11, 1758; stud. under Bassett, l. Cl. Albany, 1795; Lawyerville and Sharon, 1796–8, Schodack and Bethlehem, 1798–1803, Union, Union Village, and Schodack, 1804–8, Franklin St., N.Y.C., 1808–23, d. Sept.

His baptismal name was George Christian Frederick. His father, an officer in the Prussian army, died of a wound received before his son Christian was born. He was religiously educated by his mother, and at the age of fourteen was confirmed in the Lutheran Church. Nothing is known of him further, until about his eighteenth year, when an event occurred which influenced the whole of his subsequent life. Attending to some business for his mother, when about thirty miles from home, he was seized by the agents of government, and pressed into the military service, and was sent with others to this country to aid the British in subduing the United States, which had just declared themselves free and independent. Under these circumstances, he left his fond and excellent mother, and the land of his birth, and embarked, never again to revisit the scenes of his childhood and youth. The next year, 1777, the troops to which he belonged joined a part of Gen.

Burgoyne's army. After Burgoyne and his army surrendered at Saratoga, he, with many of the German troops, chose to remain in this country. He left the British army shortly after they departed from Albany; and, having been educated at Berlin, he took charge of a school a few miles from the city, on the road to Kinderhook. He joined a regiment of New-York State Levies, under the command of Colonel Marinus Willett, in the spring of 1781, having the post of an orderly-sergeant; and was honorably discharged from this service on the 20th of December, in the same year.

About this period, and probably while yet in the army, it pleased the Lord to call him effectually under a sermon, preached in a barn in the Manor of Livingston, by the Rev. Dr. Livingston, who had left the City of New-York on account of the war. While in the army, Bork often collected a number of soldiers around him on the Lord's day, to whom he read considerable portions of the Bible. After his discharge from the regiment of Col. Willett, he continued to teach school for about twelve years.

It is said that his sermons were remarkable for the rich abundance of Scriptural quotations which he introduced. And, while he was truly bold and zealous in his Master's service, not shunning to declare the whole counsel of God, he nevertheless delighted to speak of the power, the grace, and the love of the Saviour, concerning which he had large experience. In short, he seemed to have much of the spirit of the ancient martyr whose dying exclamation was, "None but Christ! none but Christ!"—*Rev. C. C. Van Cleef. See also Sketches in Sprague's Annals by Drs. Hardenbergh and Matthews.*

Borst, John W. R.C. 1861, N.B.S., d. 1864.

Bourne, Geo., b. 1780, at Westbury, Eng.; Homerton Sem., London, 1804, lic. 1804; (settled in Virginia and Maryland, 1804–.., Germantown, Pa., Presbyt., 18..–.., Principal of Academy at Sing Sing, and Pastor of Presbyt. Ch., 18..–.., Quebec, Canada, Cong. Ch., 18..–33, (S.S.) West-Farms, 1839–42, d. 1845.

He possessed an athletic frame and robust constitution, and always enjoyed vigorous health. Coming in contact with the institution of slavery in the South, he bore his testimony against it with directness, intrepidity, and boldness, both orally and by the press. He was subjected to great opposition and severe trials. He also became, in Canada, an earnest opponent to Romanism, being one of the pioneers in the discussions of the day. After 1833, he lived in New-York City; and, while supplying the Houston St. Chapel and vacant churches, he edited, for some years, the *Protestant Vindicator*. He was a frequent contributor to periodicals and to the press; was an author; and also secured the republication of many valuable works, editing them himself. His knowledge of books and of general literature was extensive.

His prominent trait of character was his intrepidity in what he believed to be right. Many of his friends thought that a little more of the *suaviter in modo*, combined with the *fortiter in re*, would have increased his usefulness and efficiency. But no one doubted his sincerity and whole-souled devotion in his course. He was also kind and frank. He died suddenly, in

the office of the *Christian Intelligencer*, from heart disease. His principal publications are: A Picture of Slavery, Lectures on the Church of Christ, and Illustrations of Popery. His son, Wm. Oland Bourne, has published several volumes, and among them The Hist. of the Pub. School Soc. of N.Y.C., 1870.

Boyd, Hugh M. U.C. 1813, N.B.S. 1830, Saratoga, 1830–3, Schaghticoke, 1835–41, d. 1846.

Boyd, John Campbell, b. N.Y.; C.N.J. 1855, P.S. 1863; Caughnawaga, 1864. –70, w. c.

Boyd, Joshua, b. Goshen, N.Y., Mar. 10, 1785; U.C. 1814, studied theology with Dr. McDowell of Elizabeth, N.J.; lic. Presbyt. Elizabeth, 1823, Miss. to Roxbury and Middletown, N.Y., 1826–7, to Herkimer and Fallsburgh, 1827–8, Rotterdam, 1st and 2d, 1828–36, Rotterdam, 2d, 1836–40, Middleburgh, 1840–42, Germantown, N.Y., 1842–50, w. c., d. Nov. 3, 1874.

His pulpit services were unusually solemn and acceptable. Those who had the pleasure of his acquaintance will recollect him as venerable in his appearance, but modest in deportment; unbending in his purposes, yet gentle and childlike in manner; scrupulous to a nicety in the performance of his social duties as well as those obligations devolving on him as a minister of the gospel. As a preacher his manner was pleasing and persuasive, founding his arguments much on the love of God as manifested in the atonement. Wherever he labored warm friends were made among the wise and good, whose kind remembrances soothed the cares of his declining years. He lived to a good old age, loved and respected by all who knew him—a faithful servant of his Master.

Boyse, Wm. Miss. to Woodstock and Ashoken, 1826–9, Woodstock, 1829–37, d. 1853.—*Mag. R.D.C.* ii. 376. He published a small volume—Writings and Letters, Religious, Historical, and Pastoral. 1838.

Brace, Frederick R. L. Cl. N.B. 1860. 1861 Presbyt.

Bradford, John M., (s. of Rev. Ebenezer Bradford, of Danbury,) b. May 15, 1781, at Hanover, N.J.; Brown Univ. 1800, studied theology under Dr. Ashbel Green, of Philadelphia; lic. Presbyt. Philadelphia, 1803; tutor in C.N.J., 1803–4, Albany, 1805–20, susp. 1822; restored, d. 1827, Mar. 27.

He was a man of fine appearance, dignified manners, and was an eloquent and impressive preacher. Few men have been better fitted by natural endowments for the position of a public speaker. His voice was uncommonly melodious, and his gesticulation dignified and graceful. His style was rich and yet chaste; and his sermons were compositions of a high order. For years he commanded large audiences, and was reckoned among the distinguished pulpit orators of the day. He was elected a trustee of Queens Coll. 1807.—*Mag. R.D.C.* i. 72. *Sketch in Sprague's Annals, by Dr. Matthews.*

*Publications:* The School of the Prophets: A Sermon before Bd. Supts. 1813. (This contains valuable historical notes on Phillip's Academy, Dr. Mason's Sem., etc., with the important address of Gen. Syn., 1807, to the

churches.) Also a Sermon on the Struggle of the Dutch for Emancipation, 1814, and The Word of Life, 1817. Art. on Dr. Linn in Sprague's Annals.

Bradford, W. J. Lysander, 1849–55.

Branch, Henry. New-Haven, 1869–72.

[Brandmiller, John, b. 1704, at Basel, Switz., came to America, 1741; ordained, 1745; Allemœngel and Donegal, 1745–59, Teacher at Nazareth, Pa., 1759–67, died 1777.]—*Harbaugh's Lives.*

Brandt, Henry W. N.B.S. 1862, l. Cl. Holland, 1862; Miss. to Belgium, 1862–65, Miss. in South Africa, 1865—

Brett, Cornelius, (s. of P. M. Brett,) b. in N.Y.C. Nov. 25, 1842; N.Y.U. 1862, N.B.S. 1865, l. S. Cl. L.I. 1865; Flatlands, 1865–70, Newark, 2d, 1870–3, Montgomery, 1873–6, Bergen, 1876—

Brett, Philip Milledoler, (grandson of Dr. Milledoler,) b. in N.Y.C. 1818; R.C. 1834, N.B.S. 1838, l. Cl. N.Y. 1838; Nyack, 1838–42, St. Thomas, W.I., 1842–46, Mt. Pleasant, N.Y., 1846–51, Tompkinsville, 1851–60, d.

In his charge on Staten Island, he entered with zeal on the work of building up the church, after the new organization at Stapleton had been formed. His earnest piety, tireless energy, warm sympathy, genial friendship, and manly frankness soon won all hearts, and gathered many friends around him. Few pastors have succeeded so fully in obtaining and retaining the affection and confidence of their people. In a ministry of eight years, there were added 157 persons to this church, 114 being on profession of their faith.

Dr. Brett was of a dignified and noble presence; his features ever wore an expression of attractive gentleness, which drew the heart even of childhood to him. The little ones of the flock had multiplied assurances that they were cherished in his heart as objects of his tenderest interest, for whose pleasure he was ever devising plans, and for whose souls he watched with untiring devotion.

He was suddenly stricken down, after having preached a sermon preparatory to communion. For four months he suffered before he died. His people testified of him that he was all that they could have wished him to be—affectionate, zealous, faithful, and self-sacrificing.

Says Dr. Matthews, "He was a very successful and able minister, of an elevated tone of piety, of great consistency of character, universally beloved and respected both in his own congregation and out of it. He discovered a peculiar fondness for the great leading doctrines of grace, which formed a prominent staple of his discourses. Toward the close of his days there was a peculiar maturity and heavenly-mindedness about him which seemed to betoken his early departure. He had a clear, lucid mind, and his ministrations were greatly blessed. His affectionate manner gave special power to his ministrations."

His wife (a great-grand-daughter of Domine Ritzema) became a victim to the yellow fever at St. Thomas. Dr. Brett received a second pressing in-

vitation to settle again on that island, but declined. That people then requested him to print them, at their expense, a volume of his sermons. This he did under the title, "A Souvenir of a Three Years' Ministry in R.D.C. of St. Thomas," pp. 334. New-York: 1856. He was also editor of the *Staten Island Chronicle*, 1856–8. Several other sermons of his are printed, among which we mention The Mutual Responsibilities of Pastor and People, and The Retrospect: Two Sermons. 1854, 1855.

Brinkerhoff, Geo. G., b. at Closter, N.J., 1761; studied under Meyer, Romeyn, and Froeligh, l. by the Synod of D.R. Chs. 1788; Miss. to the north, 1789, Conewago, Pa., 1789–93, Kakeat and Ramapo, 1793–1806, Sempronius, near Owasco, 1808–13, d. Also Miss. to Genesee Country, 1796.

His congregation at Conewago was broken up about the time of his departure thence by the almost total emigration of his people further West. He was a godly man and a faithful Christian minister. Mild and gentle in temper, he was firm and resolute in his opinions and purposes. He experienced a change of heart so early in life that he could not remember the time; and his spiritual exercises, as revealed in his religious conversation, are said to have been very deep and earnest, while his daily conduct was marked by simplicity and godly sincerity. His death was remarkably calm, and even triumphant. On Saturday morning he remarked to his family, "I think I may live until Tuesday;" but in a few moments he looked around and said, "I was wrong; a little after midnight, this very night, my Lord and Master will call for me." He then called his relatives, friends, and neighbors who were in the house to his bedside, and gave them his parting counsels at considerable length, after which he said, "Now I have done with this world. Why tarry thy chariot wheels so long, O Lord?" On being asked whether he had any doubts of his salvation, he replied, "No; if I were to doubt now, I would sin." Between the hours of one and two on Sabbath morning, as he had predicted, his Master called him home.—*Rev. P. D. Van Cleef.*

Brinkerhoff, Jas. G. Studied under Froeligh, 1819; Montville, 1821–4, seceded, suspended; [*Montville*, 1824, *English Neighborhood*, 1824, *Montville*, 1825–8, *Montville and Paramus*, 1828–30, *Paramus and Clarkstown*, 1830–40, *Paramus*, 1840–44, *Mt. Morris*, 1844–..]

Brock, John R. R.C. 1859, N.B.S. 1862, l. Cl. Passaic, 1862; West New-Hempstead, 1862–6, Spring Valley, 1866–8, w. c., d. 1872.

Brodhead, Jacob, b. at Marbletown, N.Y., May 14, 1782; U.C. 1801, tutor in U.C. 1802, studied theology under Froeligh and D. Romeyn, l. Cl. Albany, 1804; Rhinebeck Flats, 1804–9, New-York, 1809–13, Philadelphia, Crown St. 1813–26, New-York, Broome St. 1826–37, Flatbush, Ulster Co. 1837–41, Brooklyn, Central, 1841–6, d. 1855, June 5. Elected a trustee of Q.C. 1812.

Having dedicated himself to God in his youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and knowledge of his Saviour. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly

frame, and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous, and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him; but with less grace in his heart, he would have been proud. When he gave you his hand, you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

He was firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures, and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. In his personal friendships he was true and constant. He shrank from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardor. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances, and hearts long obdurate broke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God, and respectful to man. Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion while he probed the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime; but the age that sobered mellowed him, and his older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our Church. During thirty-four years he received the average number of twenty-four persons annually into the Church on

profession of faith. Some of his churches were also new or feeble when he took charge of them.—*See Commem. Ser. by Dr. Bethune; Address by Dr. T. DeWitt; sketches in Sprague's Annals by Drs. Bethune and Van Santvoord, and in Gunn's Livingston*, Ed. 1856, p. 391.

*Pub.:* Several sermons of his were published: Introductory, Philadelphia, 1813. A Plea for the Poor, 1814; for the benefit of the Female Hospital Soc. —A Discourse on Education, 1831. An Address at the Interment of Rev. G. A. Kuypers, 1833, and a few others. His son, Hon. J. Romeyn Brodhead, is well known for his historical zeal and skill. He prepared a brief sketch of the R. D. Ch. in N.Y. 1854, (appended to Dr. DeWitt's Hist. Disc.) 2 vols. of his Hist. of State of N.Y. (1609–1691) are pub. Vol. iii. yet in MS. Introduct. to Col. Hist. of N.Y. Address before N.Y. Hist. Soc. 1844. Report as Hist. Agent in Europe to Legislature, 1845. Address on the Commercial Hist. N.Y., 1859. Many papers in Proceedings N.Y. Hist. Soc.

Broek, Dirck, b. in Netherlands; R.C. 1861, N.B.S. 1864, l. Cl. Holland, 1864; Graafschap, 1865–70, Saugatuck, 1870–5, Cleveland, 1875–6, Polkton, 1876—

Broek, John. H.C. 1868, H.S. 1871, l. Cl. ——, 1871; Beaverdam, Mich., 1871—

[Broeffle, J. L., (or Preffle,) Canajoharie, 1784–8, Schoharie, 1788–98 ?]

Brokaw, Abram. Q.C. 1793, studied theol. under Livingston; Owasco, 1796–1808, Ovid, 1808–22, susp.; seceded, d. 1846.

Brokaw, Isaac P., b. at Middlebush, N.J., 1845; R.C. 1866, N.B.S. 1869, l. Cl. N.B. 1869; Newark, East, 1869–74, South-Bergen, 1874–8, Dec., Freehold, 2d, Jan., 1879—

Brokaw, Ralph Watson, b. at Middlebush, Feb. 14, 1855; R.C. 1874, N.B.S. 1877, l. Cl. N.B. 1877; Herkimer, 1877—

Bronk, Robert, b. at Coxsackie, 1789; C.N.J. 1810, N.B.S. 1813, l. Cl. N.B. 1813; Washington and Boght, 1813–23, Washington, (or West-Troy,) 1823–34, d. 1837.

His father was a Revolutionary patriot and statesman. He gave his son a thorough education. The intellectual traits of the son were clear, strong sense, logical accuracy, and a vigorous memory. He never cultivated his imagination, although, in the boldness of his appeals and his occasional flights of fancy, he gave evidence that he was not deficient in that faculty. He had the elements of a powerful preacher, though without the finished graces of oratory. He was exceedingly honest and conscientious. He believed that true religion had its seat in the heart, inseparably connected with purity of sentiment and strictness of practice. He valued correct doctrine chiefly because it was the only true basis of sound morality. He had deeply studied the old writers, and his preaching was uncommonly logical and strong. He was also discriminating in his views and definite in their application. Those who heard him oftenest liked him most. He was firm, yet prudent. He shrunk from no proper responsibility, because he

expected to give account to God. His course was a mean between a temporizing policy and an obstinate attachment to traditionary forms. He was liberal in his views of doctrine and in his treatment of men. He was also a laborious and successful pastor, and instrumental in turning many to righteousness. He was liberal with the means with which God had blessed him, and a warm friend of the great religious enterprises of the day.

Bronson, Asahel. Wynantskill, 1833–6, Fairfield, 1836–8, Easton, N.Y., 1838–9, Amity, 1840–2.

Bronson, Oliver. U.C. 1845, Kinderhook, 1854–7, Presbyt. d. 1860.

Brower, Cornelius, b. in N.Y.C. 1770; C.C. 1792, studied under Livingston, l. Cl. N.Y. 1793; Poughkeepsie and Stoutenburgh, 1794–1812, supplied Hyde Park, 1812–15, Prof. in High School at Utica, and S.S. at Frankfort, 1815–33, supplied frequently Arcadia, Gorham, and Tyre, 1833–45, d.

During all the latter part of his life he did the work of an evangelist, and from his home in Geneva supplied many churches around. He allowed no inclemency to prevent his fulfilling his appointments. Courteous to all, showing no private resentments, never obtrusive, his gravity was without moroseness and his cheerfulness without levity. He was a thorough classical scholar and mathematician. He possessed an extensive biblical knowledge and was well read in the standard religious works of the last century. His mental qualities were mild and steady, rather than brilliant or dazzling. He was more desirous of being useful than popular. He had his severe conflicts with temptation, but triumphed over them.

Brower, Stephen H. Studied theol. under Livingston, l. 1806; Greenwich, N.Y.C. (S.S. ?) 1806–7.

Brower, Thomas. Schenectady, 1715–28, d.

Brown, C. 1840.

Brown, Henry J., l. Cl. Philadelphia, 1857; Miss. to Battle Creek, 1858–62; Episcopalian.

Brown, Samuel R. Y.C. 1832, Columbia Sem. S.C. and U.S. 1838, l. by 3d Presbyt. N.Y. 1838; (also teacher in N.Y. Inst. for Deaf and Dumb, 1834–8;) Manager of the Morrison Chinese School, for boys, at Canton, China, 1838–47, returned to America; Owasco Outlet, 1851–9, voyage to Japan, May–Nov. 1859, Kanagawa, 1859–63, Yokohama, 1863–7, (acting pastor of First Ref. ch. in Japan, 1862–7,) voyage to America, April–July, 1867, supplying Owasco Outlet, 1868–9, voyage to Japan, Aug.–Oct. 1869; in charge of a government school at Nigata, Oct. 1869–70, teaching, and also translating the Scriptures at Yokohama, 1870—

Previous to his ordination he was an accepted missionary of the American Board; but as that Board had then some fifty accepted missionaries and not the means to send them, he returned to the Deaf and Dumb Institution, to resume his labors there, while waiting an opportunity to go abroad. In about a month he was waited on by a committee of three

members of the Faculty of Yale College to go to China, in the service of the Morrison Education Society, organized in honor of that pioneer missionary. The American Board at once released him from his obligations to them, to take charge of this work. This was the first Christian school in China. Rev. E. C. Bridgman and others were fellow-laborers in this work. Dr. Brown sailed in October, 1838, in company with Rev. David Abeel, on his second voyage.

He was at length obliged to leave this position by the failure of his wife's health, and, returning to America, he remained till the mission to Japan was started by the Reformed Church, when he again offered his services, and was accepted. After eight years' services, his house and all his effects, including books and papers, having been burned at Yokohama, leaving him without shelter, he returned again to America, partly also with the design of making provision for the education of a daughter. In 1869 he returned to Japan.

*Publications:* Translations of the "Sei Yo Ki Bun." 3 vols. Yedo, 1710; or Annals of the Western Ocean: being an account of the Trial in Yedo, in 1709, of the Abbé Sidotti, an Italian Priest, on the Charge of Teaching the Evil Doctrines (Christianity). Translated and published in the Transactions of the North China Branch of the Asiatic Society.—Translations of the Scriptures of the Old and New Testaments. Yokohama: 1868–76.—Colloquial Japanese, and Dialogues in English and Japanese. (A Grammar, Phrase-book, and Vocabulary.) 8vo, pp. 255. Shanghae: 1863.—Prendergast's Mastery System. Adapted to the Study of Japanese or English. 12mo, pp. 213. Yokohama: 1875.—Letters in the *Christian Intelligencer, The Sower*, and the *Springfield Republican*.—Many Articles in the publications of the Oriental Society of China.

Brown, Walter Scott, b. at Dumfries, Scotland, 1834; C.N.J. 1860, P.S. 1863, l. Presbyt. Hudson, 1863; City Miss. N.B 1863–4, [White Lake, N.Y., Presbyt., 1864–7,] Fallsburgh, 1867—

*Publications:* Art. on Ref. Ch. Fallsburgh, in Quinlan's Hist. Sullivan Co. Also many articles for the press.

Brownlee, Jas., (nephew of W. C. Brownlee,) Glasgow University, 1826, studied theol. under Dr. John Dick, l. Presbyt. Kilmarnock, Scotland, 1832; (Dom. Miss. in Scotland, 1832–4,) Port Richmond, S.I., 1835—

*Publications:* Disc. in R.P.D.C. at Port Richmond, S.I., on its 200th Anniver. 1865.—An address on the 40th anniversary of his settlement at Port Richmond, 1875.

Brownlee, Wm. C., b. in Scotland, 1783; University of Glasgow, 1806? l. by Presbyt. Stirling, Scotland, 1806? (Mt. Pleasant and Burgettstown, Pa., Assoc. Ref. 1808–13, Philadelphia, Walnut St. Assoc. Scotch, 1813–15, rector of Academy at New-Brunswick, 1815–17, Baskenridge, N.J., Presbyt. 1818–25,) Prof. of Langs. in R.C. 1825–6, New-York, 1826–48, emeritus, d. 1860.

At the noon of his life and influence he was smitten with paralysis, from the enfeebling influence of which he never recovered. He went out, the

strong man armed, to perform a public duty at Newburgh ; he was brought home weak as a child. With that stroke, as sudden and unsuspected as a flash of lightning in a clear sky, closed his public life. Never afterward was his voice heard in the sanctuary of God or in the assemblages of men. Cherished and soothed by his family and friends in private, he was dead to the public.

The first sight of him impressed the beholder. His peculiarly adjusted hair; his penetrating eye, peering at everything through a pair of heavy gold spectacles; his open, fresh, massive countenance; his short neck—if neck it could be called—bound round with a cravat of many folds; his short, compact, firm frame, made never to bend ; his firm step, indicative of a firm purpose—all these made a lasting impression. He was a man of unusual strength of mind. His imagination, wit, irony were noticeable in his conversation, and discourses, and controversies ; but they were to his mind what the ripples on its bosom are to the river. His thoughts were strong and laid hold of great principles. And if he seemed to deal severely at times with those who differed from him, it was because he saw the effect of their false principles in their remote consequences. His mind seemed at a glance to distinguish the true from the false ; and it was a part of his very nature to deal with the false in morals and theology with an unsparing hand. He regarded all error as the enemy of all righteousness.

His learning was extensive and accurate. Enjoying all the advantages of education which his own Scotland could afford, he diligently improved them. His connection for so many years with classical institutions here served to give depth and accuracy to his learning. Besides, he was a most diligent student. In patristic learning he had but few equals, and he had fully mastered all the controversies of the Papal and Protestant Churches. With the very shadings of thought which separate truth and error he had a a most familiar acquaintance. His library was his home, where he made himself familiar with almost every department of learning.

He was truly independent. He thought for himself, and was made to lead rather than to follow When he formed his opinions, they were never yielded nor conceded. When he resolved on a certain course, there was no turning back, though bonds and imprisonments awaited him. He had no armor or covering for his back. In the line of duty, he felt like the eagle rising from the rock, that above and beyond the storm there was eternal sunshine. This characteristic was wonderfully displayed in the controversy with the Romish priests—Power, Levins, and Varela—in 1833. Protestants were lukewarm as to the spread of Popery, and politicians patronized it because of the votes of its adherents ; but Dr. Brownlee saw in it a lurking enemy conspiring against religion and all the great interests of humanity, and he resolved to drag it into the light. And this he did with a power and boldness that vows, threats, anathemas, and the most ribald abuse seemed only to strengthen. And when his friends feared his appearance even in his own church, he went to work as calmly to batter down the walls of Romanism as he did to visit the sick or preach the simple Gospel to sinners! To his mind the interests of true religion, the existence of our liberties, and the perpetuity of the Republic were involved

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in the questions under dispute; and he was heedless of danger, and regarded the threats of personal violence as an evidence of his victory over his assailants.

But mingled with his bravery was a most kind and gentle heart. These are traits of character generally united. While a lion in public, he was gentle as a lamb in private. Amiable in his temper, soft in his manners, gentle in his tones of voice and intercourse, conciliating in his conduct, he soon dissipated the awe which his appearance and name inspired; and he proved himself as genial and courteous in private as he was terrific and fearless when combating error in public. He died without a single enemy, save the enemies of truth and righteousness.

He was an able minister of the New Testament. Brought up amid the early religious training for which Scotch Presbyterians are so famous, he devoted himself in the morning of his life to the Lord. The strong, masculine theology of Paul, Calvin, Knox, which made Scotland what it was and is, became intertwined with his earliest thoughts and affections. In the pages of the Bible and in the volumes of the Covenanters and Puritans he found the principles of all science and the foundation of all true wisdom. He conned them over and over, early and late, until their principles became the law of his life. This fact is the key to all that was peculiar in his character; and whatever estimate may be formed of his character, it is certain that in this way it received its distinctive impress. In all his principles, doctrines, and feelings, he was a Covenanter of the strongest mould, and his earnest and honest soul clung to his principles as the shipwrecked sailor clings to the cliff. His preaching was strongly doctrinal and argumentative, and often exhaustive of the subject. His manner in the pulpit was earnest, dignified, and impressive. He never lowered its dignity by unworthy themes. He fed the people with knowledge and understanding, and crowds attended his ministrations. From a full soul, that had a rich experience of its power, he poured forth the truth as it is in Jesus; and, although utterly averse to the histrionic and tinsel of the pulpit, he was one of the most popular preachers of his day.

It is one of the mysteries of Providence that we may not comprehend why a man of such varied gifts, of such power for doing good, should have been so suddenly prostrated in the midst of his usefulness, and so long continued without the power of doing the things that he would. But what we know not now we shall know by and by. He is dead, but he will live for ages in his works.—*Kirwan, in N. Y. Observer.*

He possessed a fine natural disposition. Amiable to a remarkable degree, unsuspicious, he might be imposed upon by the cunning, but he was fitted by native kindness to be a true and trusty friend. His endowments of mind had been cultivated with unremitting industry. In the Greek and Roman classics and in *belles-lettres* his acquirements were accurate and elegant; in general history and literature, very extensive; and in theology he added to the careful study of the original Scriptures, and of standard authors, much independent thought; so that he was no novice, but might fairly have been called a learned man. In his profession, particularly, he was well qualified both to expound and maintain the system of

divine truth as set forth in our Reformed confessions, and also to confute or convince the gainsayer by appropriate arguments from reason or Scripture.

For several years preceding his illness he had given his thoughts very much to the Papal controversy. His conviction of the destructive influence of that religion, and of its antagonism to our civil institutions as a policy, was so controlling, that, in frequent ministrations to his own people and by lectures, he exerted his best powers to direct the popular attention to the falsehoods and evils of the system. He was among the first in this country who gave it special prominence, nor were his labors without effect in awakening attention to that subject.

As a preacher, he was graceful, deliberate, yet engaging in manner; always perspicuous, often argumentative, and sometimes beautifully imaginative and finished in style; scriptural, doctrinal, and thoughtful in matter. He excelled in the statement of doctrines and in expounding the sacred text. So that, nothwithstanding the method of extemporaneous speaking which he generally followed, he brought forth from his richly furnished mind things new and old, and was an interesting, able, and instructive minister.

He was well read in polemical theology, and was more of a *controvertist* than many of his brethren, and much better. In the Trinitarian, the Universalist, as well as the Catholic controversies he delivered full courses to his people, and in this capacity he was laborious in preparation, ardent and even unsparing, bearing down upon falsehood and heresy with a sort of holy violence, yet, in obedience to the dictates of his generous heart, he seemed free from bitterness and malignity toward the persons of his opponents, and could still meet them on kindly terms.—*See Brownlee Memorial.*

*Publications:* Fearful State of Fr. Spira, an Apostate. 1814.—Inquiry into the Principles of the Quakers. 1824. (See Reviews of, *Mag. R. D. C.*, i. 85.)—A Dissertation on the Nature, Obligations, and Form of the Civil Oath. 1825. (Reprinted in *Mag. R. D. C.*, i. 282, 341, 376.)—The Gospel of Christ: Its Efficacy and the Conversation becoming it. A Farewell Sermon at Baskingridge, N. J., 1825.—On the Loftiest and most Important Branch of all Sciences: An Oration before the Literary Societies of Rutgers College. 1827.—Sermon on the Death of Dr. Selah S. Woodhull. (*Mag. R. D. C.*, i. 233, 265.)—On the Objections commonly urged against the Holy Bible. Premium Tract of Am. Tract Soc., No. 227. (This tract and that of Rev. John De Witt, Sr., [No. 192, The Bible of Divine Origin,] were competitors, but both so excellent that both were printed.)—Sermon on Genuineness and Authenticity of the Bible and the Madness of Infidelity. *National Preacher, October*, 1835.—The Roman Catholic Controversy. 1834.—Letter on Theodore Dwight's Book "Open Convents." 1836.—An Earnest Appeal to Christians. 1836.—Lights and Shadows of Christian Life. 1837.—The Christian Father at Home. 1837.—The Doctrinal Decrees and Canons of the Council of Trent. 1838.—Christian Youth's Book, and Manual for Communicants. 1839.—The Converted Murderer.—History of Western Apostolic Churches.—The Whigs of Scotland. A Romance. 2 vols.—Popery an

Enemy to Civil and Religious Liberty. Fourth edition, 1839.—The Deity of Christ. 1841.—Letters on Christian Baptism addressed to Young People. 1841.—Romanism in the Light of Prophecy and History: its final Downfall and Triumph of the Church of Christ. 1854.—St. Patrick; or, The Ancient Religion of the Irish.—Introduction to "Maria Monk."—Essays on Didactic and Controversial Theology.—On Baptism.—Editor of *Magazine of Reformed Dutch Church*, 1826–30. Four vols. In this magazine, besides a couple of articles above alluded to, are found the following, known to be from his pen: A Missionary Sermon. 1826. Vol. I., p. 1. A Sermon on the Ministry. I., 169. On Regeneration. II., 21. Arguments for the Authenticity of the Text for the Heavenly Witnesses. I., 23, 46, 80, 114, 143, 237, 336. II., 138. III., 42. On Judas the Apostate. IV., 19, 327, 363. Tract on Sailing Vessels out of Port on the Sabbath. IV., 398. A Review of Gregory on Evidences. II., 105. History of the Brownlees in Scotland. III., 353. History of Reformed Church in the Netherlands and in the United States. I., 193, 289, 353. II., 24, 55, 117, 152, 247, 312, 344. IV., 193.

Bruen, Jas. M. University of Pa. 1839, U.S. 1842, l. 3d Presbyt. N. Y. 1842; (New-Windsor, Presbyt.) 1845–8, Irvington, 1850–2, w. c. 1852–72.

Bruen, Matthias, b. at Newark, N.J., Ap. 11, 1793, C.C. 1812, Assoc. Ref. Sem. l. Cl. N.Y. 1816; traveled in Europe with Dr. Mason, 1816–18, ordained in London, 1818, in order to preach in Paris; Paris, six months, 1818–19, Miss. to Bleecker St. N.Y.C. Presbyt. 1822–5, pastor, 1825–9, d. Sept. 6.

He was highly accomplished in manners, in literature, and in the knowledge of men. He was an elegant scholar, and often extremely happy in bringing his learning to assist his forcible illustrations of practical subjects. The operations of his mind were rapid. He had a most retentive memory and a sound judgment. He possessed a nice sense of what was honorable and becoming the place and time, as well as lawful, and a characteristic abhorrence of whatever is trickish and mean. With high and honorable feelings, he united great ingenuousness and humble views of his own powers and acquisitions, but especially of the measure of his religion. No person who knew him could fail of marking him for a man of truth and moral intrepidity. There was a beautiful correspondence of his kindly, dignified, and discreet demeanor to the actual characteristics of his mind.—See Life and Character of Bruen, N.Y. 1831. Dr. Baird's Life, 103, 167, 170. Mag. R.D.C. iv. 224, 260. Drake's Am. Biog.

*Publications:* Essays descriptive of Scenes in Italy and France. Edinburgh: 1820.—A Sermon in Am. Chapel, Paris, 1818.—A Thanksgiving Ser. 1822.—A Ser. before Female Bible Soc., 1823.

Brush, Alfred H., (s. of Wm. Brush;) R.C. 1862, N.B.S. 1865, l. Cl. Raritan, 1865; Shokan and Shandaken, 1865–67, Nassau, 1867—

Brush, John C., studied theol. under Livingston, l. Cl. N.Y. 1793; N. and S. Hampton, 1794–96, (Dutch Creek, Cross Roads, and Dover, Del., Presbyt.) 1796–18...) Mints. G. S. i. p. 463.

Brush, Wm. R.C. 1830, N.B.S. 1834, l. Cl. N.Y. 1833; Guilford, 1834–51, Bedminster, 1852–66, Fordham, 1869–74, w. c.

Brush, Wm. W., (s. of Wm. Brush,) b. at Guilford, N.Y., Sept. 25, 1843; R.C. 1862, N.B.S. 1865, lic. Cl. Raritan, 1866; Farmer Village, 1866–8, Marbletown, 1868–72, Geneva, 1872–8, d. Mar. 31.

From early youth he was peculiarly thoughtful and conscientious. About the middle of his Junior year in college he was converted. His mind was first directed to the study of the law, but a growing sense of duty led him to enter the ministry. He was a thorough scholar, a sound theologian, and well versed in doctrine. He was also a diligent and most acceptable pastor. His manners were gentlemanly, pleasant, and winning, and his general conversation sprightly and genial, the outflow of a warm Christian heart. His piety appeared in his whole conduct. His elocution was earnest, animated, forcible, and never failed to interest his hearers. At Geneva he took rank among the ablest ministers, and was recognized as a worthy successor of the distinguished clergyman who had previously filled that pulpit. He possessed the faculty of attracting the love of every one. His youth, earnestness of spirit and deep spirituality of character made him friends everywhere. He was an active worker in the temperance movement, and every good cause found in him a warm and earnest advocate.

[Bucher, John Conrad, b. 1730, in Switzerland; came to America in 1755, as a military officer, the British, from policy, choosing German officers for German troops; ordained, 1762; Carlisle, 1763–8, also at Middletown, Pa., 1765–8, Hummelstown, 1765–7, Falling Spring, 1765–8, Lebanon, etc., 1768–80, d.

"He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy of thought, which rendered him useful, and attracted the attention of all who heard him."—*Harbaugh's Lives.*]

Buck, Chs. Duryee, b. at Knox, N.Y.; W.C. 1845, U.S. 1850, l. Presbyt. of Columbia (now in Albany Presbyt.) 1850; Peekskill, 1851–70, Hoboken, 1870–4 (S.S. Weehawken, Presbyt. 1874–7), Middletown, 1877—

Buckelew, Wm. D. R.C. 1848, N.B.S. 1851, l. Cl. N.B. 1851; Currytown and Mapletown, 1852–55, Athens, 1855–59, Moresville and South-Gilboa, 1859–64, Blue Mountain, 1864–71, Tyre, 1871–6, Westerlo, 1876—

Buckham, Jas., 1841.

Bulkley, C. H. A., from Presbyt. of Ontario, 1851, Ithaca, 1851–2.

Bumstead, Sam. Andrews, b. in Mass.; Mid. C. 1823, P.S., lic. by Franklin Assoc., Mass.; ord. Evang. by Cong. Jan. 31, 1828; Manayunk, 1831–5, Manayunk and Roxborough, 1835–49, Roxborough, 1849–53, Spring Lake, Ill., 1853–61, Raritan, Ill., 1861–76, Norris, Ill. (S.S.) 1876—

Bunnell, Seth. U.C. 1835, Glenville 1st, 1835–8, d.

Burghardt, Peter H. U.C. 1840, West Farms, 1852–55, Glenville 1st, 1855–61, Chaplain First Chasseurs, N.Y.V., 1864–65.

Buri, P., from Ref. Ch. of Berne, Switzerland, 1858.—See Mints. Gen. Syn. 1859, p. 449.

Burr, Marcus. N.R.S. 1862, 1863 Presbyt.

Burroughs, Geo. W., 1854.

Burtis, see Alburtis.

Burtiss, Arthur, b. in N.Y.C 1807; U.C. 1827, P.S. and Aub. S. 1833, l. Presb. Geneva, 1833, (Buffalo, 1833–5,) Fort Plain, 1835, (Oxford Presbyt.) 1835–40 (?). Teaching in Buffalo; Sec. Am. and For. Ch. Union, 1859–63, Prof. of Greek Lang. in Miami University, 1864–7, d.

He was the son of Arthur Burtiss, long one of the city aldermen, when the office was one of honor rather than profit. The father was for many years connected with the charitable and reformatory institutions of the city, and was a man of great moral worth and integrity. Dr. B. was educated in the best classical schools of New-York, and was one of the most accomplished classical scholars in the State. He spent the first two years of his collegiate life at Columbia College, and the last two at Union. Soon after graduating, he commenced the study of the law, with Jas. O. Moore, of Cherry Valley, N.Y., and whose step-daughter he subsequently married. Afterward he pursued his legal studies in the city of New-York, in the office of Chancellor Kent. Before his admission as an attorney, he concluded to change his profession, feeling himself called, under his strong sense of duty, to preach the Gospel. He accordingly entered Princeton Seminary in 1830, where he spent two years, and thence went to Auburn Theological Seminary, where he spent one year.

Dr. Burtiss was not celebrated as a public speaker, for he was naturally timid, and had a slight hesitancy at times in his speech. But he was a man of great and varied learning, and was especially a most accomplished Latin and Greek scholar. His true place was that of a college professor. This came to him late in life, when he was chosen Greek Professor of the Miami University, Ohio. Though his career as a professor was short, he had impressed all, both students and faculty, with his great capacity and qualifications for his new office, both as a scholar and devoted Christian; and his death among them was the cause of profoundest sorrow. He died while his robes of office were yet new upon him.—*Hon. Wm. W. Campbell, Cherry Valley, N.Y.*

Buursma, Ale, b. at Ferwerd, Neth., 1841; H.C. 1836, H.S. 1869, lic. Cl. Holland, 1869; Polkton, 1869–72, S. Holland, Ill., 1872—

Cahoone, Wm., Jr., b. 1776; D.C. 1824, P.S. 1827; Miss. at Berne, 1828, Miss. at Stuyvesant, 1828–9, Hyde Park, 1829–33, Coxsackie, 1834–47, Fordham, 1847–8, d. 1857 (?).

(Campbell, A.D. Miss. in Brooklyn, 1827.)

Campbell, Allan Ditchfield, (s. of W. H. Campbell;) R.C. 1862, N.B.S. 1868, l. Cl. N.B. 1868; Athens, 1st, 1868—

CAMPBELL, JAS. BENJAMIN. N.B.S. 1870, lic. Cl. ——, 1870; Chatham, 1870–3, Lebanon, 1873–6, Albany, 3d, 1876—

Campbell, Jas. K., from Ref. Pres. Ch.; ordained as a Miss. to Northern India, 1834; North-Branch, 1838–54.

CAMPBELL, WM. HENRY, b. at Baltimore, 1808; D.C. 1828, P.S. 1831, l. 2d Pres. N.Y. 1831; Chittenango, 1831–3, Prin. Erasmus Hall, L.I., 1833–9, East New-York, 1839–41, Albany, 3d, 1841–8, Prin. Albany Academy, 1848–51, Prof. Oriental Lit. in New-Brunswick Sem. 1851–63, also Prof. Bel. Let. Rutgers Col. 1851–63, Prof. of Moral Phil. 1862–3, President Rutgers College, and Prof. Bib. Lit., Moral Phil. and Ev. Christianity in R.C. 1863— Elected a trustee of Rutgers College, Sep. 16, 1862. D.D. by U.C. 1844.

*Publications:* Funeral sermons of Drs. And. Yates, 1844; S. H. Van Vranken, 1861, (in *Evang. Quarterly*, ii.;) of Dr. T. M. Strong, 1861; of Hon. Theodore Frelinghuysen, 1862; of Hon. A. O. Zabriskie, 1874; Art. on Dr. Yates in *Sprague's Annals;* Influence of Christianity in Civil and Religious Liberty, in *Proceedings of Evang. Alliance*, 1873; System of Catechetical Instruction in *Ref. Ch., Centennial Discourses*, 1876; Subjects and Modes of Baptism, 1844; many addresses and sermons, including the Baccalaureate Sermons as Pres. of Rutgers College, in the papers. His Fun. Ser. of Dr. J. F. Berg in *Ch. Int.* July 27, 1871. Many articles in *Albany Argus, Christian Intelligencer*, etc.

Campfield, Robt. B., b. 1801; C.N.J. 1824, Aub. S. 1828, lic. Pres. Cayuga, 1827; [Caldwell, N. J., 1828–9, Assist. Sec. Dom. Miss. Pres. Ch. (in Philadelphia,) 1829–30, Agent. Am. S.S.U. 1830–1, New-Preston, Conn., Cong. 1831–4, Sec. Am. S.S.U., New-York, 1830–58;] Sec. Sab. S. Bd. R.D.C. 1858–62; [Sec. Am. and For. Chr. Union, 1862–72, traveled in Europe, Egypt, and Palestine, 1872–3, preaching to the poor in Newark, 1873.] In 1855 he wrote Maria Cheesman, or the Candy Girl, pp. 158.

Cannon, Jas. Spencer, b. 1766 in the Island of Curaçoa; studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Six Mile Run, and Millstone, 1796–1807, Six Mile Run, 1807–26, Prof. Ecc. Hist. 1818–19, again 1826–52; also Prof. Metaphysics and the Philosophy of the Human Mind, in Rutgers Col., 1826–52, d. Elected a trustee of Queens Col., 1800.

He was a man peculiar in many respects, and calculated to attract attention wherever he might be, even among a crowd of people. His bodily frame was tall, erect—not corpulent, but well developed in every part, making the impression on you of one that possessed considerable muscular strength, power of endurance, and high health. His garb was, for the most part, of the antiquated sort, from his broad-brimmed hat down to his feet, with the exception of the large silver, well-polished shoe-buckles. His gait was slow, measured, firm, dignified, straightforward; the gait of one who seemed to regard walking as something that was to be done with care and according to rule, and not in a light and trifling manner. His utterance was distinct and deliberate, like his gait—emphatic, impressive, with considerable of the guttural, and the broad pronunciation of the letter A about

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it. He was fond of throwing out short, pithy, pointed, striking, practical remarks in his talk, and was successful generally in doing it, for he had a well-stored and a well-disciplined mind, and a memory very capacious, retentive, and ready. Perhaps he was a little too measured, formal, stilted, artificial, and oracular in what he said and did. This is not written in the way of disparagement, but to furnish as accurate a likeness as possible. He was a very studious, diligent man, even to the end of his protracted life —one of seventy-six years. He read much, and, to prove that he read with discrimination and care, and pondered what he read, he used to say that it was his habit to read with the pen in his hand, and to mark in the margin of the page any sentiment, or argument, or fact, that struck him as valuable and interesting, referring in the blank leaves at the end of the book to the pages he had thus marked. Thus he could, in a short time and with great ease, gather the cream of every volume he had read, and ponder it again, and use it for any specific purpose which he had in view. He laid great stress on careful, thoughtful sermonizing, and insisted that it should be a life-long exercise of every minister. He had gathered together a large amount of valuable knowledge. We see one proof of this in his treatise on *Pastoral Theology*. Though it may have its defects, it is a treasure-house to every minister of the gospel. And he managed to perform this vast amount of intellectual labor without any apparent injury to his health ; and this, no doubt, was mainly owing to the manner in which he pursued his studies. He was systematic, regular, seasonable, steady, calm, moderate—remarkably so. He was, therefore, always beforehand with his work ; never hurried, or driven, or cornered ; never urged or goaded beyond his strength. His example may be turned to a good account by men of all occupations, but especially by students, and still more especially by theological students and ministers of the gospel.—D.D. by R.C. 1811. *Rev. Gabriel Ludlow.* See also *New-Brunswick Review*, i. 100 ; *Evangelical Quarterly*, ii. 115 ; *Biograph. sketch prefixed to his Pastoral Theology ; Art. in Sprague's Annals*, by Dr. Proudfit ; *Biblioiheca Sac.* 1854, p. 420, McClintock's Cyc. ; *Ch. Int.*, Feb. 8, 1852. D.D. by U.C. 1819.

*Publications*: Lectures on History and Chronology, 1834. Second Edition. —Article in Sprague's Annals on Rev. Ira Condit.—A Fourth of July Oration. 1815.—A Sermon on a Sacramental Occasion. (Published anonymously).—Lectures on Pastoral Theology. 8vo, pp. 617. N. Y., 1853. See *Princeton Rev.*, 1854, p. 139.—Address to Hon. Theodore Frelinghuysen as President elect of Rutgers College. 1850. (*New-Brunswick Rev.*, i. 100.)

Carle, Jean, N.Y.C., French Ch. 1754-64 ; went to London. Chaplain of French Hospital, London, 1768—(1790 ?) *See Doc. Hist. N.Y.*, 4*to ed.* iii. 315.

Carle, John H., Q.C. 1811, partly in N.B.S. 1814, l. Presbyt. Geneva, 1814 ; Marbletown, Hurley, and Shokan, 1814-26, (Presbyt. 1825-48,) Mapletown and Currytown, 1848-51.

Carpentier, Casper, mentioned in 1657 in a letter of Megapolensis and

Drisius to Cl. Amsterdam. He was a brother-in-law of Jean Paul Jacques, commandant at Fort Casimir, Delaware. He died in 1684. *See Amst. Cor., Letters* 89, (Aug. 5, 1657,) 247, (Oct. 10, 1688.) This latter is is quoted in *Murphy's Anthology*, 108. *Doc. Hist N.Y.* iii. 69–72. *Spottswood's Hist. Ser. New-Castle*, 1859. Dr. Spottswood says, "In 1684, there died in this town a French clergyman, concerning whom we can learn nothing. It is presumed that he was one of the exiled Huguenots."

Carr, Wm. H. Prattsville, 1870–5, Sharon, 1875–7, Gallupville, 1877—

Carroll, J. Halstead, (s. of Rev. D. L. Carroll.) U. Pa. 1851, P.S. 1854, l. Presbyt. Philadelphia; (Jamesburg, N.J., 1855–7, Aiken, S.C., 1858–60, S.S. South Cong. Ch. New-Haven, 1862–8,) New-Haven, 1868–9, Brooklyn (Lee Av.) 1869–72, East Brooklyn, 1872–6, Newburgh, 1876—

*Pub.:* Memorial of Gerard Hallock, 1866.—Letter to Dr. Leonard Bacon, 1866.

Carroll, Vernon Bond, b. at Baltimore, Md., 1846; R.C. 1868, N.B.S. 1871, lic. Cl. L.I. 1871; Pottersville, 1871–3, Chapel of Collegiate Ch. N.Y.C. (7th Av. and 54th St.) 1873–7, Warwick, 1877—

Carey, J. A. West R.D.C., N.Y.C. 1851.

Case, Calvin. R.C. 1848, N.B.S. 1851, l. Cl. Bergen, 1851; Grahamville, 1852–3, Day, 1855–7, Kiskatom, 1857–60, West-Hurley, 1860–5, w. c.

Center, Samuel, b. 1794 at Hoosick, N.Y.; Mid. C. 1819, N.B.S. 1823, l. Cl. N.B. 1823; Miss. to Johnsborough and Chester, 1823, Herkimer and German Flats, 1824–6, (Morian and Northumberland Presbyt.) 1827–30, teaching in Class. School, Albany, 1830–7, in Michigan University, 1837–40, pastor also at Monroe, Mich., 1837–40, Agent of For. Evang. Soc. 1840–1, Prof. in Albany Academy, 1841–.., in Angelica Academy, and Pastor at Angelica and Macedon Center, 18..–1859, d.

He was of Welsh extraction. His ancestors settled in Boston before the Revolution, and his parents were Baptists. He was called to Herkimer in 1825, (a new enterprise, which he had begun the year before,) but the opposition of the old church and pastor prevented success, and he and his church joined the Presbytery of Albany. While laboring in this field he was blessed with a powerful revival. He was not ordained till 1828. He was a man of more than ordinary height, of a well-developed and remarkably symmetrical form, pleasant features and agreeable address. He was naturally sensitive. He aimed at excellence in all that he undertook. His mind was of a metaphysical cast, and he loved to grapple with great problems. His sermons were therefore not unfrequently above the mental range of his hearers. He was better adapted to the Professor's chair than to parochial duties. As a teacher, he was successful, gaining a high reputation. He was regarded by Governor Marcy and others as possessing almost unequaled qualifications for imparting instruction and disciplining the minds of young men. He was eminently social, genial, pure, and true. He was also spiritually minded, and everywhere exerted his influence in favor

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of vital godliness. He was much sought after and was peculiarly happy as a spiritual counselor. He was an earnest laborer in the temperance movements of the day.—*Rev. Chs. Scott.*

Chalker, Isaac. New-Paltz, 176..-176..

Chamberlain, Jacob. W.R.C. 1856, N.B.S. 1859, l. Cl. N.Y. 1859; voyage to India, Dec. 1859-Apr. '60, Palamanair, 1860-3, Mudnapilly, (S.S.) 1863-5, Mudnapilly and Palamanair, 1866-73; voyage to America, —— 1874, visiting the churches, Mar. 1875-July, 1878, voyage to India, Aug. 1st-Oct. 1878, in India, 1878—

Dr. C. was appointed President of the Committee for Revising the Telugu Version of the Scriptures. He has also translated several parts of the Liturgy of the Ref. Ch. into Telugu. His paper on The Telugu People and their Language, read before the Am. Oriental Soc., New-Haven, 1876, is printed in their proceedings.

Chambers, Talbot Wilson, b. at Carlisle, Pa., 1819; R.C. 1834, N.B.S. and P.S. 1839, l. Presbyt. Clinton, Miss., 1838; Somerville, 2d, Jan. 22, 1840-9, New-York, 1849— S.T.D. by C.C. 1853.

*Publications:* The Importance of City Missions, 1850.—The Happiness of the Pious. *Nat. Preacher*, 1852.—The Duty Due to Deceased Pastors: A Discourse at the Funeral of the Rev. George Schenck, 1852. Also Art. on Schenck in *Sprague's Annals.*—New Edition of Gunn's Life of Livingston, with some new matter, 1856.—Preface to tract, The Gospel the only True Reformer, 1856.—The Noon Prayer-Meeting in Fulton Street, 1858. (*Princeton Review*, xxxi. 157.)—Translation of Mints. of Coetus and Conferentie, 1859.—Memoir of Hon. Theodore Frelinghuysen, LL.D., 1863.—Economy a Christian Duty. *Nat. Preacher*, 1865.—Defence of the Old and Rightful Name of the Reformed Protestant Dutch Church, 1867.—Objections to Sunday-Schools, *N. Y. S.S. Instit.*, 1868.—Discourse at the Centennial Anniversary of the North Dutch Church, 1869.—Reminiscences of Dr. Alexander McClelland: A series of fourteen articles in *The Christian Intelligencer*, 1872. —Exposition of International Series of S.S. Lessons in *The Christian Intelligencer*, 1873.—Article on John Knox, the Reformer, in McClintock and Strong's Cyclopædia, Vol. v., 1873.—Exposition of the Book of Zechariah. (In *Lange's Commentary.*) 1874.—Schmoller's Exposition of Amos. Translated and enlarged. (In *Lange's Commentary.*) 1874.—Twenty-eight Articles on Palestine and the East, in *The Christian Intelligencer*, 1874-5.—Recalling the Past: A Sermono n the Twentieth Anniversary of the Church Fifth avenue and Twenty-Ninth street, 1874.—The Guileless Israelite: A Sermon in commemoration of Rev. Dr. T. DeWitt, 1875.—The Influence of the Reformed Dutch Church in Preserving Soundness of Doctrine. (*Centennial Discourses,*) 1876.—Vedder Lectures. The Psalter a Witness to the Divine Origin of the Bible, 1876. Trans. of ordination papers of Rev. J. P. Boehme. (*Mercersberg Rev.*, 1876.) Is Man Depraved? (*North Am. Rev.*, 1878.)—The Writings of Solomon, (*Family Treasury*, 1873.)

Chambers, Theodore Frelinghuysen, (s. of T. W. Chambers,) b. Raritan,

N.J., May 19, 1849; C.C.N.Y. 1868, U.S. 1871, l. Cl. N.Y. 1871; teacher, N.Y.C. 1871–2; Ponds, N.J. 1872–6. [Deckertown, N.J. Presb. 1876—]

Chapman, John Liddell, b. Ash Grove, Ireland, Feb. 17, 1812; U.S. 1841, l. Presb. . . 1841; Irvington, N.J., Nov. 16, 1842–9, Prin. of the Home Institute at Irvington, N.J. 1849–64. [S.S. Irving, Kan. 1864–8, Troy, Kan. 1869–71, Prof. in Lay College, Brooklyn, N.Y. 1872—]

Chapman, Nathan Farnham. R.C. 1844, N.B.S. 1846, l. Cl. N.B. 1846: Miss. to Keyport, 1848–9, Canajoharie, 1849–53, Plattekill, 1853–64, Caatsban, 1864–7, [S.S. Mt. Paran, Md. 1873—]

Chester, Charles Huntington, b. at Norwich, Ct., Oct. 14, 1816; studied with his brother, Rev. Dr. A. T. Chester; P.S.; lic. Presb. Albany, Oct. 21, 1840; [S.S. Greenfield, N.Y. Presb. 1840–4;] ord. *sine titulo*, Presb. Albany, Oct. 13, 1842; [Schuylerville, (R.D.C.,) 1844–9;] Niagara Falls, Presb. 1850–5, S.S. Oak's Corners, N.Y. 1855–6, Miss. at Shortsville, N.Y. 1856–7, Agent Presb. Pub. Co. 1857–61, S.S. Havana, N.Y. 1861–68, S.S. Dresden, 1868–71, d. Apr. 4, 1878.

With a number of ministerial and other friends, he went in a special train to Farmer Village to attend the funeral of Rev. W. W. Brush. While in the cars, he was stricken with apoplexy, and died on the train.

[Chitara, Ludwig, once an Augustine monk, c. to America, 1785, studied under Hendel and Weyberg, l. about 1787; Knowlton and Hardwick, N.J. 1787–92, d.]—*Harbaugh's Lives*, ii. 404.

Chioa Rhan-Khet, studied under the missionaries at Amoy, China; lic. by the Taihoe (or Classis) of Amoy, in spring of 1871; ord. Dec. 21, 1871; Amoy, 1st, 1871.

Chittenden, Alanson B., b. at Durham, N.Y., 1797; U.C. 1824, Aub. Sem. 1828? Miss. to Montgomery Co., N.Y., 1827–8, Glen and Miss. at Charlestown, 1831–4, Amity, 1834–9, Westerlo, 1839–40, Sharon, 1841–5, d. 1853.

Christie, James, studied under Mason, 1815, l. 1815; Union Village, 1816–18, Assoc. Ref.

Christie, John I., b. at Schraalenberg, 1781; C.C. 1799, studied under Froeligh, l. Cl. Bergen, 1802; (Amsterdam and Galway, Presbyt. 1802–12,) Warwick, 1812–35, d. 1845.

His honesty and punctuality in business became proverbial. He was liberal to the poor and in Christian benevolence. He was devoted to his calling and a well-read theologian. As a preacher, he was clear, instructive, practical; while as a pastor he was kind, honest, affectionate, and sincere. He had strikingly those qualities of a good bishop—"A lover of hospitality and a lover of good men." He took a plain, common-sense view of all subjects which came before him, testing all by the Word of God. Seeing much in himself which he deeply deplored, he was ready to cast the mantle of charity over others. In experience, he did not always enjoy the

pleasure of sensible communion with God. There was a prevailing sentiment in his thoughts of God's holiness and justice and his own guilt and depravity, yet it was his great desire to please God. No man was more particular in the observance of ordinances, yet no man placed less confidence in his own works. The burden of his heart was the imperfection which accompanied every performance.

CHURCH, JOHN BROWNSON. R.C. 1867, N.B.S. 1870; lic. Cl. Rensselaer, 1870; Taghkanic, 1870—

Clancy, John, Florida, 1835–60, Presbyt.

(Clark, Jas. See Manual of 1869.)

Clark, Rob. C. N.B.S. 1838, l. Cl. of Philadelphia, 1838; license afterward withdrawn, at his own request, 1844.

CLARK, RUFUS W., b. in Newburyport, Mass., 1813; Y.C. 1838, New-Haven and And. Sems. 1841, lic. Presbyt. Newburyport, 1840; [Washington, D.C., Presbyt. 1841–2, Portsmouth, N.H., Cong. 1842–51, Maverick ch. East Boston, Cong. 1851–6, Brooklyn, Cong. 1857–62;] Albany, 1st, 1862— (*See sketch in Christian at Work*, Aug. 31, 1876.)

*Bibliography — Volumes:* Lectures to Young Men. Washington, D.C., 1842, pp. 165.—Memoir of Rev. John E. Emerson. 1851, pp. 406.—The same, abridged for American Tract Society. 1852, pp. 272.—Heaven and Its Scriptural Emblems. Illustrated. 1853, pp. 269.—Lectures to Young Men. Boston, 1853, pp. 380.—Life Scenes of the Messiah. Boston, 1854, pp. 330.—Romanism in America. Boston, 1854, pp. 271.—The African Slave-Trade. American Tract Society, 1860, pp. 102.—Heroes of Albany, who Fell in Defense of our Nation, 1861–65. Albany, 1867, pp. 870.—The Bible and the School Fund. Boston, 1870, pp. 127.—The Work of God in Great Britain under Messrs. Moody and Sankey, 1873–75. With Biographical Sketches. New-York, pp. 371. Republished in London, pp. 312. Second American edition has Discourses of Mr. Moody added.—Notes on the S.S. Internat. Lessons for 1876.

Question-books for Sunday-schools published by the Massachusetts Sunday-school Society, as follows: On the Doctrines of Christianity. 1856, pp. 122.—The Life and Teachings of Christ. 1862, pp. 150.—The Heroes of the Bible. Four volumes. Graduated to all ages of pupils. 1864.—The Great Truths of the Bible. Three volumes. 1866.—The Great Duties Taught in the Bible. Three volumes. 1868.—Also, Questions on the Book of Isaiah.

*Pamphlets:* Popery and the United States. 1847.—Conscience and Law. 1851.—Elements of a Vigorous and Useful Character. 1848.—Essay on John Foster and his Writings. 1848.—Disc. at Ord. of Rev. John E. Emerson at Newburyport. 1850.—Dedicatory Ser. at Barnstable. 1851.—Address before Am. Peace Soc. 1851.—The Atlantic Telegraph. 1858.—Intemperance, the Great Evil of N.Y. and Brooklyn. 1860.—Disc. before Foreign Miss. Soc. 1859.—Christian Conversation (in *N. Y. Pulpit.*) 1858.—Unity of Am. Nationality. 1863.—Christian Friendship. 1864.—Sources

of Min. Success (in *Nat. Preacher.*) 1864.—The Bible the Source of True Civilization. *Am. Tract Soc.* 1867.—Life and Char. of Hon. Stephen Van Rensselaer. 1868.—Religion in the State and School. *Am. and For. Ch. Union.* 1870.—Review of Prof. Stuart's Pamphlet on Slavery. 1850.—A System of Theology in Verse. *Ch. Int.*, June 28, July 6, 13, 1876.—Sketches of Revs. Wheelwright and Langdon in Sprague's Annals.—Relations of Religion to Civil Liberty (in *Centennial Discourses*, 1876.)

Besides these volumes, pamphlets, and a few special discourses above mentioned, Dr. Clark's discourses and articles as printed in the periodicals of the day are exceedingly numerous. For a large list of them see *Christian Intelligencer*, Nov. 23, Dec. 7, Dec. 14, 1876.

Clark, Wm., S.S. at Buel, 1843–4.

Clark, Wm. Hendee, b. at Hudson, Ohio, Ap. 11, 1837; W.R.C. 1859, U.S. 1863, lic. by Presb. Brooklyn, Ap. 27, 1863, ord. by Presb. of Columbia, N.Y., Jan. 6, 1864; [Spencertown, N.Y. (Presbyt.) 1863–5;] Chapel of Colleg. Ch. N.Y.C. cor. 29th st. and 7th av. 1865–9, Chapel of Colleg. Ch. cor. 54th st. and 7th av. 1869–72, Paterson (Broadway) 1872.

Cleghorn, Elisha B., b. in Missouri; P.S. 1851; lic. Presb.....1851; [Chaplain for Seamen at Callao; Agent Col. Soc.; Ed., New Orleans;] entered R.D.C., w. c. 1868–74.

Cleveland, Geo. H., b. in N.Y. 1851; R.C. 1873, N.B.S. 1876; lic. Cl. N.B. 1876; Clinton Station, 1877—

Close, John, b. at Greenwich, Ct., 1737; C.N.J. 1763, l. Presbyt. of Dutchess Co. 1765; [Huntington, 1766–73, New-Windsor and Newburgh, 1773–96 Presbyt.,] Waterford and Middletown, 1796–1804, d. 1815 (or 1813.)

Cludius, Theodore, studied in Europe, l. Cl. N.B. 1865; New-Brunswick, 3d, 1865–6; Ger. Ref.

Cobb, Henry Nitchie, b. in N.Y.C. Nov. 15, 1834; Y.C. 1855, U.S. 1857, l. 3d Presbyt. N.Y. 1860; ord. by 3d Presb. N.Y. May 16, 1860; Miss. to the Nestorians in Persia and Koordistan, (Am. Bd.,) 1860–2, Millbrook, 1866—

Besides many articles in the periodicals of the day, he has published (tract) "Mind your Business," (M. Ep. Soc.,) 1859; Letters from Constantinople and Oroomiah in *Bib. Soc. Record, N.Y. Evangelist, Ch. Intelligencer*, and *Miss. Herald*, 1861–2; Series of Pastoral Letters to the Helpers of the Nestorian Missions in the Koordish Mountains, (Oroomiah, 1861–2;) Ed. of "Rays of Light," a monthly paper in the Syriac language, (Oroomiah, 1861–2;) Almanac, 1861–2, in Modern Syriac; Sab. School Hymn-book in Modern Syriac, 1862; edited the Ancient Syriac New Testament for Am. Bib. Soc., 1874; Suggestive Readings from Syriac New Testament, in *Presbyt. Quarterly*, 1874; edited and wrote Introduction to "Songs in the Valley of Achor," 1874; and poems in newspapers, in "The Changed Cross," and "The Shadow of the Rock."

COBB, OLIVER ELLSWORTH, b. in N.Y.C. Mar. 21, 1833; Y.C. 1853, U.S. 1857, l. 3d Presbyt. N.Y. 1857; Hopewell, Sept. 1, 1857–72, Flushing, 1872—

COBB, SANDFORD HOADLEY, b. in N.Y.C. 1838; Y.C. 1858, P.S. 1862, l. 3d Presbyt. N.Y. 1862; Schoharie, 1864–71, Saugerties, 1871—

*Publications:* Preaching to Sinners, *Princeton Rev.* 1867; S.S. Libraries, do., 1871.—Farrar on the Constitution, *Am. Pres. Rev.* 1870.

COCHRANE, A. G. Mid. Col. 1847, P.S. 1850; Fort Miller, 1852–63, Easton, N.Y., 1863–9, S.S. at Gansevoort, 1873, again 1877—

Cock, Gerhard Daniel, Rhinebeck and Camp, (or Germantown, N.Y.,) 1763–84, also supplied New-Paltz, 2d, 1768–70.

See his petition to Sir Henry Moore against Hardenberg, etc., who forced him to take the oath of allegiance, when seeking to suspend Meyer, 1764. *Doc. Hist.* iii. 598, 991.

Coens, Henricus, sailed from Holland, Oct. 7, 1725; Aquackanonck, Second River, Pompton, 1725–30; Ponds, 1730–5, d. Feb. 14, 1735.

He wrote to Holland a detailed account of the troubles between the churches of Second River and Aquackanonck.

COLE, DAVID, (s. of Isaac D. Cole,) b. at Spring Valley, N.Y., 1822; R.C. 1842, lic. Presbyt. N.B. Apr. 13, 1858; ord. by Cl. N.B. Nov. 23, 1858; East-Millstone, 1858–63, Ap. 1, Prof. of Greek Lang. and Lit. in R.C. Mar. 16, 1863–66, Jan. 1, Yonkers, Dec. 10, 1865—

*Publications:* Manual of English Grammar, 1848.—Classical Education, 1854. (In *Barnard's Am. Jour. Ed.*, Vol. I., §67.)—Aims of the State Normal School of N. J., 1857. (In *Barnard's Journal*, V.)—The Principles of Eng. Gram. Applied, 1862.—Many editorials in *N. Y. Teacher*, 1855–6.—Decennial Discourse at East-Millstone, 1865.—Thanksgiving Disc., 1866.—Hist. Address at Yonkers, on the 25th anniver. of that church, 1868, pp. 109.—Offerings to the Lord: Annual Ser. on Benevolence before Gen. Syn. 1874.—Isaac Cole and Cath. Serven, or the Genealogy of an Extensive Branch of the Cole Family, 1633–1876, pp. 269.—Our Am. Republic the Child of Special Providence, 1876.—Many contributions to the press from 1845 onward.

Cole, Isaac D., b. at Spring Valley, N.Y., Jan. 25, 1799; N.B.S. 1829, l. Cl. N.Y. Aug. 4, 1829, ord. Cl. Paramus, May 24, 1831; assistant at Tappan, Nov. 1829–31, May 24; colleague at Tappan, May 24, 1831–2, Dec. 12; Totowa, 2d, Dec. 16, 1832–3, Dec. 16, Tappan again, 1833–64, Feb. 9; w. c., but supplying Presbyt. Ch., New-Hempstead, N.Y., occasionally. Died Aug. 30, 1878.

He passed his early childhood, from 1802 to 1807, in the Collegiate Church, under the instructions of Drs. Livingston, Abeel, and Kuypers, and his youth, from the latter date to his conversion in 1818, under the ministry of Rev. Christian Bork. At about twenty his thoughts were turned to the ministry. Attempts to prepare for college were defeated by repeated

attacks of blindness, brought on by excessive application to study. In 1826 he was a successful teacher in New-York City. The longing for the ministry had never ceased, and the trouble with the sight having passed away, he left teaching and entered the Theological Seminary.

Mr. Cole was of pure Holland ancestry, being in the sixth American-born generation from one of the officers of the West-India Company, in New-Amsterdam, as early as 1633. Attachment to the Reformed Church, its History and standards was a strong element of his nature. And this birthright love was deepened by his veneration for the pastors of his youth. But what he had so reverenced in these favorite models early became with him a conscious life. He inherited from his father simplicity of feeling and guilelessness of manner. A tenderness of heart and a composed spirit were among his admirable traits. Yet he was eminently firm in opinion and in action. His life in Christ was clear, and his interest in spiritual things profound and singularly uniform. His devotion to the truths of the gospel as subjects for conversation and teaching was rare. His knowledge of the Divine Word, both of its letter and spirit, and his skill in the use of it, were marvelous. His Christian experience was unspeakably rich, and his judgment in utilizing it excellent. He had great wisdom in dealing with exercised souls. As a pastor, he enjoyed the affection and confidence both of the old and the young. In the pulpit he spoke as an ambassador from heaven, solemnly responsible for delivering his message without addition or diminution. His manner was tender, but earnest. He always preached without manuscript, and his delivery was wholly free from affectation; yet his sense of the proprieties of the pulpit was so perfect that his manner never gave pain to good taste. Devout reverence for his Master and his truth gave unction always to his discourses. He was generally quiet as to tone and gesture, yet often, in perorations of sermons, when speaking of the peril of the impenitent or the coming glory of the saints, he would rise to a sublimity of thought and diction difficult to surpass. He spoke so much in Bible words, and so directly to heart experience, that he was acceptable in all pulpits. He pursued his ministry on the field of the great secession of 1822, and always had about him many of the traditional prejudices that had come down from that event and period. And despite his own rare love for and fairness in our Reformed Church he was actually arraigned and formally tried upon a charge of heresy. These surroundings and experiences had wonderfully cultivated the teaching qualities for which he was by nature remarkable. He was a man of vigorous faith and earnest prayer, and did everything in the fear of the Lord. Liberality with his worldly means was one of his prominent characteristics. In respect to himself, one concern with him was supreme. He loved to speak of the solidity of his hope, but never lost sight of the words: "He that endureth to the end shall be saved." On his dying-bed he was wholly given up to spiritual meditation and prayer. He could not speak much, but when he did speak, he literally poured out the word for the instruction and comfort of those around. His familiarity with the truth as it is in Christ was never brought into more touching display. Finally he sank to his rest, leaving behind him the memory of a life that in every relation, whether of son, brother, husband, father,

Isaac D. Cole

neighbor, citizen, teacher, or minister of the gospel, had been a powerful preacher both by example and precept. A memorial volume of him, for the family and friends, is in course of preparation by his son, and will be printed so as to appear about the same time with this work.

COLE, SOLOMON T. N.B.S. 1864, l. Cl. Ulster, 1864; Plattekill, 1864–8, Preakness, 1868–72, Schagticoke, 1872—

COLLIER, EDWARD AUGUSTUS, (brother of Ezra and Jos. Collier,) b. N.Y.C. 1837; N.Y.U. 1857, P.S. 1860, l. Presbyt. of Nassau, 1859; ord. Evang. by Presbyt. North River Nov. 6, 1860; (Saugerties, Cong. 1860–1, Amenia, N.Y., Presb. 1861–4,) Kinderhook, 1864—.
*Pub.:* Hist. Disc. at Kinderhook, "The Hallowed House," 1865.

Collier, Ezra Warren, b. at Plymouth, Mass., Nov. 10, 1826; R.C. 1848, N.B.S. 1854, l. S. Cl. N.Y. 1854; Manhattan Ch. N.Y.C. 1854–6, Freehold, 2d, 1856–66, Coxsackie, 2d, 1866–67, died at Aiken, S.C., Dec. 5, 1869.

From childhood his tastes and habits were literary. In early life he wrote considerably for the press and for his own gratification. The writer has a number of his poems and other literary productions. The former are unusually graceful and melodious, and each embodies some delicate fancy. He always wrote with great facility as well as finish, and his spoken style was as finished as his written. We have never heard any one who united such fluency with more exactness of expression and arrangement of thought. His fancy was exuberant and his rhetorical culture of a high order, yet his taste was so severely correct that he was never guilty of the sensational or the "splurgy." He was a connoisseur in words. When he heard a new or apt expression it was as if a botanist had found a new floral specimen. He took the delight in hearing a speaker that always strikes the right word, that one with a sensitive ear for music takes in the firm and perfect touch of a skilled pianist. His style was sententious, his periods being brief and compact. It was instinct with subtle and delicate beauties of thought and phrase which, doubtless, often escaped his less cultivated hearers. It was eminently biblical. He had the Scriptures at his tongue's end, and was not afraid of being called old-fashioned because he appealed to the Divine Word rather than evolved his conclusions from the "depths of his own consciousness."

His strength and clearness of mind were equal to its beauty. He was a proficient in mathematics, and it was his favorite study. Although shrinking almost morbidly from disputation, when aroused he was a logical athlete. He would, after writing a sermon, be able to recite it verbatim with only one or two perusals, and this not merely at the time, but equally well without re-reading, after the lapse of weeks and months. He was once exchanging with a brother minister, and after entering the pulpit was impressed with the conviction that the written sermon which he had brought with him was not adapted to the audience or the occasion. Suddenly there rose to his recollection the text of a discourse which he had committed to memory several years before, but which he had never since

re-read or recalled. He rose, and repeated it from beginning to end without hesitation and exactly as he had originally written it.

There was a unity about the plan of his sermons which never left any doubt as to his theme. In fact, he lodged the central and seed-thought of his discourse so firmly and distinctly in the minds of his hearers that it was almost impossible to forget it.

Those who did not know him intimately could hardly suspect the exquisite and original humor of the man. In familiar intercourse it glanced and sparkled along his speech with an almost unconscious naturalness. It was inimitable, and wholly *sui generis*, yet so subtle as almost to be occult to those who had not a large perception of humor in their own natures. As his health declined this vivacity almost wholly faded, and needed to be aroused by special social influences, but it never wholly left him.

This, with his extensive literary acquirements and his command of language, rendered him, to some at least, the most fascinating of talkers. It was the conversational charm with which he held me that first drew me to that intimacy of many years, which is now one of my most cherished recollections.

He was, too, superior to popular applause, and to those mere surface graces of manner and adaptations of style which attract the crowd. Otherwise, and had he devoted a tithe of the care and self-discipline that a great many inferior but more conspicuous men have sucessfully employed for this end, he might have been one of our most popular and sought preachers.

Another trait of character contributed to this result. He was devoid of ambition. The idea of emulation or rivalry was distasteful to him. And he shrunk from publicity as persistently as many others court it. He had the grand contempt of noble natures for all things circuitous and petty. Though naturally conservative, he instinctively sided with the generous side of every question, and when he took his stand could not be frightened from it by any amount of clamor or persecution.

He often seemed cold and unsympathetic to strangers or casual acquaintances. But they who knew him well knew that a more tenderly pious, a more genial and loving nature never existed, nor one capable of a warmer enthusiasm for the true, the beautiful, and the good. The poor and the humble can testify to his gentle and kindly nature. No one ever left more devoted friends in every class.

And every one respected him with a profound respect, which never dared encroach upon the limits of delicacy and propriety while he lived, and which looks back and says, "That was a *man*, every inch of him!" When needful to keep the obtrusive in the background, or repulse the impertinent, or check the irreverent, his tongue was a sword whose point was as sharp as its stab was grave and quiet.

He was a faithful and devoted pastor. He was content and happy in the unshining round of a country minister's useful and self-denying labors, and every week and every year saw his work done, and well done, till the summons came to work no more, but to walk homeward through the evening shadows to his heavenly rest.

And all during those months of patient and gradual decay his faith and

hope were unwavering and bright. His religion was very childlike. He knew all about the rationalizing speculations of our scientific age, and had himself passed through that phase of mental and moral experience. But he was too large of brain and elevated in the spiritual cast of his nature to conceive of a world without the supernatural and the divine as its supreme and imminent fact. He saw nothing contrary to reason in a personal, holy, just, and loving God. Neither did he see why that God should not reveal himself to man, and use for that purpose inspired writers, and above all, One who was the likeness of his own glory, shrouded in a veil of flesh. And he recognized in Jesus of Nazareth this Divine humanity, from whose lips he was willing to take the law of life and immortality. And when that Blessed One offered himself as the vicarious atoner for the sins, of whose existence he needed no revelation from without, he joyfully received Him, and clave to Him with a simple but unrelaxing trust, even unto death. His was that true positivism which takes account of moral phenomena for the inductive evolution of moral truth. And finding in his own consciousness a sense of sin which could not be cleansed or quieted except by the interposition of a Divine Redeemer, finding there, in fact, an echo of the gospel, he never dreamed of going to material nature, or to the brain for confirmation or refutation of the spiritual things which the spirit, out of its needs and aspirations and conscience of sin, is alone competent to discern.

Thus, his faith was childlike as it was unfaltering. Thus he lived and thus he died. Not amid visions and raptures, but walking calmly in the unclouded daylight of God, a faithful and successful worker, a true friend, a strong-minded, strong-hearted, genuine man, a humble Christian, always and in every relation of life a man of God.—*Rev. F. N. Zabriskie.*

*Publications:* Biography of his brother Joseph, as an Introduction to the latter's work, "Dawn of Heaven."—Many articles for the press, including poems.

COLLIER, ISAAC, R.C. 1857, N.B.S. 1860, l. Cl. Greene, 1860; Coeymans, 1860–66, Battle Creek, 1866–1870, Addisville, Pa., 1871—

COLLIER, ISAAC HENRY, b. at Athens, N.Y., 1834; R.C. 1859, N.B.S. 1862, l. Cl. Greene, 1862; Catsban, 1862–4, Nassau, 1864–5, Lodi, N.Y., 1865–70, Saratoga, 1870–74, Montville, 1874—

Collier, Joseph A., b. at Plymouth, Mass., 1828; R.C. 1849, N.B.S. 1852, l. S. Cl. N.Y. 1852; Greenville and Bronxville, 1852–5, Geneva, 1855–9, Kingston, 2d, 1859–64, d.

Few young men among our ministers ever rose more rapidly by the simple force of unostentatious merit. His name was mentioned everywhere with respect and affection. His personal qualities and professional labors excited admiration and elicited praise. His brethren in the ministry loved him, and the Christian public gladly honored him. He was a diligent student. He loved to commune with the great thinkers and writers, and thus feed his own mind. He was a clear and impressive preacher. His sermons were never slovenly. What he did, he did well. They had solid substance. They were eminently thoughtful and suggestive, his reasoning

cogent, and his style as lucid as his argument. His illustrations were never florid nor redundant, but always simple, apt, and chaste; while his pleading with the sinner was as that of one by whom Christ himself was beseeching, "Be ye reconciled to God."

His manner was animated, forcible, tender, persuasive; his glowing eye and radiant countenance attesting to all his thorough earnestness and his deep sympathy with his sacred themes. He possessed unusual qualifications for the work of the ministry, and his brief labors were crowned with large success. He ever felt the deepest interest in the spiritual welfare of the young. He preached at Kingston a series of Sabbath evening discourses to the youth of his flock, which were afterward published under the title of "The Young Men of the Bible." But especially did his heart turn toward the children. Into this field he threw himself with peculiar ardor and delight, and with great success. He loved to lead the lambs into green pastures. One regular Sabbath service in each alternate month he devoted entirely to the children. At such times he delivered discourses adapted to the comprehension of the youngest, though instructive to all. Two series of these discourses have been published under the titles of "Little Crowns and How to Win Them" and "Pleasant Paths for Little Feet." "The Christian Home" and "The Dawn of Heaven" are also productions of his pen, the latter published after his death. He was a sympathizing pastor. While he loved books, he loved his people. His ministry was a model of pastoral fidelity. He walked habitually with God. See "The Dawn of Heaven," in which is found a biographical sketch, by his brother Ezra. He also published "The Strife and the Crown," a Temperance Ser., 1861, and "The Right Way," a Prize Essay on Peace. *Am. Tract Soc. See McClintock's Cyc.*

Collins, Barnabas V. Easton Coll. Pa. N.B.S. 1842, l. Cl. N.Y. 1842; West-Farms, 1842–5, Ponds, 1845–67, w. c., d. 1877.

Collins, Chas. Philadelphia Classical Institute, theology in private, l. Cl. Philadelphia, 1858; [S.S. Norristown, Pa. Presbyt. 1861–2,] S.S. Manayunk, 1863–4, [S.S. Jeffersonville Presbyt. 1866—]

Comfort, Lawrence L., b. Orange Co., N.Y.; U.C. 1848, N.B.S. 1851, l. Cl. Orange, 1851; Rockaway, 1852–4, New-Hurley, 1854–71, Berea, 1872—

[Comingoe, Bruin Romcas, ordained by Scotch ministers, in Nova Scotia, 1770; Luneberg, Nova Scotia, 1770–1819.]

He was chosen by his neighbors, and recommended for ordination for his piety and gifts, as that community in Nova Scotia had failed, after repeated efforts, to procure a minister from Holland, or from Pennsylvania. He had been a fisherman, (like the apostles,) but was well versed in Scripture; and the Scotch ministers, acting on the proverb that one who knows the Scriptures must be a good theologian, ordained him. He proved to be a most faithful and worthy minister, and served that people for forty-nine years. He then only resigned through the infirmities of age.—*Harbaugh's Lives.*

Compton, Jas. M. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Tyre, 1847—

50, Piffardinia, 1850–51, Kiskatom, 1851–54, Union and Jerusalem, 1854–60, Gallupville and Knox, 1860–63, S.S. at Currytown and Mapletown, 1864–8, Stone Arabia, and Ephratah, 1868–9, Stone Arabia, 1869–71, Columbia and Henderson, 1871–4, Columbia, 1874–6, Union, 1876–8, S.S. Spraker's Basin, 1878—

Condict, Ira, b. at Orange, N. J., Feb. 21, 1764; C.N.J. 1784, studied under Dr. John Woodhull, of Monmouth, l. Presbyt. N.B. 1786; (Hardwick, Newtown, and Shappenock, Presbyt., 1787–93,) New-Brunswick, 1794–1811, also Prof. Moral Phil. in Queen's Col. and Vice-President of the same, 1809–11, d. June 1. Elected a trustee of Queen's College, 1774; also Pres. of same, 1794–1810.

He became a subject of grace while in college, and immediately devoted himself to the ministry. He took a high stand in his class, and was particularly distinguished for his accuracy in the classics. In his first charge he found a wide and destitute field, demanding great energies of character and powers of endurance. Within the limits of this charge are now found numerous flourishing churches. In New-Brunswick he labored with a zeal and perseverance seldom equaled. This church at that time embraced a large country population, in addition to a city charge of about two hundred families. He was an efficient pastor and an earnest worker.

In catechizing, pastoral visitations, and labors among the poor he was indefatigable. He had for every department of labor a definite plan, and pursued it vigorously. No man could have accomplished more than he did; and the secret of his efficiency lay in the wisdom of his plans. He gained a just popularity for his learning; for, while he was laborious as a pastor, he did not neglect his study. Public institutions honored themselves by placing his name on their catalogues, and places of responsibility in the Church were pressed upon him. The corporation of Princeton College elected him a member of their board, having previously conferred upon him the title of Doctor of Divinity. The General Synod elected him their President, in 1800; and, as a member of church judicatories, he was active and influential and took a prominent part in their deliberations.

Two important events occurred in connection with his ministry in New-Brunswick, both of which he earnestly and successfully advocated. The first was the partial revival of Queen's College in the year 1807. For several years this institution had been closed; its funds were exhausted, and its buildings occupied for other purposes. With great personal effort and persistent application, as a trustee of the college, he secured quite a liberal endowment, drew around him an encouraging number of students, and awakened, on behalf of this institution, considerable interest throughout the bounds of the denomination. For several years, in addition to his labors as the pastor of the church, he was acting president of the institution, and at one time, with the aid received from only one tutor, the whole work of instruction devolved upon him. The history of our college reveals the fact that to Dr. Condict, more than to any other person, is she indebted for the noble building, standing in its beautiful location as an ornament to the city. He was mainly instrumental in securing from Mr. James Parker, by gift,

the lot on which it stands. The first subscription-paper for the edifice was drawn up by his hands; and, some time before his death, he had the satisfaction of seeing his efforts crowned with success.

The second important event in his ministry was the removal of our Theological Seminary to New-Brunswick, and its vigorous growth under the administration of the venerable senior Professor, Dr. John H. Livingston. It was not until the year 1810 that the Seminary, on its permanent establishment in New-Brunswick, started on its career of prosperity, which has made it a fountain of life for the Church and the world.

Thus, year after year, Dr. Condict toiled on in the work of the ministry, a man eminently useful, and of distinguished position in the church. He died in the midst of his years, his strong constitution giving way under the pressure of accumulating burdens. Some closing incidents in his life were remarkable. The church to which he had ministered for about seventeen years had resolved to erect a new and more commodious edifice for worship. The plans were all perfected and the work commenced. In the providence of God, the last sermon preached in the old building was the last sermon which Dr. Condict preached. And, as if in anticipation of the event before him, he took for his text this striking passage of Scripture: "But I must die in this land, I must not go over Jordan; but ye shall go over and possess the land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee." After a sickness of only eight days, with precious exercises of grace, and in the triumph of faith, he fell asleep in Jesus, in the forty-eighth year of his age, and the twenty-fifth of his ministry.

He is represented to have been a tall, muscular man, with black hair, of prominent features, very grave in his deportment, and a man of undoubted piety. Many still remember his sedateness of appearance; and not one who ever heard him in prayer could forget the unction and spirituality of his devotions. He was subject to frequent moods of despondency, yet he was gifted with fine conversational powers; and frequently, in social intercourse with his people, he would throw off all reserve, and exhibit a mind full of vivacity and affection. He wore in the pulpit the gown and cassock, and his very appearance was dignified and solemn; not a solemnity that repelled, but drew toward him the esteem of the people as a consistent and devoted minister. His strength lay in his powerful conviction of the truth, in his intense earnestness of soul, in his deep sympathy with his hearers, and in a singleness of aim that held him in close contact with the class. He had a great aversion to appear in print, and, although repeatedly urged to give his sermons for publication, he uniformly declined so doing. The only production of his pen that has fallen under the writer's notice is a sermon occasioned by the death of George Washington, delivered by invitation of the Mayor and Common Council of the city, and published under their direction. As a preacher he was clear in his analysis, close in his discussion of the topic, and pungent in the application. He distrusted very much his own abilities, and was occasionally depressed in mind to such a degree that he felt scarcely fitted to enter the pulpit. But while he was known among his

own people and friends as the "beloved Condict," with all classes he was held in high esteem, not only for his personal worth, but for his sterling pulpit abilities.—*Rev. Dr. R. H. Steele.* See also *Art. in Sprague's Annals, by Dr. Cannon, and Alden's Biog. Dict. McClintock's Cyc.*

*Pub.:* A Disc. commemorative of Washington, 1799.

Conklin, John W., b. at Montville, N. J., 1851; R.C. 1871, teaching, 1871–3, N.B.S. 1876, lic. Cl. N.B. 1876; Boonton, 1876—

Conklin, Nathaniel. R.C. 1844, N.B.S. 1847, l. Cl. N.B. 1847; Miss. to Long Branch, 1847–51, Montville, 1851–70, [New-Vernon, N.J., Presbyt. 1870—]

Connitt, G. W. W.C. 1849, Theolog. Institute Conn. 1853, l. North Assoc. of Hartford, 1852; (Deep River, Conn., Cong. 1854–6, Deep River, Conn., Presbyt. 1856–62,) Fallsburgh, 1862–5, New-Prospect, 1866–70.

Conrad, Chs. E., 1858.

Consaul, Gansevoort, D. W. Am. Col. 1859, P.S. 1861, lic. Cl. Schenectady, 18..; S.S. Mohawk, 1867–9, Herkimer, 1869–77, Geneva, Switzerland, 1877—

Cordell, John G., (in Cl. of Albany.)

Cook, Wm. W., b. Churchville, Pa., 1844; R.C. 1873, U.S. 1876, lic. and ord. Cl. Philadelphia, May 9, '76; Philadelphia, 4th, 1876—

Cooper, Jacob, b. Dec. 7, 1830, near Somerville, Ohio; Y.C. 1852, Univ. Berlin, 1854, studied theology at Halle and Berlin, in connection with philology; lic. (O.S.) Presb. Oxford, O., Aug. 17, 1853, ord. (O.S.) Presb. Transylvania, Ky., Apr. 26, 1862; [S.S. Harmony Ch. (O.S.) Presbyt. Ky. 1861–6, Chaplain 3d Ky. Reg. Inf. Union Army, 1862–3, Prof. Greek, Central Coll. Danville, Ky., Apr. 1865–Sept. '66;] Prof. Greek, Rutgers Coll. New-Brunswick, Sept. 1866— D.C.L. Jena, 1873, S.T.D. by C.C. 1876.

*Publications:* Aboriginal Monuments of the Mississippi Valley. *Yale Lit. Mag.* 1851.—Ἡ περὶ τῆς τῶν Ἑλλήνων Ἰατριχῆς Ἱστορία. Oxon, MDCCCLI.—Quid sit veritas? Thesis Theologica ad Tentamen Ecclesiasticum Scripta. MDCCCLI.—De Mysteriis Eleusiniis: Dissertatis Inauguralis ad Capsessendos summos in Philosophia Honores. *Berolini*, MDCCCLIII.—Description of Heidelberg and its University. 1857.—Critical Examples of Plato's Phœdo: *Danville Rev.*, 1861.—New Gospel of Rationalism: *Danville Review*, 1861.—Israel and Sinai: *Danville Rev.*, 1862.—The Loyalty Demanded by the Present Crisis: *Danville Rev.*, 1864. Second ed.: Union League, Philadelphia, 1864.—Perjury Exemplified in Secession: *Danville Rev.*, 1864.—Slavery in the Church Courts: *Danville Rev.*, 1864.—Biographical Notice of R. J. Breckenridge, D.D., LL.D.: *Presbyterian*, Philadelphia, Jan. 13, 1872.—De Jure Naturali Testamentum Faciendi: Thesis Legalis Coronata. Jena, MDCCCLXXIV.—On the Eleusinian Mysteries—Second ed. *New-Englander*, 1876.—Easter Morning Meditations: *Banner*,

Pittsburgh, March–Apr. 1876.—Henry Stephens' Greek Thesaurus: *Presb. Quarterly* and *Princeton Rev.*, 1876.—What is Truth? *Princeton Rev.*, 1876.—Homeric Poetry: *Bibliotheca Sac.*, 1877. What Constitutes Successful Teaching in Colleges: *New-Englander*, 1877.—The American Student in College, *New-Englander*, 1878.

*Cooper, John R., lic. by Seceders*, 1864; *Clarkstown and Hempstead*, 1865—

Cornelison, John, b. at Nyack, 1769; studied under H. Meyer and Livingston, lic. by the Synod of R.D. Ch. 1791; Miss. in Northern and Western States, 1791–93, Bergen and English Neighborhood, 1793–1806, visited the Settlements on the Delaware and Susquehanna, (Hanover,) 1794, Bergen, 1806–28, d.

He commenced his ministerial course full of the ardor of youth, a noble zeal for the glory of God, and an anxiety for the souls of men. He was a man of meekness, of simplicity in manner, of godly deportment, and fervent in prayer. He was much beloved, not only by his own people, but by all the fathers and brethren in the ministry. There was something in his speech and manner which won the reverence, regard, and affection of all. His ministry was marked by the gradual progress of the Spirit's work among his people, though in 1818 he had a special revival. He took a warm interest in all the just then budding enterprises of the day. He was also a warm friend of the Theological School at New-Brunswick. His reproofs were spoken with kindness and tempered with affection. He took much interest in the colored people, many of whom were slaves, opening a special service for them in his own house. He formed them into classes, teaching some of them to read, and also filling their minds with gospel truths. For some time before his death, he lost the use of his faculties, and was cut off from all intercourse with his family and friends. A brain fever deprived him of his senses. But it pleased God, a few hours before his decease, to resuscitate his powers, and to enable him to utter, in a short but impressive manner, his clear prospects and joyful hopes. He blessed all his children and his wife, and addressed a short exhortation to each. He then said, in a low voice: "Lord Jesus, receive my departing soul into thine arms. I bless and thank thee, O Lord! for thy faithfulness and goodness to me. Thou hast never left me nor forsaken me. Thou hast guided me gently and safely over the journey of life. Thou hast not permitted me to wander from thee. And, O my Saviour! thou wilt not leave me in the last conflict—in these my last moments! . . . Into thy hands I commend my departing soul." And then he gently fell asleep.—*Mag. R. D.C.*, iii. 32, 34.

Cornell, Frederick Frelinghuysen, (s. of John Cornell,) b. at Allentown, N.J., Nov. 16, 1804; C.N.J. 1825, P.S.; l. Presbyt. Newtown, 1829; Professor of Languages in College of Mississippi, Natchez, 1828–9, Miss. at Stuyvesant, three months, 1829, at Columbiaville, 1829–31, Marshalville, 1831–2, Montville, 1833–6, N.Y.C. Manhattan Ch. 1836–56, (Pluckemin Presbyt. 1856–64, w. c.) d. 1875, Aug. 7. D. D. by U.C. 1866.

CORNELL, JAMES ALEXANDER HERVEY, (s. of John Cornell,) b. in N.J. 1818; R.C. 1838, N.B.S. 1841, l. Cl. N.B. 1841; Westerlo, 1841–43, New-Baltimore, 1843–45, New-Baltimore and Coeymans, 1845–48, Syracuse, 1848–51, Raritan, 3d, 1851–56, Sec. Bd. Education, 1856–61, Coeymans, 1873— D.D. by C.N.J. 1838.

Cornell, John, b. at Northampton, Pa., 1774; studied under Livingston, l. Cl. N.Y. 1798, [Allentown and Nottingham, Presbyt. 1800–21,] Principal of Academies at Somerville, 1821–8, and at Millstone, 1828–35, d.

He pursued his classical studies at the Log College, Pa., completing them with Dr. Wilson, in New-York City. During his pastoral charge at Allentown, he was highly respected as an amiable and faithful teacher of the gospel. During his latter years, an impaired state of health having compelled him to withdraw from stated public duties, he removed to Somerville, and subsequently to Millstone, where he finally died. In both of these places he devoted himself sedulously to the instruction of youth, numbering among his pupils several who became prominently useful in the ministry and the other learned professions. Though born and educated in the Reformed Church, his active ministry was spent wholly in the Presbyterian. He was again connected with the Reformed while conducting his classical academy. As an instructor he was marked by great thoroughness and ability, President Lindsley testifying that, of all the students who came to Princeton, none were better prepared than those who came from under his care.

He was also a man well read in divinity. He possessed a clear and discriminating mind and a sound judgment, and was firmly attached to the great doctrines of grace. In the pulpit he appeared with great respectability, and his sermons were instructive, methodical, and impressive. He was very brief and accurate in his style, calm but impressive in his delivery, with a voice soft but far-reaching. On the bed of sickness he found effectual consolation in the truths which he had preached, expressing his entire reliance in Christ, as the rock of his salvation.*

Cornell, Wm., b. in Seneca Co., N.Y., 1834; R.C. 1859, N.B.S. 1862, lic. Cl.

* He married Miss Maria Frelinghuysen, daughter of Gen. Frederick Frelinghuysen, a lady of great amiability and eminent piety. Her bright example was invaluable, and her presence always inspired pleasure and comfort. In her the poor and suffering lost a friend, and the Church of Christ a burning light. Her mind was naturally vigorous and strong. She was characterized by unwearied faithfulness, by kindness of manner, by a patience and serenity of disposition that were peculiarly her own. She was accurate in her perceptions and judgment, and at all times a wise and discreet counselor. She, moreover, deeply realized the obligations which her position in life imposed upon her. Before her family, she beautifully exemplified the excellence of the principles of the gospel. The path of duty under her government was strewed with flowers, and virtue and religion were made attractive. But her charity was too large to be restricted within such narrow limits. It made the whole world of mankind her brethren and sisters. The hut of poverty was often cheered by her presence. She loved to commune with the children of affliction and sorrow, and lead them to the great source of consolation and peace. In the house of mourning she was always at home. She had clear conceptions of the plan of salvation, yet ever had a pungent sense of her condition as a sinner, sometimes almost feeling ready to conclude that all past experience was delusive. Yet she neglected no opportunity of advancing the kingdom of Christ, and was rewarded, at length, with perfect assurance of faith.

Geneva, 1862; Minisink, 1862–3, teaching at Freehold, N.J., 1863, [Woodstown, N.J., Presbyt. 1864–8,] teaching at Somerville, N.J., 1868–76, d. Sept. 11.

A thorough and successful teacher in his classical institute. D.D. by R.C. 1874.

Cornell, Wm. Augustus. R.C. 1841, N.B.S. 1844, l. Cl. N.B. 1844; Athens, 1844–48, Blooming Grove, 1848–52. Died Aug. 1876.

Cornet, Edward. N.B.S. 1872, l. Cl. N.B. 1872; Stanton, 1872–6, Gilboa, 1876—

Corwin Edward Tanjore, b. in N.Y.C. July 12, 1834; Coll. of City of New-York, 1853, N.B.S. 1856, l. Cl. Bergen, 1856; Resident Graduate at N.B.S. 1856–57, Paramus, 1857–63, Hillsborough, (Millstone,) 1863—

*Publications:* Manual and Record of Ch. Paramus, 1858; 2d ed., enlarged, 1859.—A Manual of Ref. Prot. Dutch Ch. in N.A., pp. 166, 1859; 2d ed., pp. 400, 1869; 3d ed., revised and enlarged, 1879.—Millstone Centennial, 1866. —Corwin Genealogy, 1872.—Character and Development of the Ref. Ch. in the Colonial Period. (In *Centennail Discourses.*) 1876.—Sermon on Death of President Lincoln, 1865. (In *Lincolniana.*)—Farewell Sermon at Paramus, 1863.—Article "Education" in Ref. Ch. in *Cyc. of Education,* 1877.—Occasional contributions to the press.

Cough, .... Camp, 177..–178.., died.

Cox, Henry Miller. R.C. 1876, N.B.S. 1879.

Cozine, Cornelius. Conewago, Pa., 1784–88.

Craig, Horace P., b. at Centreville, N.J., 1845; N.B.S. 1875, lic. Cl. Philadelphia, 1875; Locust Valley, June 16, 1875—

Craven, Elijah Richardson. C.N.J. 1842, P.S. 1847, l. Presb. Baltimore, 1847; Somerville, 2d, 1850–54, (Newark, 3d, Presbyt.) 1854.—He edited and enlarged Lange's Commentary on the Revelation of John, 1874.

Crawford, John B., b. at Crawford, N.Y., 1814; R.C. 1836, N.B.S. 1839, l. Cl. Orange, 1839; Middletown Village, Nov. 1839–Oct. '40, d.

He was a man of commanding presence, a fine scholar, a good theologian, and of great promise, but was soon called away.

Crispell, Cor. Eltinge. R.C. 1839, N.B.S. 1842, l. Cl. N.B. 1842; Piermont, 1842–47, Linlithgo, 1847–57, Schoharie, 1857–63, Rector of Grammar School, New-Brunswick, 1863–66, also Prof. of History in Rutgers College, 1863–66, Prof. of Nat. Philosophy, Mathematics, and Astronomy in Hope College, 1866–67, Prof. of Didactic Theology in Holland Seminary, 1867—. D.D. by R.C. 1867.

Crocker, Asahel B., b. at Cambridge, N.Y., 1813; U.C. 1839, P.S. 1842, l. Presbyt. Troy, 1842; Glenville, 2d, 1842–8, (Eastern, N.Y., Congreg.) 1848–50, d.

CROLIUS, PETER B., b. N.Y.C. 1837 ; Coll. C. N.Y.....lic. Cl. L.I., Dec. 1870 ; Guttenberg, Oct. 15, 1872–4, Kerhonksen, 1875—

Crosby, Howard, b. Feb. 27, 1826 ; N.Y.U. 1844, lic. by North-Berkshire Assoc. Mass. 1859 ; received as licentiate by Cl. New-Brunswick, Oct. 16, 1860 ; dismissed to Presbyt. N. B. April 16, 1861 ; Prof. of Greek in N.Y.U. 1850–9, Prof. of Greek Lang. and Lit. in R.C. 1859–63 ; [New-Brunswick, 1st, Presbyt. 1861–63, N.Y.C. 4th Av. Presb. 1863—. S.T.D. by Harvard, 1859, LL.D. by C.C. 1872.]

CRUIKSHANK, JOHN C. U.C. 1834, N.B.S. 1837 ; Hyde Park, 1837–43, Hurley, 1843–50, Little Falls, 1850–68, w. c.

*Publications :* Oration at Burial of Col. Duncan, 1849.—Errors of Lossing's Field Book, and Eager's Hist. Ulster Co., 1852.—Add. before Passaic Co. Inst. on Perseverance, Energy and Decision of Purpose in the Cause of Education, 1863.—Hist. of Schools in Passaic Co. Centennial Exh. 1876.—Annual Reports of Pub. Schls. of Passaic Co., 1868–76.

Cruikshank, Wm., (brother of John C.,) b. at Salem, N.Y., 1798 ; U.C. 1821, N.B.S. 1824, l. Cl. N.B. 1824 ; Flatlands and New-Lots, 1825–34, Newburgh, 1835–38, S.S. Mamakating, 1849–54, d.

He collected and organized the church of Newburgh in 1835, but failing health soon obliged him to resign, and prevented his assuming the pastoral relation again except as a supply. His mind was clear and logical, and his sermons partook of the same characteristics, being clearly arranged, and were also forcibly presented. He did not write out his discourses in full, but filled up and illustrated his subject from the inspiration of the moment. His delivery was warm and glowing, and its effect was heightened by a voice of great compass and of unusual flexibility of intonation. To these were added a graceful person and manner, and a countenance that expressed the emotions of his soul. In ministerial labor he was active and devoted, while as a companion he was genial. He possessed a sympathizing nature and a varied and extensive store of knowledge. He was spoken of by those who knew him as one of the most gifted ministers in the denomination. He published a tract entitled "David Baldwin ; or, The Miller's Son," and a sermon on "The Intermediate State." When without a charge, he published a series of papers on "Washington's Body-Guard."—*Rev. Chs. Scott.*

Cummings, Lawrence P. Manhattan, 1870–2.

Currie, Robt. Ormiston, b. 1806 ; R.C. 1829, Rector Gr. School N.B. 1830–1, N.B.S. 1834, l. Cl. N.B. 1834 ; New-Utrecht, 1835–66, d.

He was a clear and accurate thinker ; his mind did not tolerate any confusion of words or seek for a display of language. His words were carefully selected for an accurate expression of those ideas of which he had a clear conception in his own mind. But while this was so, his style was not dry or harsh ; with nothing to attract attention, his language was like polished glass, a pure medium through which the truth was presented in the truest, clearest manner.

He was a careful and constant student of the word of God. He had mental traits which rendered him competent to distinguish himself in any of the departments of learning, but this was his chosen work. He studied the Bible profoundly and brought forth its rich treasures in well-prepared discourse for the pulpit. He was not a dry, didactic instructor, nor an impassioned orator. His heart glowed with the truth, and that glow was shed over all his discourses. His sermons were clear in their statements, convincing the moral judgment of his hearers. They were direct; he did not wander from the point he intended to reach for embellishments to please the fancy, the thing intended was brought distinctly before the mind. There was a full statement of all the doctrines that refer to man's redemption and a faithful inculcation of all the duties of a Christian life.

As a minister of God he desired the salvation of men, and was not satisfied without reaching this end as the object of his ministry. He sought also to instruct and edify the members of the church. It was this last work for which he was so fully qualified and in which he succeeded so well. He gave to the members of his church a solid Christian education; they were educated in doctrine and in duty. It was his purpose to bring each one up to the measure of their responsibility as a steward and a servant of Christ. A long ministry to one people, extending through more than thirty years, gave an opportunity to test successfully this method of rearing up Christians to the "measure of the stature of the fullness of Christ." The results of this process of religious education and spiritual development have remained as a monument of praise to commemorate his work; especially do we see it in the large, steady, perennial flow of Christian benevolence. Warmly interested himself in every good work, and steadfast in it, he brought his church to realize the true principle of Christian action.

He felt much anxiety for the conversion of sinners; this troubled his mind for some years before his death. It pleased the Lord not to send the promised blessing until he had taken him home into the heavenly mansions. While his people were yet without a pastor, a most wonderful work of grace occurred, by which a large number, especially of youth, were added to the church. The gathering of the harvest from the seed which he had sown was done by other hands.

As a pastor, he was kind, faithful, and affectionate. It was his fixed principle to give immediate attention to every duty. In social intercourse he was the Christian gentleman, with no taint of arrogance or self-importance. His opinions and principles were well ascertained and faithfully adhered to. He was careful, candid, and wise in counsel, a good and reliable adviser in ecclesiastical matters, an example of punctuality in attendance, and of courtesy and propriety in conference and public debate with his ministerial brethren; and as such he is held in memory esteemed and respected.—*Rev. J. M. Van Buren.* D.D. by R.C. 1850.

*Publications:* Memoir of Rev. Richard Sluyter, 1846. (*See Princeton Rev.* xix. 132). Also a few sermons.

Curtenius, Antonius, b. 1698; c. from Holland, 1730: Hackensack, 1730–7,

Hackensack and Schraalenburgh, 1737–55, Brooklyn, Flatlands, Bushwick, Flatbush, New-Utrecht, and Gravesend, 1755–6, d.

He was pastor at Hackensack when those difficulties began which have now, for nearly a century and a quarter, distracted the religious communities of Bergen County, N. J. The origin of these difficulties is somewhat obscure, yet their general nature can be understood. (GOETSCHIUS, J. H., JR.) Another minister was called, as a colleague, after Mr. Curtenius had preached in his charges for eighteen years. This may have been partly on account of the excessive labor, and partly on account of the disaffection of some toward Domine Curtenius, who, perhaps, was not very popular. Yet the latter installed Mr. Goetschius as his colleague. They were, moreover, both members of the Coetus, although when Coetus proposed turning itself into a Classis, in 1753, Curtenius, with several others, became the bitter opponent of the Coetus. The elders and deacons of his charge seem to have been, without exception, inimical to Curtenius. He was not treated by them with the deference which was his due, they not even consulting him in important business matters. He often preached without a single one of them in their places.

Yet he had his friends, and the year after he left Hackensack, (1756,) having been called by the party of Arondeus on Long Island to succeed that troublesome man, his party at Hackensack and Schraalenburgh had themselves organized into new and independent consistories. This service was done by Domine Haeghoort, of Second River, (1756.) The new organizations now called John Schuyler, of Schoharie, to succeed Curtenius. Mr. S. had been ordained to the ministry in this country, indeed, (but by express direction of the Classis of Amsterdam,) in 1736, by Domines Erickson and Haeghoort. He had been a member of Coetus from its origin, but now against their wishes took charge of these new organizations, and was censured by them for it. Coetus seems to have hoped that the separation would not continue. But the committee of Coetus who imposed the censure, namely, T. Frelinghuysen, Verbryck, Fryenmoet, and J. Leydt, were prosecuted for it. But the division was made, and continues, with all its unhappy influences and sins, to this day. Yet Curtenius seems to have been a mild and prudent man. Says his obituary: "He was remarkable for his indefatigable diligence in the ministrations of his office. His actions in all the affairs of life have ever been accompanied with the strictest rules of justice, so that none could with more propriety claim the title of a preacher and sincere Christian, which not only his morals manifested, but his happy death." A funeral eulogy on him was printed in New-York by H. Goelet.—*Amst. Cor.; Taylor's Annals.*

Cushing, David, b. 1801 : N.B.S. 1831, l. Cl. Philadelphia, 1831 ; S.S. Walpack, 1831–2, Kinderhook, 2d, 1834–5, (Lockport, N.Y., and Portsmouth, O., 1835–40.)

Cuyler, Cornelius C., b. in Albany, 1783 ; U.C. 1786, studied under Bassett and Livingston, l. Cl. Schenectady, 1808 ; Poughkeepsie, 1809–33, (Philadelphia Presbyt. 1833–May, '50,) d. Aug. 31, 1850. Elected a trustee of R.C. 1827. D.D. by U.C. 1828.

His strength and agility of body in early life were great. The necessity of self-reliance early developed his faculties. The result was that at twenty-five years of age he had the maturity which many, no less gifted by nature, do not attain till a much later period. As a man, he was confiding, friendly, and social to an unusual degree. With all his delightful tenderness were united great boldness and manliness of natural intellect, and patience and heroism of heart.

His Christian character was adjusted in fine proportions. The ascetic, the superstitious, the fanatical, or the harsh had in him no place. Humble before God, he was courteous but not servile before man. A lover of peace, he made no man an offender for a word. His faith bordered not on presumption, and yet it was firm. His love to God's people was strong and self-sacrificing.

As a public servant of the Lord Jesus he was entitled to great veneration. He ever held fast the form of sound words, but he did not rest in a heartless orthodoxy. He held that it was good to be zealously affected in a good cause. He was greatly successful in winning souls and in edifying believers. During the first two years of his ministry, two hundred were united to his church, and he was favored with three other large revivals in his first charge. While there, he refused calls to some of the most important positions in the country, rejoicing in the affectionate confidence of a pious and devoted people. He received at three different communion seasons respectively sixty-nine, eighty, and eighty-eight individuals, at one time baptizing twenty-nine adults on a single occasion. When he took charge at Poughkeepsie, there were only about fifty communicants, and there were added during his ministry nearly a thousand. In Philadelphia, he received about three hundred. His ministerial and pastoral duties were ever pursued with unwearied, assiduous, and punctual devotedness.—*Funeral Address by Rev. W. S. Plumer. McClintock's Cyc.*

*Publications:* Whose Children are Entitled to Baptism, 1816.—Charge to Dr. Milledoler when Installed Prof. of Theology, 1825.—Letters, *Mag. R.D.C.* iii. 253, 292, 330.—Discourse on Death of Rev. Dr. G. R. Livingston, 1834.—Decline of Revivals, 1834.—Believer's Sojourn on Earth and Expectation of Heaven, 1836.—Art. in *Sprague's Annals* on Dr. S. S. Woodhull.—Signs of the Times: a vol. of discourses, 1839.—See *Princ. Rev.*, 1840.

Cuyler, Theodore Ledyard, b. N.Y.; C.N.J. 1841, R.S. 1846; lic. Presb..... 1845; [S.S. Burlington, N.J., 1846; ord. Evang. 1848; Trenton, 3d, 1849–53,] N.Y.C., Market St., 1853–60, [Brooklyn, Park St., Presb. 1860—]

*Publications:* Very many sermons and hundreds of articles in the press.

Dahlmann, John J. W. From Presbytery of Nassau; (Melrose, 1861–3, Philadelphia, G.R. 1863–5;) R.D.C. 1865.

Daillé, Pierre, b. 1649: (French Ref.) New-York, 1683–96, supplied also New-Paltz occasionally, 1683–94, itinerated among the French churches, 1692–6, Boston, School St., (French Ref.) 1696–1715, d. May 20.

He was the first Huguenot pastor in New-York. He may have been related to Jean Daillé, author of "The Apology for the Reformed Churches," (b. 1594, d. 1670,) and who was one of the best scholars and theologians of

his day. Drisius had already been a regular preacher to the French on Staten Island, (DRISIUS,) and Michaelius had served the Walloons. (MICHAELIUS.) But Daillé was called by the Consistory of the Church of New-York to labor wholly for the French. He came over with or soon after Selyns, who calls him his colleague. Selyns writes to Increase Mather at Boston in May, 1683, and refers to Daillé and Van Zuuren as fellow-laborers. Daillé had been a professor at Salmurs, (Saumur,) then one of the four great Protestant schools of France. It was destroyed by order of Louis XIV. in 1683. Its course of instruction had been very complete. In October, 1683, Selyns writes to the Classis of Amsterdam: "Domine Peter Daillé, late Professor at Salmurs, has become my colleague. He is full of fire, godliness, and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." Besides officiating in New-York, whither came the scattered Huguenot families from Staten Island, Bushwick, Hackensack, and Harlem, twice a year, he also went to New-Paltz.

His widely-extended congregation was divided, much against his wishes, by Rev. Laurentius Vandenbosch, a Huguenot pastor, who came from Boston in 1686. (VANDENBOSCH.) The breach was not healed until 1692. The French received a considerable accession to their numbers after the Revocation of the Edict of Nantes in 1685. Pastor Peiret arrived in 1687 as a colleague of Daillé. For the next five years Daillé itinerated almost continually. In 1688 the French left the Fort, having built a church for themselves in Marketfield Street. He fell under the displeasure of Governor Leisler in 1692. Disapproving of his violent measures, he "went to the commander and exhorted him to meekness;" but both he and Peiret were abused by Leisler and threatened with imprisonment. Nevertheless Daillé subsequently tried to prevent Leisler's execution. Upon the arrival of De Bon Repos, who took charge of the French on Staten Island and at New-Paltz, and in response to a call from Boston, Daillé removed thither. The *Boston News-Letter* has the following notice of his death: "On Monday morning last, the 20th current, Dyed here the Reverend Mr. *Peter Daillé*, Pastor of the French Congregation, aged about 66 years. He was a Person of great Piety, Charity, affable and courteous Behaviour, and of an exemplary Life and Conversation, much Lamented, especially by his Flock." (*See Rev. C. W. Baird's Monograph on Daillé in New Hist. Mag., vol. i. The article was also printed separately.* Also *Doc. Hist. N. Y.*, (4to ed.,) ii. 297, iii. 70; *Col. Hist. N. Y.*, iii. 651; *Mass. Col. Hist.*, ii. 52; *Drake's Hist. of Boston*, and the *Du Bois Reunion. Also Daillé Jean in McClintock's Cyc.*

[Dallicker, (De la Cour,) Fred., b. 1738, l. 1757; Amwell, N.J., 17..–70. Rockaway, Valley, Alexandria, and Foxenburgh, N.J., 1770–82, Gossenhoppen, Pa., 1782–4, d. 1799.]—*Harbaugh's Lives*, ii. 382.

Dangremond, Gerrit. H.C. 1866, H.S. 1869, l. Cl. Holland; Rabbit River, Mich., 1872, Zabriskie Mem. Ch. Mich. 1873, (Fremont Center, Mich., Cong. 1873–78), South-Haven, 1878—

Danner, J. L.; entered R.C.A. 1869, N.Y.C., Union, 6th Av. 1870–2.

Dater, Henry. R.C. 1847, N.B.S. 1850, l. Cl. Paramus: Branchville, 1850–3, Hyde Park, 1853–77, w. c.

Davenport, Jerome A. N.B.S. 1847, l. Cl. N.B.; Miss. to Thousand Isles, 1847–50, Miss. to Wisconsin, 1854, Episcopalian.

Davie, J. T. M. From Presbyt. North River, 1853; Flatlands, 1853–61, d. 1862.

Davis, John A., b. in Ulster Co., N.Y.; R.C. 1865, N.B.S. 1868, l. Cl. Ulster; visiting the churches for For. Bd. 1868–9, voyage to China, Jan. 9–Mar. 1869, Amoy, 1869–70, voyage to America, Oct.–Nov. 1870, in service of Bd. F.M. 1870–2, Palisades, Jan. 1872–3, Pottersville, 1873–8, Oyster Bay, 1878—

Davis, Titus Elwood. R.C. 1874, N.B.S. 1877, l. Cl. Ulster; (Fairmount, N.J., Presb. 1877—)

Davis, Wm. E., b. at Princetown, N.Y., 1845; R.C. 1868, N.B.S. 1871, l. Cl. Schenectady; North-Hempstead, 1871—

Davis, Wm. P. Princetown, N.Y., 1843–7, Helderbergh, 1847–51, Coeymans and New-Baltimore, 1852–5, Helderbergh, 1857–70, Rotterdam, 2d, 1870–4.

Dean Artemus, b. at Cornwall, N.Y., 1824; A.C. 1842, A.S. 1848, lic. by Andover Assoc. 1848; ord. by Ecc. Council in Vt. 1849; [Johnson, Vt., 1849–51, Newbury, Vt., 1851–7,] Schenectady, N.Y., 1858–61, [Greenfield, Mass., 1861–6, Westboro', Mass., 1867–9, all Cong. Chs.,] Owasco Outlet, 1873–5, High Bridge, 1875—

De Baun, John A., b. Rockland Co., N.Y., 1833; R.C. 1852, N.B.S. 1855, l. Cl. Paramus, 1855; Oyster Bay, 1855–8, Niskayuna and Lisha's Kill, 1858—

*De Baun, Isaac J., l. by Seceders*, 1860; *Montville*, 1861–5, *Paramus*, 1868—
*De Baun John V., l. by the Seceders*, 1856; *Ramapo and Hempstead*, 1856–60, *Hackensack and English Neighborhood*, 1860—

De Beer, J. B. Forreston, 1867–70, Grand Haven, 1870–2, Cleveland, 1872–4, Parkersburgh, Iowa, 1875—

De Bey, B. Chicago, (*Hol.*,) 1868—

De Bruyn, Peter. H.C. 1870, H.S. 1873, l. Cl. Holland; Rochester, 1873—

Decker, Henry E. W.C. 1854, N.B.S. 1857, l. Cl. Rensselaer, 1857; New-Concord, 1857–60, Piermont, 1860–5, Grand Rapids, 1865–7, Havana, 1867–72, Davenport, 1872–5, teaching, 1876—

De Fraest, David R., b. in Greenbush, Rensselaer Co., N.Y., 1785; N.B.S. 1818, l. Cl. N.B. 1818; Cato, 1821–5, Cato and Stirling, 1825, independent, 1825–8, 1828, suspended; Assoc. Presbyt. d. 1851.

De Hart, Wm. H., b. at N.B. 1837; R.C. 1865, N.B.S. 1868, l. Cl. Bergen, 1868; N. and S. Hampton, 1868–71, N.Y.C., Knox Mem. Chapel, 1871–7, Jamaica, 1877—

De Jonge, Wm. P., b. at Goes, Neth., 1824; grad. at Kampen, Hol. Oct. 1858; lic. and ord. by Christian Ref. Ch., Holland, 1858; settled in Holland, Europe, 1858–71, Grandville, Mich., 1871—

Dellius, Godfreidus, lic. by Cl. Wyk, Hol.; c. to America, 1683; Albany, also supplying Schenectady, 1683–99, susp. by civil authority; Miss. to the Mohawk Indians, 1683–99; retired to Holland; Antwerp, 1699–(1705?)

He was called to Albany as an assistant to Schaats in his declining days. For the first half-dozen years he seems quietly to have performed his duties, but for the last ten years of his ministry he is much mixed up in civil affairs. He refused, in common with all the Reformed clergy, to recognize Leisler's usurpation in 1689. He was commanded to appear in New-York to answer this charge, but he secreted himself in New-Jersey and on Long Island. He also was clandestinely at Selyns' house in the city while in the neighborhood. He afterward fled to Boston. Leisler charged him with being a principal actor in the French and English difficulties and an enemy to the Prince of Orange, refusing to recognize the English Revolution by which the Protestant William succeeded the Papal James. He styled him a *Cockaran* minister, and states that he refused to celebrate Thanksgiving day for the happy revolution, and also a subsequent day of humiliation, and that he shut his doors when William and Mary were proclaimed King and Queen of the province. Dellius was the principal of Major Winthrop's council, helping the disaffected and corresponding with the Jesuits in Canada. Dellius, however, wrote to England, representing Leisler's character in its true light. It would seem that it was not hostility to the Prince of Orange which influenced the Dutch clergy generally, but rather an unwillingness in any way to recognize Leisler's proclamations as lawful.

Immediately after Leisler's execution, in May, 1691, Governor Sloughter recalled Dellius, who was on the point of embarking for Europe from Boston. He returned to New York, and thence proceeded to Albany. He said that he returned especially for the sake of teaching the poor Indians, and they expressed great gratitude to the new Governor for recalling him. He was allowed by the Government £60 a year for teaching them. (See *Anderson's Hist. Col. Ch.* [*Epis.*] iii. 415, 417, 427.) He, like Megapolensis before him, greatly restrained their ferocities toward their French prisoners. Father Milet, when a prisoner among the Oneidas, was saved much suffering through Dellius' influence. Milet, while a captive, wrote him several letters, and Father Dablon, another Jesuit missionary in Canada, warmly thanked Dellius in a letter, and offered to secure him pecuniary compensation for his kindness from any port of France which he might name. Dellius also corresponded with Governor Fletcher about the French and Indian difficulties, the French and English both seeking to monopolize the fur trade with the Five Nations. He was also often employed as a civil agent to the Indians, and had a most remarkeble power over them.

With the conclusion of peace between the English and French in Europe,

Dellius and Peter Schuyler were sent as agents to Canada, to Count de Frontenac, (April, 1698,) to announce the peace and bring to an end the provincial hostilities. They took with them nineteen French prisoners and secured the delivery of those held by the French. This was done under the authority of Bellomont.

But the Domine now became involved in a charge of fraud. Two Christian Indians made affidavit that he, in connection with Peter Schuyler, Evert Banker, and Dirck Wessels, had fraudulently, in 1696, obtained an Indian deed for a large tract of land. They stated that he had represented to them that there was great danger of their lands being taken from them by patents from the Crown, and that, in order to secure them, they must transfer them to him and his partners, in trust. This land, the deed for which was confirmed by Governor Fletcher, was on the east side of the Hudson, above Albany, extending seventy miles in length, to Vergennes, Vermont, and twelve in breadth. He also obtained a strip in the valley of the Mohawk, fifty miles by four. Governor Fletcher was notorious for his great corruption in ceding large grants to individuals. When the Indians ascertained the true state of the case, they were indignant. At an appointed meeting with Bellomont, at Albany, in May, 1698, they showed great reserve and sullenness, (*Col. Hist.* iv. 346, 362–7;) but when they discovered they could trust Bellomont, they told him all the circumstances. These Indians were converts of Dellius'. Yet a large number of the people vindicated Dellius in the whole transaction, and when the vacating act was about to be passed, a memorial, signed by several hundreds, was presented against it. Many of the people, however, were opposed to any large grants. They styled the grantees landgraves. The land was especially valuable for masts, which were floated down to New-York. There was no rent reserved for the king excepting a few skins. Bellomont says: "This is a prodigious tract of country to grant away to a stranger that has not a child, that is not a denizen, and, in a word, a man that has not any sort of virtue or merit." Indeed, Bellomont spares no opportunity to blacken Dellius' character, and almost seems to overshoot the mark. He charges him with all sorts of crimes, (*Col. Hist.* iv. 488, 581;) yet the Indian converts who had sworn against him afterward took a counter-oath, and asked Dellius to forgive them, just before he left the country. Probably the Indians did not understand fully either of the oaths. Bellomont secured a bill to vacate the lands (in the spring of 1699) and a doubtful vote to suspend Dellius from ministerial duty in Albany County. As one of the Council, he gave the casting vote against him and also signed the bill as Governor. The Classis of Amsterdam complained to the Bishop of London of Bellomont's conduct, and Albany raised £200 and New-York £500, with which Dellius might hasten to England to try and defeat the vacating bill before it received the king's signature. The enemies of Dellius said he fled the country.

The whole case is reviewed by the agent of the Government in its defense in *Col. Hist.* v. 7–11. Dellius carried with him to England numerous certificates vindicating his character in the whole transaction, the two French Reformed clergymen and Rev. Mr. Vesey, rector of Trinity Church,

New-York, giving theirs among the rest. His enemies sent many other certificates after him of an opposite character. Mr. Vesey prayed for him by name in his public services, asking that God would deliver him from the hands of his enemies, give him a prosperous voyage, and send him back to his flock. But Bellomont, on the other hand, entreated that Mr. Vesey might be superseded, and Dellius not allowed to return. The Bishop of London regretted that so useful a man as Dellius had been suspended. He afterward (1705, 1710) seems to have been a missionary to the Indians in the Episcopal Church, although this is not, perhaps, certain. He was not a married man when he went to Albany, and, so far as appears, never married. In 1705, he is represented as advancing towards age. The circumstances in which he was placed rendered it difficult for him to avoid the political complications in which he became involved, though they must have most seriously interfered with his ministry. The extensive grants which he received from the corrupt Fletcher have certainly a bad look, yet, from the counter-affidavits afterward made, he may have been innocent of intentional fraud. Nucella became his colleague the year before his departure. *See Col. Hist. N. Y.*, iii. 696, 715, 732, 753, 771–2; iv. 26, 47–50, 60, 78, 88, 92–97, 125, 170, 175–8, 219, 239, 240, 248, 279–282, 294–5, 330–351, 362–7, 379, 391, 398, 402, 426, 462–3, 488–490, 497, 500, 503, 505, 510, 514, 528–9, 533–4, 539–541, 553–8, 566, 581–2, 586, 622–3, 714, 743, 774, 780–5, 791, 813, 825–6, 1112; v. 7–15, 553, 651; vi. 145, 569; viii. 344–5; ix. 680–2, 690–2. *Doc. Hist. N. Y.*, ii. 73, 247; iii. 78, 81–2, 422, 535–541, 562. *Smith's Hist. N. Y.*, 78, 92, 98, 159, 279. *Bancroft's U. S.*, iii. 192. *Amst. Cor., many letters.* In letter 294, Dec. 29, 1700, the Classis vindicates Dellius from the aspersions of Bellomont.

Demarest, Cor. T. C.C. 1804, studied under Froeligh, l. Cl. Paramus 1807; White House, 1808–13, English Neighborhood, 1813–24, *seceded' suspended.* [*English Neighborhood*, 1824–39, *Hackensack and English Neighborhood*, 1839–51, *New-York, King St.* 1851–62, *d.*] Elected a trustee of Q. C. 1812. A.M. by C.C. 1813.

In the early part of his labors at English Neighborhood he seems to have been much blessed. For five years all was amicable. But he then became entangled in the unhappy difficulties of the Hackensack Church by taking part too warmly with Domine Froeligh. (FROELIGH.) He was charged with having tampered with the Minutes of the Classis of Bergen in reference to the matters in dispute, and thus he was led on into the secession in 1824. The Classis then suspended him (he refusing to appear) for falsifying their Minutes, for prevarication, and private and public abuse of Classis, and for public schism. (See Minutes of Classis.) His consistory unanimously went with him into the secession and attempted to carry the property with them, which resulted in a lawsuit, sixty-two members of the congregation protesting against their secession. Judge Ewing decided against the seceders and gave the property to those who had remained in the old connection. Mr. Demarest continued to officiate in the church of the secession till his death, in 1863. He seems to have taken the place of Solomon Froeligh when he died in 1827, as the chief leader of the secession. He preached a sermon,

which was printed, styled "A Lamentation over Rev. Solomon Froeligh," with copious historical notes pertaining to the men who had had any connection with these affairs. It betrays much of a bitter spirit.

DEMAREST, DAVID D., b. in Bergen Co., N.J., 1819; R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; assistant of Rev. Jas. Romeyn, Catskill, six months; Flatbush, (Ulster Co., N. Y..) 1841–43, New-Brunswick, 2d, 1843–52, Hudson, 1852–65,—Prof. of Pastoral Theology and Sacred Rhetoric at New-Brunswick, 1865—. Elected a trustee of R.C. 1867; also Stated Clerk of Gen. Synod, 1862–9. D.D. by C.N.J. 1857.

*Publications*: Sermon on the Death of Rev Peter A. Overbagh. 1842.—Article, "The Right of Private Judgment." *Protestant Quarterly Review*, January, 1874.—The Manly, Independent Thinker: An Address delivered before the Alumni Association of Rutgers College, July 24, 1855.—Religion in Politics. Hudson, 1856.—Article, "Protestantism in Hungary." *Princeton Review*, April, 1856.—History and Characteristics of the Reformed Protestant Dutch Church. 12mo, pp. 221, plates. 1856.—Article, "Reformed Protestant Dutch Church:" *Appletons' American Cyclopedia*. 1862.—Tracts of the Board of Publication of the Reformed Dutch Church: No. 25, Church Discipline; No. 37, The Confession of Christ.—A Series of Articles in *The Christian Intelligencer* on the History and Various Features of the Constitution of the Reformed Church. May, 1873.—An Article on the Prayer Test, Published in *The Sower*, 1873.—Article, "The Reformed Church in America." *Southern Presbyterian Review*, April, 1873.—Exposition of the International Sunday-school Lesson on the Gospel of Mark. July–Dec., 1874. Published in *The Sower and Gospel Field*.—Liturgical Features and Spirit of the Reformed Church in America. (Discourse XVI. in Centennial Volume. 1876.)—Many Letters and Articles in *The Christian Intelligencer*.

DEMAREST, JAS., (son of John Demarest,) Col. of Physicians and Surgeons N.Y. 182.., N.B.S. 1829, l. Cl. N.B. 1829; Miss. to Williamsburgh, 1829–30, Williamsburgh, 1830–39, Wawarsing, 1842–48, Miss. at Lansing, Ill., 1848, Sup. of Leake and Watts Orphan House, 1849–53, North-Hempstead, 1853–59, w. c.—

DEMAREST, JAS., JR. (son of Jas. Demarest;) U.C. 1852, N.B.S. 1856, l. Cl. N. Y.; Hackensack, 2d, 1856–63, Newark, North, 1863–6, Chicago, 2d, 1866–72, (Peekskill, Presby. 1872–4,) Kingston, 2d, 1874—

*Publications:* A Number of Sermons, and "The Duty of Ref. Ch. in the Future, as Foreshown by its Course in the Past:" In *Centennial Discourses*, 1876.

Demarest, Jas. D., b. Mar. 9, 1780; studied theol. under Froeligh and Livingston, l. Cl. Paramus, 1803; Caatsban, 1807–9, Kakiat and Ramapo, 1809–24, *seceded*, [*Ramapo and Kakiat*, (*Hempstead*,) 1824–58, *w. c.*] d. Nov. 7, 1869, at Ramapo. Several sermons of his have recently been published in "*Banner of Truth.*"

DEMAREST, JAS. SCHUREMAN NEVIUS, (s. of D. D. Demarest,) b. at N.B.

N.J., 1851; R.C. 1872, N.B.S. 1876, lic. Cl. N.B.; Flatbush, (Ulster Co.,) July 1st, 1876—

Demarest, John, b. at New-Bridge, N.J., 1763; studied under Froeligh, l. by Synod of D.R. Chs. 1789; Niskayuna and Boght, 1790–1803, Minisink and Mahakemack, 1803–8; Ponds and Wyckoff, 1812–20, *seceded*, 1822; *suspended*, 1824, *d.* 1837.

See N.J. Hist. Soc. Proceedings, 1875, for an account of his courtesy at the exhumation of the remains of Major Andre, forty years after their interment. Two sisters of Andre requested the British Government to transfer the remains to England. A British man-of-war arrived in the Hudson in August, 1821, having on board the Duke of York, an uncle of the present Queen Victoria. J. Buchanan, the British Consul at New-York, joined the Duke, and sailed up the river to Tappan. The Duke, the Consul, and Capt. Paul went on shore and repaired to the lonely grave. The farm in which the grave was situated belonged to Rev. John Demarest. He treated his distinguished guests with the courtesy due to their official station. The remains were carefully exhumed, and were taken away with a cedar-tree whose roots were entwined about the skeleton, which remained intact. The sisters desired to send Mr. Demarest a solid silver communion service, but he replied that a simple gift would be quite as acceptable. In due time there arrived a beautifully wrought *snuff-box*, made of the cedar-wood of the tree above alluded to, and heavily lined with gold. The following inscription is on the inside of the lid: "From his Royal Highness the Duke of York, to mark his sense of the Rev. John Demarest's liberal attention upon the occasion of the removal of the remains of the late Major John Andre, at Tappan, on the 10th of August, 1821."

Demarest, John T. R.C. 1834, N.B.S. 1837, l. Cl. N.Y. 1837; New-Prospect, 1837–49, Minisink, 1850–52, Prin. Harrisburgh Academy, 1852–54, Pascack, 1854–67, w. c., New-Prospect, 1873— D.D. by R.C. 1857.

*Publications:* Exposition of First Peter. 8vo, pp. 283. 1851. (*Princeton Rev.*, xxiii. 561.)—Exp. of Second Peter. 8vo, pp. 225. 1862.—The Efficient Cause of Regeneration: A Sermon. 1842.—Sectarianism Rebuked; or, Immersion not the only Mode of Baptism: A Tract. 1861.—A Tract on Bib. Doct. of Justification.—Christocracy; or, Essays on the Coming and Kingdom of Christ. 1867, 1879. Dr. Gordon was joint author in this work.

Demarest, Wm., b. near Hackensack, 18..; C.C. 1834, N.B.S. 1837, l. Cl. N.Y.; Miss. in N.Y.C. 1837–8; Clover Hill, 1838–40, New-Hurley, 1840–45, Berne, 1st, and Beaverdam, 1845–50, Westerlo, 1850–54, Bound Brook, 1854–57, Ramapo, 1858–68, w. c. 1868–71, Union, 1871–4, d.

He was a man of marked peculiarities. He was pure in character, strong in his convictions of duty, devoted to the work of preaching the gospel, conscientious in the discharge of every duty, and intensely loyal to the Church in whose interests he labored—loyal to her constitution, her order, and her whole polity.

As a preacher he was biblical, combining the doctrinal, practical, and experimental. Faithful in his preparation for the pulpit, he fed the people

with the pure word of life. In his intercourse with the people there was kindness and gentleness combined with dignity, which could not fail in making an impression.

*Publications:* Translated Minutes of the Early Synod, 1771–94; also Frelinghuysen's Sermons, 12mo, pp. 418, 1856.

Demarest, Wm., in secession, licensed 1837, w. c.

De Mund, Isaac S., b. at Stillwater, N.J., 1803; C.N.J. 1823; studied theology with Rev. John Cornell, while assisting him in his classical school at Somerville, N.J., 1823–5, lic. and ord. by Presb. Newton, Oct. 1825; [Sandusky and Milan, O., 1825–6, S.S., Kingwood, N.J., 1826–7, Presbyt.;] Walpeck, Dec. 2, 1827–9, June 13, teaching at Natchez Academy, Miss. 1829–30, Pompton, 1830–39, Houston St., N.Y., 1839–48, Yonkers, 1848–50, Belleville, 1850–56, [2d Lancaster, (St. Paul's,) Ger. Ref. 1856–64,] Paramus, 1864–9, w. c., supplied Coxsackie, 1st, 1870–1, Athens, 2d, 1871, 1875, Ramseys, 1876–7, emeritus, 1875.

*Publications:* Several sermons and addresses, among which may be mentioned a Sermon on Death of Pres. Taylor, 1850; Lamentation on Death of Pres. Lincoln, 1865; Subordination to Government the Salvation of our Country, 1861. Also, a Review of General Synod's Action on Slavery; a series of articles in *Ch. Intelligencer*, signed "Omega" and "D.," and a translation of Thysius on the Lord's Supper, in *Mercersberg Review.*

Denham, Alex., from Assoc. Ref. Presb. of Washington, 1827, w. c. 1827–30.

Denniston, J. Otis, b. N.Y.C., 1835; Y.C. 1856, U.S. 1861–2, U.S. Army, 1863–5, lic. 1866, Chapel at Fishkill-on-Hudson, 1866–8; ord. Cl. Poughkeepsie, May, 1867; Presbyt. 1868. See *Union Sem. Gen. Cat.*, 1876.

De Pree, Jas., b. in Netherlands, 1845; H.C. 1867, H.S. 1870; l. Cl. Holland; Spring Lake, Mich., 1870—

De Pree, Peter. R.C. 1862, N.B.S., 1865, l. Cl. Holland, 1865; Bethel, Iowa, 1867–72, Vriesland, 1872—

*Publications:* In part, Levensgeschiedenis van Rev. Cor. Van der Meulen, 1876.

De Puy, Ephraim. R.C. 1835, N.B.S. 1840, l. Cl. N.B. 1840; Prattsville, 1841–46, Clove, 1846–53, Mott Haven, 1853–4, Middleport, 1856–7, w. c. 1857–61, Episcopalian.

De Ronde, Lambertus, b. in Holland, 17..; Zwilichem, 17..–46, Surinam, S.A., 1746–51, New-York and Harlem, 1751–84, Schaghticoke, 1784–95, d.

In 1749 he proposed to the Classis to publish a book of First Truths in Negro-English and Dutch. The Classis requested him first to transmit it to them for approval. In 1751 the Classis complained that he had been installed over the church of New-York without their knowledge, and that he signed the letter of the Coetus, without any explanation of his new relationships. But he never attended another Coetus meeting. He became a decided member of the Conferentie party after the disruption in 1755, and was never absent from their meetings. His consistory, however, remained neutral. He did not possess as high a standard of character and usefulness

as his colleague, Ritzema, yet, in many points, he was respectable. Though he was one of the committee which procured Dr. Laidlie to preach in English, he afterward turned against him, and was the leading spirit in the "Dutch party" in the famous lawsuit which grew out of this matter. Many were bitterly determined not to submit to the innovation of English preaching. The consistory, however, gained the suit, which was upon a side-issue, while the "Dutch party" had £300 costs to pay. During the most of the Revolution, being driven from his charge, he supplied Schaghticoke, but in 1780 represented the churches of Red Hook and Saugerties in the Classis of Kingston.—*Amst. Cor., many letters. Doc. Hist. N. Y.*, iii. 310, 324. *Gunn's Livingston*, 8vo ed., 1830, p. 139.

*Publications:* De gekruisigde Christus, als het voornaemste toeleg van Gods getrouwe Krinsgesanten, in hunne prediking. Nieuw-York: Hendrick De Forest, 1751. 4to, pp. 8 and 28. Or, The Christ Crucified, as the Principal Subject of God's Faithful Servants of the Cross, in their Sermons.—De ware gedachtniss. Heb. 13 : 7, giving an account of the death of the Rev. Gualterus Du Bois, Oct. 13, 1751. (A copy in State Library at Albany Extract *Doc. Hist. N. Y.*, 324.)—A System containing the Principles of the Christian Religion, suitable to the Heidelberg Catechism, by plain questions and answers, useful for the information of all persons in the true confession of faith; and necessary towards their preparation for that awful and solemn ordinance, the Lord's Supper. To which is prefixed a particular address to parents in general, showing the relation they stand under to their children, to instruct them in the principles of the Christian religion. And to which is added an application upon the whole system. 16mo, pp. 185. New-York: 1763. (This is the first book in the English language published by a member of the Reformed Dutch Church in America. It was prepared a short time before the call of Laidlie to meet the growing necessity of instruction in English. De Ronde himself offered to preach in English if his consistory thought him qualified.)—True Spiritual Religion. 8vo. New-York: 1767. —De Constitutie eenpariglyk geaccordeerd by de algemeene Conventie, 1787, vertaald door. L. De R. Albany: 1788.—Numerous Letters to Holland.

De Spelder, John A., b. in Michigan, 1851; H.C. 1870, H.S. 1873, l. Cl. Mich.; Macon and S. Macon, 1873—

De Voe, David, studied theol. under Livingston (?) Beaverdam and Middleburgh, 1808–16, also Oppenheim, 1811–16, St. Johnsville, 1816–30, Columbia and Warren, 1836–9, d. 1843. Was an active pioneer in Central New-York, and organized many churches. See reports of Miss. Soc. R.D.C. 1822–32.

De Vries, Henry. N.B.S. 1876; Jericho, L.I., 1876–7, Thousand Isles, 1877—

Dewing, Jared. N.B.S. 1820, l. Cl. N.B. 1820; Miss. at Princetown, 1822; Presbyt.

(De Wint, Peter, in 1749, called to Bergen and Staten Island; an impostor; suspended, 1751, deposed 1752, went to West-Indies.)

De Witt, John, b. at Catskill, August, 1789; U.C. and C.N.J. 1809, studied under Dr. Porter, of Catskill, lic. by Berkshire Assoc., 1811; (Lanesboro, Mass., 1811–13,) Albany, 1813–15, Albany, 2d, 1815–23, Prof. Ecc. Hist. in New-Brunswick Sem. 1823–31, also of Oriental Literature, 1825–31, Prof. of *Bel. Let.* Criticism and Logic in Rutgers Col. 1825–31, d. Oct. 11. Elected a trustee of Q.C. 1823. D.D. by V.C. 1821.

He had traits different from most men. Indeed, he was a *sui generis* man. His temperament was warm and impulsive, with a vivacity and sprightliness that sometimes ran into excessive levity. His faculties were very vigorous, and he had a versatility that was indulged to a fault. While he was a pastor, he sought to know every thing. He was distinguished by a marked individuality if not originality of mind. He did and said things in his own way, and as no one else was likely to do or say them; yet he always, or, at least, generally, did and said them well. He excelled almost any man in solving knotty problems in theology, and in elucidating difficult and complicated texts and subjects. His induction into the professorial chair was of great and evident advantage to him, inasmuch as it served to concentrate his mind, and restrain its tendencies to an excessive excursiveness, while it gave him an opportunity to bring his multifarious acquirements to bear upon his special department of labor. He was somewhat abrupt in speech and manner, yet a man of much kindness and hospitality. —*Rev. Gabriel Ludlow.*

He commenced the study of law in Kinderhook; but, his mind having been brought under deep religious convictions, he felt called to devote himself to the ministry. In Albany he was the colleague of Dr. Bradford. The church of Albany had two buildings in different parts of the city, and in 1815, when the collegiate connection was dissolved, the two pastors drew lots to decide to which churches they should respectively go.

He was a man of frank, joyous, and genial nature, yet of acute and tender sensibilities. His piety was ardent. His preaching eminently plain, evangelical, and earnest. His manner in the pulpit was unaffected, dignified, and serious, his voice clear and strong, and his enunciation distinct and deliberate. No man could listen to him without pleasure and instruction. As a pastor, he enjoyed in a high degree the confidence and affection of his people, and his separation from them was an event deeply regretted by them all.—*See Evang. Quarterly*, ii. 114, *and sketch in Sprague's Annals.*

*Publications:* Disc. on Death of Dr. J. H. Livingston, 1825.—A Ser. on Infant Baptism.—The Bible of Divine Origin, a premium tract.—A Ser. on the Necessity of the Atonement, 1830, *in Murray St. Lectures*, and The Scripture Doct. of Regeneration, 1832.

De Witt, John, (son of John De Witt;) R.C. 1838, N.B.S. 1842, l. Cl. N.B. 1842; Ridgeway, 1842–4, Ghent, 1st, 1845–8, Canajoharie, 1848–9, Millstone, 1850–63, Prof. Oriental Lit. New-Brunswick, 1863— D.D. by R.C. 1860.

*Publications:* The Sure Foundation and How to Build on it, 12mo, 1860. —Our Catechisms and Confessions—a series of arts. in *Ch. Int.*, 1872.

Thomas De Witt

De Witt, Peter, b. at Flatbush, 1739 ; C.N.J. 1769, studied theol. under Livingston, lic. by General Meeting of Ministers and Elders, 1778 ; Rhinebeck, Rhinebeck Flats, and Upper Red Hook, 1787–98, Ponds and Wyckoff, 1798–1809, d.

De Witt, Richard. R.C. 1860, N.B.S. 1863, l. Cl. Kingston, 1863 ; Guilford, 1864–71, Spring Valley, 1871–6, Walkill Valley, 1877—

De Witt, Thomas, b. at Kingston, N. Y., Sept. 13, 1791 ; U.C. 1808 ; studied theology under Brodhead and Froeligh, and at N.B.S. 1812, lic. Cl. N.B.; Hopewell and New-Hackensack, Nov. 24, 1812–25, Hopewell, 1825–7, New-York, 1827–74, d. May 18. Elected a trustee of R.C. 1840 ; of C.C. 1858. Ed. of *Ch. Int.* 1831–43. D.D. by R.C. 1828.

In his boyhood he evinced a sedate disposition and a taste for reading and study. He was seldom seen without a book in hand. He was the favorite pupil of the teacher among almost a hundred classical students. He did not unite with the church till after the close of his collegiate course. It was the preaching and conversation of Rev. Dr. Gosman which helped him to form his religious decision. His ministry lasted for sixty-two years, forty-seven of which were spent in New-York City amid scenes of great activity and usefulness. He was peculiarly honored and revered by all classes of men and all denominations of Christians. He was identified with very many of the benevolent and philanthropic societies of the city, and was one of the principal actors in the Bible and Tract Societies. The dignity of his presence was often sought on literary occasions, and he was always ready to welcome, in his quaintly courteous style, visitors from other cities or other lands, renowned for their writings or their deeds. For thirty years he was one of the vice-presidents of the Historical Society, and its president 1870–2. In 1846 he visited Europe, and secured the gift to the Reformed Dutch Church from the Classis of Amsterdam of the many original autograph letters which had been sent by the ministry and churches of America to that ecclesiastical judicatory between 1638–1776. The last great public act of his life was the dedication of the new church on the corner of Fifth Avenue and Forty-eighth Street. He seemed feeble, and had some difficulty in mounting the pulpit steps, but when he came forward the spirit was strong enough to overcome the weakness of the flesh, and what he uttered seemed like inspiration. He was then more than eighty-two years old.

He was truly a great man. The elements of his moral greatness were humility and truth. From his humility sprang his unexampled serenity of temper and quietness of spirit. Those who knew him best never remember to have seen him impatient under contradiction or irritated by opposition. While he possessed himself the most sagacious judgment, he was not only tolerant of differences of opinion, but tender of those who differed from him. Yet he was firm and decided. His humility kept him free from egotism and boasting. Though by no means deficient in the power of conversation, he fully tested the golden value of silence. No observer could fail to mark the simplicity and transparency of his talk, and to love it for its "meekness of wisdom." He had sometimes a quaint sententious way of uttering a poetical thought or giving a decided opinion.

This poetical fervor kindled occasionally in familiar intercourse, and was constantly flaming forth in his pulpit exercises. It did not interfere with the plain, practical lessons which all earnest Christians love to hear constantly enforced. His imagination only served to enhance the joy of the gospel. His preaching has been described as being like the inspiration of the Hebrew prophets. He left all except the mere verbiage to the inspiration of the moment. Exact, careful, systematic, severe thought was the foundation of his discourses, and then an earnest heart inspired the language he employed.

Says Dr. Chambers. "Nature endowed him with a large and well-proportioned frame, a robust constitution, and a face at once dignified and expressive. His expansive forehead, bright eyes, well-shaped nose, full mouth and rounded chin were no faint index of what dwelt within, and attracted respect and confidence in advance. The prevailing feature of his character was a guileless simplicity. It appeared in everything; in the quiet and regular habits in regard to food and sleep; in the management of his household; in conversation; in preaching; in intercourse with men of every class.

The idea of doing anything by indirection seems never to have occurred to him, much less of pretending to be or do anything different from the actual fact. He was naturally a man of warm heart and kindly feeling, domestic in his tastes, and never happier than when in the bosom of his family, yet cherishing wide sympathies with his kind, and especially with the children of sorrow.

His mind was both reflective and inquiring, and had this type from a very early period. He was an omnivorous reader, and yet not a careless one, for his marvelous memory allowed little that he once knew ever to escape him. What he thus acquired he assimilated in a way peculiar to himself. Every utterance bore his own image and superscription.

His piety was deep-rooted and intelligent, swaying the whole man, and giving tone to all else that he was and did. It rested upon the spiritual apprehension of the truth as it is in Jesus. His humility was profound and unaffected. He was completely exempt from the jealousy of superior talent or reputation. When burdened with honors, and his name a household word for every kind of Christian and ministerial excellence, he never forgot that he was a sinner saved by grace. When he lost a son and daughter in their prime, faith soon resumed its wonted ascendancy, and the aged mourner gave an example of patient and cheerful submission which was alike touching and instructive.

He was a good man. This feature shone out brightly in his prayers, an exercise in which he greatly excelled. Its peculiar characteristics were fullness of matter, freshness, variety, the apt use of Scripture language, simplicity, humility, reverence, and a sacred fervor which poured itself out like a rushing stream from an overflowing fountain. The same earnestness marked his preaching. He was not a mere essayist, or critic, or rhetorician, or composer of homilies, but an ambassador of Christ. He did not write out his discourses, and rarely made any notes; but none the less was there a thorough and adequate preparation. His material was patiently gathered and faithfully digested, his extraordinary memory enabling him to carry in his mind two or three distinct trains of thought at once without confusion

or distraction. His whole matter and manner, his utterance, feeling, and character, gave him during the greater part of his ministerial career a wide popularity. The old Middle Church in Nassau Street was often crowded to its utmost capacity by the most cultivated portion of our population. His pastoral fidelity was also remarkable.

*See Memorials of Thos. De Witt, D.D.*, containing a biographical sketch by Miss May, funeral addresses by Drs. T. E. Vermilye, Wm. Adams, S. H. Tyng, and memorial sermons by Drs. Chambers, Ormiston, and Jas. Ludlow, and personal reminiscences by many friends.

*Publications:* A Sermon at the Opening of the General Synod at Albany, 1825. *Mag. R. D. C.*, i. 105, 137.—The Gospel Harvest and Christian Duty, 1830.—The Wisdom and Beauty of Youthful Piety. In *National Preacher*, January, 1830.—A Sermon at the Installation of Rev. G. W. Bethune. Philadelphia: 1834.—Funeral Sermon of Rev. David S. Bogert, on August 4, 1839. New-York: 1839.—Introduction to Rev. F. M. Kip's "Memories of an Old Disciple."—Sketches of New-Netherlands, 1844. (*N. Y. Hist. Soc. Proceedings.*)—Sources of the Early Settlements of N. Y. Ditto. 1848. —A Succinct Tract on the Hist. Doct. Gov. of R.P.D.C. in N.A. 1848.—Hist. Appendix to a Sermon of Rev. R. W. Dickerson, entitled "The House of God," at the Dedication of R.D.C. at Fordham. 1849.—Introduction to James' "Young Man's Friend." 1852.—Article on Jephtha's Daughter. In Wainwright's "*Women of the Bible.*" 1852.—An Introduction to Dunshee's Hist. Sketch of the Parochial School System in Holland. 1853.—The Tabernacle of God with Men. A Discourse at the Opening of R.D.C. corner of Fifth Avenue and Twenty-ninth Street, N.Y. City. 1854.—Translation from the Dutch of the "Report and Instructions by the Synod of South-Holland," met at Breda, July, 1730. In *Christian Intelligencer*, February 1, 1855. See also September 23, 1852.—Address at the Funeral of Dr. Brodhead, 1855. (*Brodhead Memorial.*)—Introductory Notice to Demarest's Translation of Frelinghuysen's Sermons. 1856.—A Discourse delivered in the North R.D.C., N.Y.C. 1857. A Discourse Commemorative of Rev. Dr. John Knox, 1858. (*Knox Memorial.*)—The Heidelberg Catechism in the Reformed Church of Holland and America, 1863. In *Tercentenary Monument*, p. 413.—A Tribute to the Memory of Rev. Dr. John Gosman, 1865. (*Gosman Memorial.*)—Providence and Prayer, 1865; one of the South Ch. lectures.—An Address at the 150th Anniversary of the First R.D.C. of New-Brunswick, N. J., 1867. In *Steele's Hist. Discourse.*—An Address at the Centennial Anniversary of the Dedication of the North R.D. Church, 1869.—Articles in *Sprague's Annals of the R.D. Pulpit* as follows: On Rev. Johannes Megapolensis; On Rev. J. H. Livingston; on Rev. Sol. Froeligh; On Rev. William McMurray; On Rev. John S. Mabon.—Editorials in the *Christian Intelligencer*, 1830–52.—Communications and translations of many Dutch Letters and Documents in the *Christian Intelligencer*, 1830–74.—Many Communications in the Hist. Collections of the State of New-York.—Translations of Letters in the Documentary Hist. of State of N. Y.

Dey, Richard Varick, (grandson of Archibald Laidlie;) C.C. 1818, N.B.S.

1822, lic. by Congregationalists; (Greenfield Hill, Ct., 1822–30,) Vandewater St., N.Y., 1830–31, w. c., d. 184 .
*Publication:* Fun. Disc. of Mrs. Mary Laidlie, 1825.

Deyo Paul T. Samsonville, 1868–70, Dashville Falls, 1870–3, Kiskatom, 1873–5, Krumville and Lyonsville, 1876—

Dickhaut, Conrad. 3d Ger. Ref. D. Ch., N.Y., 1845, Ger. New-Brooklyn, 1854–56, New-Brooklyn and Newtown, 2d, 1856–61, New-Brooklyn, 1861–66, Canarsie, 1877—

Dickson, Alex. Waterford, 1849–52, Albany, 3d, 1853–60, w. c.—
*Publication:* All about Jesus. 12mo, pp. 404, 1875.

Dickson, Henry R., b. in Charleston, S. C., 1838; Charleston Coll. 1858, Columbia Sem. 1861; lic. Presb. ....,1861; [Colleton district, S.C., 18..–.., in hospitals at Richmond, during the rebellion; Ebenezer and Rockhill, S.C., 1865–.., York, S.C.,18..–..,] Brooklyn, 1st, 1875–7, d. Mar. 8.

He had been less than two years in R.C.A. when he was called up higher. Eminently modest and unobtrusive, he had hardly yet become known among us. He abode in his own place, absorbed and devoted to his work, giving his life joyfully a sacrifice to his own church and people. He was possessed of a calm, native dignity, a high-toned courtesy, a winsome guilelessness, an unobtrusive gentleness, clear good sense, manly intrepidity and fidelity in duty, which were drawing all hearts closer to him every day. He was an accomplished Christian scholar, from boyhood except in the classics—a steadfast, diligent student, thoroughly at home in the advance of physical and intellectual science; his æsthetic perception was rapid and complete. The elements of poetry and music were in him. He was an intense, impassioned, fervent preacher of Christ. The serene course of his life was often shadowed; he was no stranger to bereavements. But these tokens of the chastenings of heavenly love were evident in his deep faith and gentle patience and profound spirituality. The seal of his Heavenly Master's love was not at any time wanting in his ministry.

[Dillenberger, John Jacob, from Switzerland; Egypt, Pa., 1752–5.]

Ditmars, Cor. Peterson. R.C., 1876, N.B.S. 1879.

Doe, Walter P. U.C. 1846, S.S. Gansevoort, 1852–53.

Doeppenschmidt, Chs., from Ger. Evang. Assoc. Ohio, 1856; Jersey City, 4th, Ger. 1856–64, Hudson City, 2d, Ger. 1864—

Doig, Robt. R.C. 1869, N.B.S. 1872, l. Cl. Bergen; Berne and Beaverdam, 1872—

Doll, Geo. J. L., b. 1739; Albany, Ger. 1772–75, Kingston, 1775–1808, died Mar. 28, 1811.

He was of Frankfort, Germany; came to America at or before 1770. He preached in German and French, when at Albany, and in Dutch at Kingston,

being the last preacher in that language at that place. During the first summer of Dr. Gosman's preaching in English, Mr. Doll occasionally preached in Dutch in the afternoon to please the older people. In May, 1809, he removed to Kinderhook, to reside with his youngest daughter, Mrs. Jas. Vanderpoel. An obituary of the day says: "His unblemished life, his ardent zeal in the cause of religion, the purity of his morals and the Christian meekness which adorned his character proclaimed him 'the messenger of truth, the legate of the skies.' Although he had no relatives in this country, the unspotted excellence of his life had attached to him numerous and distinguished friends. He had no enemies. His unwearied pains to spread the gospel blessings, and to preach Christ and him crucified, had endeared him to every member of his flock. By him the violated law spoke out its thunders, and by him in strains as sweet as angels use, the gospel whispered peace."

Doolittle, Horace, b. at Milton, Saratoga Co., N.Y., Mar. 1, 1803; U.C. 1826, P.S. 1829, lic. Presb. N.B. Oct. 8, 1828, ord. by Presb. Elizabeth Apr. 30, 1830; [Springfield, N.J., 1830–2, South-Orange, 1832–40, both Presb.] Pompton, 1840–52, Stanton, 1852–72, S.S. Three Bridges, Aug. 1876–7, d. Feb. 18.

During his last year in the Seminary he spent his Sabbaths on Neshanic Mountain, for the Am. Bible Soc., and did much good. In his manners he was a gentleman; in his piety he was exemplary and cheerful; in his preaching he was earnest, instructive, evangelical, orthodox, interesting, searching and faithful; in his pastoral duties active, untiring and watchful; in the government of the church, parental, prudent and firm; and in the church courts prompt, regular and assiduous in the discharge of business. In his ministry at Stanton he was a revivalist, and was honored by the ingathering of forty souls at one season of refreshing. He found that church feeble and lifeless, and left it strong and active, greatly improved. He was the means of securing to it a parsonage. He loved the children and catechized them faithfully. He abounded in pastoral visitation and was universally beloved and respected by his people for his consistency and kindness.

Doolittle, Philip M., (son of Horace Doolittle:) U.C. 1852, N.B.S. 1856, l. Cl. of Philadelphia, 1856; North-Branch, 1856—

Doolittle, T. Sandford. R.C. 1859, N.B.S. 1862, l. Cl. of N. Y. 1862; Flatlands, 1862–4, Prof. of Rhet., Logic, and Mental Phil. in Rutgers Coll. 1864— D.D.

*Publications:* Various Articles contributed to the *Educational Monthly*, 1864–7.—A Sermon on the National Thanksgiving Day, 1865.—An Account of the Centennial Celebration of Rutgers College, 1870. 8vo, pp. 97.—Review of Darwin, Huxley, Tyndall, J. S. Mill, and others. Articles on Pantheism, Positivism, Materialism, Spiritualism, and many similar subjects, in *Christian at Work*, 1873–6.—Editorial Contributions to *Christian at Work*. 1873 to present date.—Letters, "Across the Continent." In *Christian Intelligencer*, 1875.—An Address before the Pacific Branch of the American Tract Society, San Francisco, Cal., July 19, 1875.—Article on Rutgers College in

*Appletons' Cyclopedia*, 1876.—History of Rutgers College for the Bureau of Education at Washington, pp. 125, 8vo.—History of Rutgers College (condensed) for the "*College Book.*"

Donald, James. Mariaville, 1844–50, w. c. 1853.

Doremus, J. H. R.C. 1862, N.B.S. 1865.

Dorsius, G. H. (or P. H.;) [written also Dorstius, and perhaps identical with Torsihius;] studied in Holland; came to America in Sept. 1737. N. and S. Hampton, Oct. 1737–43, again 1744–8; probably returned to Holland.

In 1730 the consistory of the Low-Dutch Church of Bucks Co., Pa., wrote to two clergymen in Holland, (Knibbe of Leyden, and Wilhelmius of Rotterdam,) asking them to procure a minister for their church. They also sent over funds for his outfit. They promised him £60 a year. Arrangements were made with one Masius, but at the last he declined. The two clergymen then inquire of the church whether they may use the outfit money to help Dorsius complete his education for them. Permission was given. Progress was reported in 1735, and in Sept., 1737, Dorsius has arrived in Philadelphia.

Dorsius became an intimate friend of Frelinghuysen on the Raritan. They were of kindred spirits in many respects. In 1738 they ordained J. H. Goetschius to the ministry on their own responsibility, which gave rise to no little trouble and correspondence subsequently. In 1739 the Classis urged him to cultivate brotherly love, and to watch against the spirit of Diotrephes. "Young persons who are blessed above others with gifts and abilities were in greater danger than others." Classis had heard that he wanted to be uppermost. The Classis repeatedly wrote subsequently that Dorsius had no legal right to ordain Goetschius. In 1743 his church gave him a warm indorsement in reference to his life and doctrine, and sent him or permitted him to go to Holland. They denounced as false all accusations against him of certain enemies of the church. They said that the Presbyterians, Independents, Baptists, and others were ready to swallow them up. They commend him and his mission respecting the extension and the building up of the church whose very existence is threatened, and hope that Dorsius may speedily and safely be returned to them. He arrived in Amsterdam, Aug. 12, 1743. On May 1, 1744, the church sent him a new call, with salary-list appended for him, or, if he declined, for some one else. He had probably assumed the duties of a superintendent when here. These are common to the state churches, of the continent, even though Presbyterian in government. In 1743 the Classis wrote to other parties that Dorsius was not an inspector of the churches. There is some probability, from the letters, that he had received power from some other Classis. He attended the Synod of Doorn in Sept., 1743, but their action has not yet been ascertained. He soon after returned to his former charge. In 1746, when Schlatter arrived as superintendent, Dorsius seconded his efforts to consolidate and organize the Pennsylvania churches. The Synod of N. and S. Holland addressed a letter, through him, to the Presbyterian Synod of Philadelphia, asking that Synod to write them the condition of the Reformed Churches, (whether German or

Dutch,) in that province, and also the condition of their own churches ; and to state whether it were practicable for them to unite in one body. Their reply, after giving the information asked, declared their willingness to unite with them in all efforts to promote the common interests of religion. About 1748 he had fallen into drinking habits, and trouble arose. Schlatter tried to settle it, but without success.—*Harbaugh's Lives.—Several letters to him or from him, and allusions in Amst. Correspondence. Mints. of Ch. N. and South Hampton.*

DOSKER, HENRY E. H.C. 1876, H.S. and N.B.S. 1879.

DOSKER, NICHOLAS H., b. at Amsterdam, Neth., 1820 ; Univ. Groningen Nov. 20, 1849, lic. by Cl. Groningen, Nov. 21, 1849, [Groningen, 1850-2. Bunschoten, 1852-6, Almkerk, 1856-62, Harlingen, 1862-9, Zwolle, 1869-73, all in Holland ;] c. to America, 1873; Grand Rapids, 2d, 1873.

DOTY, Elihu, b. in 18..; R.C. 1835, N.B.S. 1836, l. Cl. Schoharie, 1836; voyage to Java, June–Sept. 1836, Batavia, 1836-9, Sambas, Borneo, June, 1839-40, in Borneo, 1840-April, '44, Amoy, June, 1844-5, voyage to America, Nov., 1845-March, '46, in America, 1846-7, voyage to China, May-Aug., 1847, Amoy, 1847-59, voyage to America, Nov., 1859-Feb., '60, in America, 1860-1, voyage to China, May-July, 1861, Amoy, 1861-4, sailed for America, Nov. 30, 1864, d. on passage.

His first aspirations after missionary life were formed in the Sabbath-school. In his studies he was known for his faithful application and excellent scholarship—not showy, but solid—developing excellent judgment and great balance of mind, and winning respect and confidence by his earnest and decided piety. He was somewhat advanced in age when he began his preparation for the minisry, and, by the advice of others, overleaped two years of the collegiate course. He was a man of massive solidity of character, and his religious convictions of great strength. He was not brilliant or profound, his reading was not extensive, nor did he sacrifice much to the graces. Yet what he undertook he performed. His integrity, intellectual and moral, was complete, and no one ever dreamed of questioning his conscientiousness. His missionary ardor was increased by the magnetic presence and contagious enthusiasm of the genial and winning David Abeel. In Borneo his labor appeared fruitless, but in Amoy he was abundantly rewarded. In his later years in China, he gave himself more especially to the literary work of the mission, preparing for the press such works as were deemed suitable. He was admirably fitted for this department by his habits of accuracy, his candor, judgment, and freedom from caprice and prejudice. He was a laborious man. There was no romance in his character. A stern, determined worker, he sturdily pressed on. He met difficulties with a quiet heroism, but turned not aside. He never spared himself till friends compelled him. He met with many discouragements in the deaths of his fellow-missionaries, Abeel, Pohlman, Thompson, in the loss of two wives successively, and in asthmatic difficulties. At last he felt compelled to leave China finally to die among his brethren, but four days before reaching his native land he expired. His disability and subse-

quent decease were due to overwork. For fourteen years, his salary was regularly contributed by the Market St. Church, N.Y.C.

*Publications:* Narrative of a Tour in Borneo.—Some Thoughts on the Proper Term for God in the Chinese. 8vo, pp. 28. Shanghai: 1850.—Translation of Sacramental and Marriage Forms of R.P.D.C. into Amoy Colloquial.—Anglo-Chinese Manual of the Amoy Dialect. 8vo, pp. 212. 1853. (This is in the Romanized character.)—Translation and Revision into the Amoy Dialect of Milner's Thirteen Village Sermons, including Milner's Tract on the Strait Gate. Amoy: 1854.

Drake, Francis Topping, b. at Southold, L.I.; R.C. 1838, N.B.S. 1841, lic. Cl. Orange; Wurtsboro', 1842–4, Canastota, 1844–53, [Middle Is., L.I., Presbyt., 1853–63, supplied Holly, N.Y., Presbyt. one year; d. 18..]

He did not become a professed Christian until quite advanced toward manhood. At Canastota his ministry was greatly blessed. The church was feeble, but by his devotion and zeal it became a strong and large congregation. Ill-health compelled him to resign his charge on Long Island. He sought rest, and found a quiet home at Holly, N.Y.

Dreyer, John H., b. 1768, New-York, Ger. 1812–14, went to Europe, w. c. 1814–24, name stricken from roll, d. 1840.

Drisius, Samuel, b. 1602; London, (Austin Friars,) 16..–52, New-Amsterdam, 1652–73, d. Apr. 18..

His name appears written also as Dries, and Driesch. His parents were Germans, and he was educated in the German tongue. The Classis had refused to send back Grasmere, although he had warm testimonials from the people of New-Amsterdam. The directors of the West-India Company then asked the appointment of Dries. He had been pastor of the Dutch church in London, and could preach in German, Dutch, French, or English. The W. I. Company were anxious to have a minister who could occasionally officiate in English. The Classis had him preach a sermon before them in Dutch, to test his pronunciation. They were satisfied. He left Holland, Apr. 4, 1652. On account of his knowledge of English, he was employed as envoy to the Governor of Virginia, to negotiate a commercial treaty. He united with Megapolensis in protesting against the Lutherans. They even induced Governor Stuyvesant to issue a proclamation breaking up their so-called conventicles. Fines and imprisonments were suffered by some for a violation of the order. Complaints were finally made to the W. I. Company, who administered a just rebuke. It was Drisius who first proposed to the company the establishment of a Latin school in New-Amsterdam, that the youth might not be required to go to Boston to secure a classical education. (*See Amst. Cor., many letters. Doc. Hist.* iii. 69. *Col. Hist.* i. 496, iii. 75, 646. *Gen. and Biog. Rec.* vii. 61.)

He was called to preach also to the French and to the English. For a while he preached to the Huguenot and Vaudois settlers on Staten Island once a month, but ill-health, after a few years, compelled him to relinquish these services. (*Baird's Daillé.*)

Drury, John Benjamin, b. at Rhinebeck, N. Y., 1838; R.C. 1858, N.B.S. 1861, l. Cl. Poughkeepsie, 1861; Miss. to Davenport, Iowa, 1861–2, Ghent, 1st, 1864—

*Publications:* Plea for a Neglected Study. *Am. Ed. Monthly*, 1867.—Darwinism. *Scribner's Monthly*, 1875.—Hist. Sketch of 1st Ref. Ch. Ghent, 1876.—Articles in the papers.

[Dubbendorf, Samuel, c. to America as chaplain of Hessian troops about 1776, Germantown, 1777–80, Lykens Valley 1780–90, Carlisle, 1790–5, Lykens Valley, 1795–..]

[Du Bois, Ab. Grossen Schwamp, Pa., Ger. 1742. *Harbaugh's Lives*, ii. 381.]

Du Bois, Anson, b. at Catskill, Aug. 29, 1821; R.C. 1847, N.B.S. 1850, l. and ord. Cl. Greene, 1850; Miss. to Thousand Isles, 1850–4, Kingston, 2d, 1854–9, Cor. Sec. Bd. Dom. Missions, 1859–62, Schenectady, 2d, 1862–9, teaching classical and Eng. school at Amelia C.H., Va., 1869–70, Flatlands, 1870— D.D. by U.C. 1865.

*Publications:* Many articles in the *Ulster Democrat*, 1857–8, in the *Ch. Intelligencer*, 1860–2, especially a sermon on death of Rev. Dr. C. D. Westbrook, Apr. 1858; Native Ministry of R.D.C., Dec. 20, 1860; The Kingdom of God, a Ser. before Gen. Synod, June 6, 1866; in the *Schenectady Star*, The Closing Year, Dec. 1865; Six Sermons to Young Men, Mar. 1868; in *The Sower*, three articles on Organic Union, Sept. and Oct. 1873; articles in *Rural Gazette*, Flatbush, N.Y.; articles on Rev. Jas. Romeyn and Brogun Hoff, in Manual R.C.A. 1869, 1879; Opening Address at Du Bois Reunion, 1875; The True Purpose of Life; a fun. ser. at death of E. H. Tanner, 1853.—*See Du Bois Bi-centenary Reunion*, 44–71.

Du Bois, Benj., b. at Pittsgrove, N.J., Mar. 30, 1739; studied under J. H. Goetschius, l. by the American Cl. 1764; Freehold and Middletown, 1764–1827, d. 18.. Elected a trustee of Q.C. 1783.

He was a son of Lewis Du Bois, of French extraction. He was a man of great prudence and moderation, whose sentiments were not put forth in an offensive manner. He was, however, firm and decided in his opinions, and delivered a sermon on the subject of the Coetus and Conferentie difficulties soon after his settlement, which was displeasing to Do. Erickzon, who yet lived in the congregation and who now consorted with the latter party. He married Femmetje Denise, a member of his congregation, and had ten children, several of whom settled in Ohio. He lived in troublous times. The subjects of independent jurisdiction and of language were both under discussion in the early part of his ministry. It required no ordinary share of meekness to maintain a proper spirit in such times. Yet he maintained his position among this people as their pastor during the space of sixty-three years. During the Revolution, so ardent was he in the cause of human liberty, that he frequently shouldered his gun and his knapsack and went out in his turn on patrol—"like a pack-horse," as his enemies said. He was perfectly fearless. At one time, when he was out in a skirmish,

such was his eagerness to press on the enemy that he could not be kept in line, and Colonel Holmes was obliged to make a different disposition of his troops and bring him further back, lest he should be singled out and shot down by the enemy. He frequently preached to his people on the subject of the war, exhorting them to do their duty faithfully to their country, and invariably he made their struggle for liberty the subject of his public prayers. His bodily infirmities toward the latter part of his ministry greatly increased, so that he sometimes fainted in the pulpit, and in 1817 the consistory gave him a colleague in Rev. S. A. Van Vranken.—*Hist. Dis. by Marcellus. Du Bois Reunion*, 107, 147. *Rev. T. W. Wells' Hist. Disc. at Marlboro'*, 1877. *Proceedings N. J. Hist. Soc.* iii. 133.

Du Bois, Geo., b. 1800, at New-Paltz; studied under Froeligh, 1819, l. Cl. Paramus, 1819; Bloomingburgh and Mamakating, 1820–3, Franklin St., New-York, 1824–37, Tarrytown, 1838–44, d.

He was remarkable for the amiability of his spirit and the propriety of his conduct. The dew of heavenly grace rested on him in the morning of his life. He ever commanded the increasing respect and attachment of the charges to which he ministered by the uniformly edifying character of his preaching, the consistency of his character, and the practical wisdom and diligence displayed in prosecuting all the details of his ministerial and pastoral works. When called, as a young man, to succeed the venerable Bork in New-York, whose preaching was distinguished by rich evangelical sentiment and holy unction, he sustained the position well, and won the strong confidence and cordial affection of the people. Symptoms of a pulmonary disease led him to leave the city. In each of his charges his ministry was successful. He was favored with several revivals. These excited his zeal, and, unconscious of the pressure of these labors upon him, his constitution was breaking. When laid aside from his duties, he displayed the same beautiful spirit in sickness as he had in health. His mind was uniformly calm and placid, while his soul rested in quiet confidence on his Redeemer. His character was one of beautiful symmetry. In his mental constitution there was nothing brilliant or acute; but with a well-balanced and sound mind, and by uniform industry, his efforts were always highly respectable. His preparation was always made with care, his sermons being well digested, rich in evangelical matter, discriminating in the delineation of Christian experience, and always edifying. He was modest and unobtrusive in manner, cautious and discriminating in practical matters, ever following the convictions of duty with calm decision. He commended himself to all by his evident sincerity and singleness of purpose, and his blameless and useful life. He published "A Caution to the Temperate," 1829.

Du Bois, Gideon, Aquackanonck, 1724–6.

Du Bois, Gualterus, b. at Streefkerk, Holland, 1666; University of Leyden, 1697, l. 1697; New-York, 1699–1751, d.

He was called as the colleague of Selyns in his declining years. He was the son of Rev. Peter Du Bois, a distinguished minister in Amsterdam, the one hundredth in succession since the Reformation. The son was a man

of high character and greatly beloved. The records of his church, his correspondence, and tradition all unite in representing him as a man of a quiet and peaceful spirit. In seasons of difficulty arising from contentions, such as existed on Long Island and elsewhere, he exerted an influence to conciliate and heal. Respectable in his pulpit exercises, prudent, judicious, and consistent in his practical course, and kind in his spirit, he won the affection of the church and the respect of the community. He welcomed Schlatter on his arrival, in 1746. He preached for the last time on September 25th, 1751. He designed to proceed to Bergen the next day (Monday) and administer the Lord's Supper. But he was seized that Sabbath evening with illness which in ten days terminated his life.' He had passed his eightieth year. The newspapers of the city noticed his death with high praise of him. He left a large amount of MSS., which testify to his industry and devotedness. In these he expounds in order whole books of the Bible. His wife, who accompanied him from Holland, was Helena Van Boelen. Some of his children became connected with the leading families of the day, and his descendants are numerous. He was the author of the plan for a Coetus, and one of its warmest friends at its original institution, in 1737, as well as ten years later, when it was brought into practical operation; but he died before the disruption of the Church into Coetus and Conferentie and the sad contentions which followed. Had his life been spared, he would doubtless have exerted a most salutary influence. His correspondence (which remains in the archives of the Church) with the Classis of Amsterdam, denotes ability and a spirit of moderation and kindness. His handwriting is exceedingly neat and distinct, and his autographic signature peculiarly fine and imposing. In the consistory-room of the Collegiate Church there is a large and well-executed portrait of him, which strikes the beholder as characteristic of the qualities ascribed to him. The portraits of all his successors are also there to be seen. While such were the traits of his character, he was so universally honored that by virtue of accorded merit he was, says Smith, in his History of New-York, more like a bishop among the Dutch churches than the pastor of a single organization.—*Rev. Dr. Thos. De Witt.*

Barclay, in his correspondence with the Church in England, throws out an unkind fling at him for resisting their encroachments. Mr. Du Bois baptized Samuel Provoost, who afterward became a bishop in the Episcopal Church. This circumstance was subsequently charged against him, *as invalidating his office*, he having received no other baptism! (*Christians' Mag.* i., 92, ii. 430, 435.)

*Amst. Cor., very many letters. Doct. Hist.* iii. 324, 329, 537, 541. *Mints. Ch. N. Y.*

Du Bois, Hasbrouck. N.B.S. 1859, Newark, 4th, 1859–61, Bloomingburgh, 1863–66, Mott Haven, 1866— Also S.S. Union, High Bridge, 1875—

Du Bois, John, b. in Schoharie Co., N.Y., 1812; U.C. 1839, N.B.S. 1842, 1. Cl. Washington, 1842; Manheim, 1843–5, Gansevoort, 1845–50, Cicero, 1850–4, Boght, 1854–9, Mamakating, 1859–65, Middleport, 1866–74, Cuddebackville, 1874—

Du Bois, Jonathan, b. in Pittsgrove, N.J., Dec. 3, 1727; studied under his pastor, Rev. David Evans, (Presbyt.) and at the Presbyt. Synod's school at New-London, Pa. Licensed in the fall of 1750; North and South Hampton, Pa., 1751–72, d. Dec. 15.

In his eighteenth year his attention was turned to the ministry. After studying a while with his pastor and at the Presbyterian Synod's school at New-London, Pa., he was sent with a letter from his pastor to his relatives at Esopus, N.Y., asking for help to pursue his studies. He was one of the original trustees of Queen's College, 1770. See *Harbaugh's Lives*, ii. 380. *Du Bois Reunion*, 108, 109. He was, according to a receipt, already officiating in some capacity at N. and S. Hampton, as early as the middle of 1749.

Duiker, A. Danforth, Ill., 1872–4, Milwaukie, 1874–8, Grand Haven, 1st, Mich., 1878—

Dumont, A. Henry. N.B.S. 1826, l. Cl. N.B. 1826; Miss. at Union and Salem, 1826, Greenbush and Blooming Grove, 1826–9, Pottsville, Pa., and Miss. at Tuscarora and Fort Carbon, 1829–30, Gen. Agent of Miss. Soc. 1832–33, Congregationalist, Newport, R.I., 1833–.., d. 1865.

(Dunlap, John. Miss. to Sand Beach, 1828–29, d.)

Dunnewold, John Willem, b. July 23, 1821, at Wentersnijk, Neth.; studied privately; lic. by Cong. Assoc. of Chautauqua, N.Y., June, 1851; ord. by Cong. Oct. 8, 1851; [Clymer, Cong. 1851–3;] Clymer, (R.D.C.) 1853–60, Clymer and Mina Corners, 1860–68, Gibbsville, Wis., 1868—

Dunning, E. O., from Oneida Assoc. Canajoharie, 1842–4, w. c. 1844–9.

Dupert, (or De Pert,) ....., Western North-Carolina, 1764. *Harbaugh's Lives*, ii. 384.

Durand, Cyrus B. R.C. 1858, N.B.S. 1861, l. Cl. Bergen, 1861; Preakness, 1862–68, Boonton, 1868–70, Hackensack, 2d, 1870—

Duryea, John H. R.C. 1834, N.B.S. 1837, l. Cl. Orange, 1837; Wawarsing, 1837–9, Totowa, 2d, 1839— D.D. by R.C. 1871.

*Publications:* Address at the Funeral of Rev. Peter Allen, 1862. New-York: 1875.—History of the Second Reformed Church of Totowa, (Paterson,) with Notes of the Early Churches in the Neighborhood. Published in the *Paterson Press*, April 15, 1857, Feb. 21, 1869.

Duryea, Jos. T. C.N.J. 1856, P.S. 1859; (Troy, 2d, 1859–62,) New-York, 1862–7, (Brooklyn, Presbyt.) 1867— S.T.D. by C.N.J. 1856.

Duryee, Isaac G., b. in Schenectady, 1810; U.C. 1838, A.S. 1841, l. South Assoc. Litchfield, Ct., 1842; Fallsburgh, 1842–51, Glenham, 1851–52, Schenectady, 2d, 1852–58, S.S. Port Jackson, 1859–62, Chaplain 31st Reg. N.Y.V. at Hilton Head, S.C., 1862–66, d.

He overcame great obstacles in his youth, and secured for himself an ed-

ucation. He commenced with English grammar at the age of twenty-two. He was preëminently a man of warm heart, and of great purity of purpose. He was a great friend of the colored race, succeeding, by his personal efforts during his college course, in securing for them the erection of a comfortable chapel in Schenectady. He was an Abolitionist, and not afraid to speak when it was yet unpopular to advocate the rights of a common humanity for all. He pleaded most eloquently, in the Synod of 1855, against the admission of the North-Carolina Classis, (from the German Church,) because the members of its churches were slaveholders. His labors in the ministry were richly blessed. When the rebellion broke out, he offered his services, but his devotion to duty proved too great for his physical constitution. While on a furlough, visiting his home, he died. Of his spirited, sympathetic, and most Christian labors in the camp, in the hospital, and among the wounded and dying, all who knew them spoke in high praise.

*Publication:* Ebenezer: A Sermon at the Reopening of R.D.C. Fallsburgh, 1849.

Duryee, John, b. 1760, (?) studied theol. under Livingston, lic, by Gen. Meeting of Ministers and Elders, 1784; Raritan, 1785–99, Bedminster and Pottersdam, 1800–1, Fairfield, 1801–17, d. 1836. (?) Elected a trustee of Q.C. 1786.

Duryee, Philip H., b. at New-Utrecht, 1774; C.C. 1795, studied theol. under Livingston, l. Cl. N.Y. 1798; Miss. in the West, 1798–1802, Saratoga and Easton, 1802–28, English Neighborhood, 1829–48, d. 1850. Elected a trustee of Q.C. 1840. D.D. by R.C. 1834.

In his first settlement he had taken great pleasure and labored diligently in rearing new churches, while fostering the interests of his principal charge. He was possessed of a kind spirit and gentleness of manner, and sought and followed the things which make for peace. He was well adapted to labor at English Neighborhood after the troubles occasioned by the secession there, gaining many friends.—*See Taylor's Annals.*

Duryee, Joseph Rankin. R.C. 1876, N.B.S. 1879.

Duryee, Wm. Rankin, b. in Newark, N.J., 1838; R.C. 1856, N.B.S. 1861, l. Cl. Bergen; ord. Cl. Bergen, 1862; Chaplain, 1862–3; East-Williamsburgh, 1863–4, Jersey City, (La Fayette,) 1864— D.D. by R.C. 1876.

*Publications:* Sentinels for the Soul. Premium Tract for Soldiers. Tract Society, 1862. 8 pp.—Religious Poems. In *Christian Intelligencer* and *N. Y. Observer*, from 1863–73.—Popular College Mistakes. An Address before the Philoclean Society of Rutgers College, June 19, 1866. *Christian Intelligencer*, July, 1866.—Song of the Hearth and Home. Prize Song, published July, 1869, and included in Bryant's "*Library of Poetry and Song.*"—Articles on "Hebrew Redeemer," "Duty of Church to Baptized Children," and various subjects, 1862–1876. In *Christian Intelligencer, N.Y. Observer*, and other papers.—Historical Sketch of Communipaw. In a pamphlet containing addresses, etc., July 4, 1876.—Our Mission Work Abroad. Discourse 19 in *Centennial Discourses of Reformed Church*, 1876.

Dusinberre, Thos. Sproull, b. at Warwick, N.Y.; R.C. 1861, N.B.S. 1864, l. Cl. Paramus; [supplied Amity, Presb., in fall of 1864, taught the classics, 1865–6, Miss. at Park Chapel, Albany, Apr.-Oct. 1866;] Prattsville, 1866–70, Linlithgow, 1870—

Dutcher, Jacob C. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Owasco, 1846–50, Bergen Neck, 1850–54, Bergen Point, 1854–57, Coxsackie, 1st, 1857–58, Seventh Av. N.Y.C. 1858–59, Sixth Av., N.Y., Union Ch. 1859–63, Market St., N.Y., 1863–66, (S.S., Somers, Ct., Cong. 1867–8,) Bound Brook, 1868—

*Publications:* Requisites of Nat. Greatness, 1843.—Washington: an oration at Niblo's Theater, 1872, before Order of United Americans.—Our Fallen Heroes.—America: Her Danger and her Safety, 1875.—The Prodigal Son, pp. 125, 1870.—The Old Home by the River, pp. 230, 1874. Two editions.—Frank Lyttleton, or Winning his Way, pp. 320.—Sketch of Capt. Demming; written by request of Legislature N.Y., and pub. by them; pp. 80, 1864.

Dwight, Maurice W., b. at Kempville, Vt., 1796; C.C. 1816, N.B.S. 1821, l. Cl. N.B. 1821; Waterford, 1822–26, also Miss. at Clifton Park, 1823, New-Hackensack, 1826–33, Brooklyn, 1833–55, d. 1859. D.D. by R.C. 1855.

*Publications:* Duties and Responsibilities of Christian Young Men, 1837. —Guilt and Danger of Reading Infidel Works. In *Nat. Preacher*, 1838.—On Death of President Taylor, 1850.—Bearing False Witness. In *Pulpit Repertory*, 1849.—On Death of Gen. Jer. Johnson, 1853.

Dyer, David, Fultonville, 1841–43.

Dyer, Francis, from Cong. Assoc. Maine, 1857, w. c. 1857–61.

Dyer, Samuel, Westerlo, 1856–62, Presbyt.

Dykstra, Lawrence, b. in Netherlands, Aug. 13, 1851; H.C. 1875, H.S. and N.B.S. 1878, lic. Cl. Grand River; Fulton, Ill., 1878—

Dysart Jos. P., b. N.Y. 1841; U.C. 1865, United Presbt. Sem. 1868, lic. U. Presbt. Delaware, N.Y., Ap. 1867; [Harrisville, O., 1870–1, Albany, Sprague Ch., 1871–3;] Glen, 1874—

Dyslin, John Henry, St. Johnsonville, 1790–1815, also S.S. at Manheim. He was "a Swiss, a good character, and a man of learning."—*Doc. Hist.* iii. 674, 686.

Eal, see Ehle, and Oehl.

Ebaugh, John S., w. c. 1838–44, Ger. Ref. Ch. N.Y.C. 1844–51, Ger. Ref. N.Y.C. 1855—(?) See True Report of Trial of, before Classis N. Y., 1853.

*Publications:* A Newly-Opened Treasury of Heavenly Incense; or, Christian's Companion: Containing Instructions and Devotional Exercises. Translated and compiled chiefly from the work of Rev. John Zollikoffer, of Herisan, in Europe. To which are prefixed Sermons by Dr. J. M. Mason and Dr. Alex. McClelland. 8vo, pp. 612. New-York: 1839.—An Article

on "Millenarianism" in Rupp's Hist. of the Religious Denominations. 1844. Pp. 511–519.—A Vindication and Defense of the German Reformed Church in New-York City, and its Pastor. 1851.—Appendix to the preceding. Pp. 30.

Eckel, Henry, b. at Bridgeton, N. J., 1823; U. Pa. 1846, N.B.S. 1849, I. Cl. Philadelphia, 1849; Sharon, 1849–50, Rosendale, 1850–53, Moresville, 1853–54, Kiskatom, 1854–55, d.

Naturally possessing remarkable industry and perseverance, he pursued his preparatory studies in spite of obstacles such as would have turned many aside from the work. Without the ability to acquire rapidly, he made up this want by patient and continuous effort.

His preaching was marked by earnestness and directness. In the devotional exercises he particularly excelled, showing that he had early caught the spirit of prayer. From his boyhood, when he first began to take part in public prayer, the fluency of expression was remarkable. At the same time, it showed that he had been deeply taught by the Spirit of the Lord. Guileless himself, he had slight suspicions of the evil designs of others. As he endured the trials of his sacred work, his spirit was chastened more and more thoroughly. His brief ministry with the kind-hearted people among whom he died showed more fully the deeply affectionate characteristics which his family friends had always noted. When best fitted for usefulness, he was removed by the Chief Shepherd, because then he was best fitted for heaven.—*Rev. Dr. Philip Peltz.*

Eddy, Zachary, lic. by Presbyt. of Pennsylvania, 1835; (Miss. in Pa. and Ohio, 1835–8, Springville, N.Y., 1838–43, Mineral Point, Wis., 1844–50, Warsaw, N.Y., 1850–6, Birmingham, Conn., 1856–8, Northampton, Mass., 1858–67,) Brooklyn Heights, 1867–71, Presbyt.

*Publications:* Immanuel; or, The Life of Jesus Christ our Lord from His Incarnation to His Ascension. With an Introduction by Rev. Dr. R. S. Storrs. 8vo, pp. 752. Springfield, Mass.: 1868.

Edgar, Cor. Henry, b. at Rahway, N.J., 1811; C.N.J. 1831, l. Presb. Elizabeth; Rector of Grammar School, N.Y.U. 1838–45, (Bridge Hampton, L.I., Presb. 1845–53,) Easton, Pa. 1853— D.D.

*Publications:* Desire of all Nations. Article in *Evangelical Quarterly*, 1860.—Earthquakes Instrumentalities of God. Thanksgiving, 1860.—Jonah's Experience. Article in *Evangelical Quarterly*, 1861.—Oration on the Occasion of Raising the Flag over the Jewish Synagogue, 1861.—Germs and Growth. Thanksgiving, 1861.—The Curse of Canaan Rightly Interpreted. Three Lectures, 1862.—God's Help. A Thanksgiving Discourse, 1864.—The Significance of the Assassination of President Lincoln. The Nation's Loss and Gain. The Majesty of Law. Josiah and Lincoln the Great Reformers. Four Discourses occasioned by the death of the President, and published by request of citizens of Easton of all parties. 1865.—Memorial of Russell S. Chidsey, one of the founders of the American Reformed Church of Easton. 1865.—An Exposition of the last Nine Wars. 1867.—The Elders that Rule Well. A Sermon before the Classis of Raritan. 1868.—The Highest Name.

A Sermon on the Occasion of the Ordination of Rev. Henry Stout, Missionary to Japan. *Christian Intelligencer*, 1864.—Oration on the Occasion of Decorating the Graves of Soldiers fallen in the War to put down the Rebellion. 1869.—Another Oration on Decoration Day, 1872.—The Temple of the Lord. A Sermon on the occasion of dedicating the new American Reformed Church, Easton, 1872.—Motives to Study. A Lecture to the School Institute of Northampton County, Penn. 1872.—Christianity our Nation's Wisest Policy. Thanksgiving, 1872.—The Miracle in Cana no Authority for the Use of Wine as a Beverage. 1874.—"Thoroughly Furnished." In *Centennial Discourses*, 1876.—Articles in local papers touching the interests of Education: Letters from Sharon Springs and from Richfield Springs: Newspaper reports of Sermons and of Addresses on various topics and at different times.

Edmondson, Jas., lic. Cl. Montgomery, 1868; Cicero, 1879—

Edwards, Thomas, c. from Wales; S.S. Mamakating, 1831–34, Coeymans, 1834.

Eells, Jas., from Presb. Ch. 1860; Brooklyn Heights, 1860–66. Ret. to Presbyt. *Pub.:* Sermon on death of President Lincoln. In *Voices from the Pulpit.*

Eggleston, Ambrose. Fallsburg, 1836–37, Breakabin, 1843–45.

Ehle, John Jacob, (see Eal, and Oehl;) West-Camp, (1710–20?) Schoharie and Valley of the Mohawk, 1720–1750, (?) Miss. to Mohawk Indians, 1750–80, d. See a letter of his to Sir Wm. Johnson, 1762, in *Doc. Hist.* iv. 198. He also at times supplied Kinderhook, 1720–7.—*Harbaugh's Lives*, ii. 374.

Elmendorf, Anthony, b. in Ulster Co., N.Y., 1813; R.C. 1836, N.B.S. 1839, l. Cl. N.B. 1839; Hurley, 1840–43, Hyde Park, 1843–48, East-Brooklyn, (Bedford,) 1848–51, North-Brooklyn, 1851–66, d. D.D. by R.C. 1860.

Possessed of quick intelligence, an ardent temperament, and a desire for excellence, he made rapid progress in his several branches of study while a student. He was the principal instrument of organizing the North Church of Brooklyn, in 1851. He met with many difficulties which called forth qualities truly heroic. But he lived to see the entire success of the enterprise. Declining health at last compelled him reluctantly to resign. He prepared his sermons with the greatest possible care, writing them out accurately, and delivering them with unction. He studied to make his ministry profitable to the young. He accomplished a vast deal through sheer force of will, aided by grace divine. He was never robust, for many years half an invalid, with a delicate physical organization, keeping his mental energies constantly overstrained: yet he kept up, and worked on with cheerful courage, as long as strength endured.

*Publications:* The Excess of Future Glory over Present Suffering. *National Preacher*, 1854.—Valedictory Sermon, preached in the North R.D.C., Brooklyn, 1865.—Article in Sprague's Annals on Rev. H. G. Livingston.

ELMENDORF, JOACHIM, b. at Rochester, Ulster Co., N.Y.; R.C. 1850, N.B.S. 1853, l. Cl. Poughkeepsie, 1853; Ithaca, 1853–55, Saugerties, 1855–62, Syracuse, 1862–65, Albany, 2d, 1865–72, Poughkeepsie, 2d, 1872. Elected a trustee of Rutgers Coll. 1869. D.D. by R.C. 1865.

*Publications:* Discourse. Benevolence. Preached before General Synod, 1864. *Christian Intelligencer*, June, 1864.—Discourse. Commemorative of Hon. Daniel Gott, 1864.—Closing Address. New-York State Sabbath-school Convention. *Albany Evening Journal*, June 18, 1869.—Address. Semi-Centenial Anniversary of Second Reformed Church, Glenville, N.Y., 1868. In Memorial Volume.—Discourse. Commemorative of Rev. Isaac N. Wyckoff, D.D. 1869.—In Memoriam. Herman Ten Eyck Foster. *Christian Intelligencer*, 1869.—Discourses in Remembrance of Richard Varick De Witt and Alice Justina De Peyster. Published in Memorial Volume. 1872.—Memorial Discourse of Rev. Sherman B. Canfield, D.D., Presbyterian Church, Syracuse, March 10, 1871. *Syracuse Journal* and *Syracuse Standard*.—Tribute to Mrs. Sarah Sheffield in Memorial Volume. 1864.—Memorial of Barrie Sanders. Lines and Sermon. Albany, December 20, 1871.—Sermon. Inauguration of the Rev. A. B. Van Zandt, D.D., as Professor in Seminary of the Reformed Church. New-Brunswick, N.J., September 24, 1872.—Address. Commemorative of Amos Pilsbury. Albany, July 16, 1873. Times Co.—Address at Funeral of Hon. Jacob B. Jewett. Poughkeepsie, Jan. 26, 1876. *Poughkeepsie News.*

Elmendorf, Peter. R.C. 1845, N.B.S.; d. 1851—

ELTERICH, WM. L. Bayonne, 3d, (Ger.) 1875—

Eltinge, Cor. C., b. near Kingston, 1793, (nephew of Wilhelmus Eltinge;) Q.C. 1812, N.B.S. 1816, l. Cl. N.B. 1816; Pleasant Plains, Dutchess Co., N.Y., 1816, Minisink and Mahackemack, 1817–37, Mahackemack, (Deerpark,) 1837–43, d.

He was a remarkably vigorous man, which enabled him to endure great fatigues. He was a man of blameless life, of a meek and sweet temper. He possessed native strength of mind, and a large share of prudence and discretion. He was plain and affable in his manners, regular and industrious in his habits, firm in his maintenance of truth, but averse to sectarian strife. In untiring pastoral diligence and in zeal and fervor in the pulpit in urging the claims of the gospel he had few equals. He preached in destitute localities for twenty miles around, as opportunity permitted. He had a clear and analytical mind, and, in the discussion of exciting questions, he was always moderate, calm, and firm. There was something very remarkable—a peculiar unction—about his prayers, which made his hearers feel that he was "of God's own hand anointed."—*Rev. Dr. Chs. Scott.*

ELTINGE, C. DU BOIS, (son of C. C. Eltinge;) R.C. 1844, N.B.S. 1848, l. Cl. Orange, 1848; Miss. to Montgomery, 1848–1850, Fallsburgh, 1851–52, Raritan, Ill., 1856–61, w. c.

Eltinge, Wilhelmus, b. near Kingston, 1778; C.N.J. 1796, studied under Dirck Romeyn, lic. 1798; Paramus and Saddle River, 1799–1811, Paramus, 1811–

16, Paramus and Totowa, 1st, 1816–33, Paramus, 1833-50, d. 1851. Elected a trustee of Queen's Coll. 1807. D.D. by R.C. 1839.

Called at the early age of twenty-one to the ministry, he remained for fifty-one years in a single charge, at times, however, adding to this a neighboring congregation. He was a man of great firmness and decision. It was difficult to change his opinion. He was a pointed preacher. He neither courted the favor nor feared the frowns of men. During the first three years of his ministry, he was blessed with a great revival, about three hundred being added to his churches. He was prominent in the scenes of the secession in Bergen Co., N.J., taking a firm stand against the seceders. He was a ready debater, and always active on the floor of Classis or Synod. He was very punctual in his habits. He lived almost forty years on a farm of his own, ten miles from his charge; and he would start on Saturday morning, lecture in some house in the evening, preach on Sabbath morning, and lecture again in the evening on the way home. He often quoted to young ministers, when urging them to diligence in the Master's work: *"Juniores ad labores! Seniores ad honores!"* —*Rev. John Manley.*

*Publications:* Letter of Religious Intelligence from Paramus, N.J. (*N. Y. Miss. Magazine*, vol. 3, p. 76. See also *Manual and Record of Paramus*, p. 50.)—A Peacemaker: or, an Essay on the Atonement of Jesus Christ. 1823. —A Sermon on the Inability of Man to Believe in Jesus Christ, except the Father draw him. 1823.—(Published anonymously.) A Review and Refutation of "Short Notices and Reviews," contained in the *Monthly Evangelical Witness* of August, 1823, and January, 1824. (This magazine was edited by James R. Wilson, of Newburgh.) By a Dutchman Good and True of 1824.

Enders, J. Henry. U.C. 1858, P.S. 1861, l. Presbyt. of Albany, 1860; Chaplain 153d Regt. N.Y.V., 1862–65. Lysander, 1866–69, Chittenango, 1870—

Ennis, Jacob. N.B.S. 1835, l. Cl. Bergen, 1835; voyage to Java, June–Sept. 1836, Java, 1836–40, also preaching on Island Balee, 1838. In 1837 he made an exploration into the interior of Sumatra, barely escaping with his life.

Enos, Edgar A. Ham. Col. 1875, Prof. of Latin and Math., Coll. and Polytechnic Inst., Brooklyn, 1875–6, U.S. 1878, lic. Cl. Monmouth; Asbury Park, 1878—

Enyard, Wm. Tillotson, b. N.Y.C. 1836; R.C. 1855, N.B.S. 1858, l. Cl. Bergen, 1858; Mott Haven, 1858–65, Brooklyn, North, 1865–73, Brighton Hights, 1873—

Erickzon, Reinhardt, b. about 1700; c. to America, 1725; Hackensack, Paramus, and Schraalenburgh, 1725–8, Schenectady, 1728–36, Schoharie, also, 1730–1, supplied Claverack, 1731–2, Freehold and Middletown, (Neversink,) 1736–64, d. 1771.

His name is apparently Swedish. In Schenectady he had many accessions

to the church. He was the first President of the Coetus, and maintained his relations to them almost down to his death. He was of considerable intellectual ability, highly esteemed by his ministerial associates, and influential in the counsels of the church. Toward the close of his pastorate in Monmouth County, he became a victim to the drinking customs of the day. Charges were made against him, his salary was withheld, and he was excluded from his pulpit. He continued to live in the parsonage for six years, until a successor was called, when he removed to New-Brunswick and lived with a daughter, Mrs. Van Norden. He died soon after. A portrait of him is in possession of Rev. G. C. Schanck.

*See Amst. Cor., many letters or allusions; Minutes of Coetus;* and *Brick Church Memorial, (Marlboro',) by Rev. T. W. Wells*, 1877, which contains the fullest account of him yet published.

Ettirajooloo, received by letter as a member of Classis of Arcot, 1867; Head Master at Arcot Seminary at Vellore, India, 1867—

Evans, Chas. A. Moresville and Roxbury, 1849–50, Moresville, 1850–3, Clove, 1853–6, South-Bend, 1856–7, Jefferson, 1857–8, w. c.

Evans, E. Jamesville, N.Y., 1836.

Evans, Wm. Miss. to Cobleskill, Breakabin, and Livingstonville, 1826–.., Owasco, 1839–46, w. c. 1846–8.

[Faber, J. Christopher. Baltimore, 1774.—*Harbaugh's Lives*, ii. 400.]

[Faber, John Theobald, b. in the Palatinate, 1739; c. to America, 1766; Old and New-Gosenhoppen and Great Swamp, Pa., 1766–79, Lancaster and New-Providence, 1779–82, Indianfield, 1782–4, Gosenhoppen and Great Swamp, 1 8, d.] *For sketch see Manual of* 1869 *and Harbaugh's Lives*, ii. 139.

Fairchild, E. S. A.C. and C.N.J. 1856, A.S. 1859; (Morrisania, Cong., 1860–1, Oyster Bay, Presbyt,, 1862–5,) Flushing, 1866–71, College Point, 1871–8, editor of *The Flushing Times*, 1878—

Farmer, S. F. Franklin Col. O. 1850, Cannonsburg Sem. Pa. 1854; (United Presbyt. Williamsburgh, 1856–61, N.Y.C. Presbyt. 28th St. 1861–8,) Brooklyn, East, 1868–70.

Fehrman, Jacob, b. Jan. 29, 1838, in N.Y.C.; N.B.S. 1862, lic. N. Cl. L.I. 1862; colleague with Dr. J. B. Hardenbergh in Governeur St. Mission for a few months; Richmond, S.I., 1862–6, Fordham, 1866–9, [East Lake George, Union Evang. Ch., 1870–2,] High Bridge, 1872–4, d. Mar. 1.

His father dying when he was quite young, he was entirely dependent on the labors of his mother for support. He appreciated every advantage given him, and in time raised himself to a vice-principalship of a public school in New-York City. He was not of rugged health, and was obliged to leave Fordham to go South for recuperation. His ministry was brief, but he was diligent and faithful while it lasted.

Feltch, Jos. H. 1867.

Fenner, Jas. 1864–7.

Ferris, Isaac, b. in N.Y.C. Oct. 3, 1799; C.C. 1816, N.B.S. 1820, 1. Cl. N.B. 1820; Miss. at Manheim, Oppenheim, Danube, Osquak, and Herkimer, Sept.–Dec. 1820, New-Brunswick, 1821–4, Albany, 2d, 1824–36, Market St. N.Y.C. 1836–53, Chancellor of N.Y. University, and Prof. Moral Phil. and Evid. Rev. Religion, 1852–70, Chancellor, Emeritus, 1870–3, d. Elected a trustee of Q.C. 1822. D.D. by U.C. 1833. LL.D. by C.C. 1853.

His preliminary and collegiate education were secured only by dint of his strong will, and with his devoted mother's assiduous aid. When a lad, he exchanged a pair of skates, which he had bought with money that he had earned, for a Latin Grammar; and while aiding his father, who was a quartermaster in the last war with Great Britain, he studied this book at every opportunity, until at length he was placed under the care of the celebrated blind classical teacher, Professor Neilson, who prepared him for college. Such persistent struggles speedily brought their rewards. Resisting strong inducements to enter upon secular and lucrative professional life, he gave himself to the work of the ministry. In 1852 he was chosen Chancellor of the University of the City of New-York, an office which had been vacated nearly two years before by the removal of the Hon. Theodore Frelinghuysen to the Presidency of Rutgers College, and which demanded the highest courage and executive ability to cope with its immediate difficulties. Seventeen years and a half of services followed, which resulted in the extinction of a crushing debt of nearly one hundred thousand dollars, the endowment of four professorships by contributions of nearly one hundred and twenty thousand dollars more, and in the addition of several new departments to the course of instruction. At the age of seventy-two, the Chancellor retired from active labors with the title of Emeritus and the honors of a successful administration. The remaining period of his life was largely devoted to useful services in various charitable and educational institutions, and in the Boards of our own Church.

His majestic presence, his broad and well-balanced mind, his fine endowments, his kindly nature, his benevolent spirit, his successful ministries of every kind, are fresh in the memories of thousands. He possessed great sagacity, a large stock of roundabout common sense, administrative powers that were seldom equaled, and a combination of practical qualities which made him wise in counsel, bold in action, progressive and yet conservative, and intensely earnest in following the dictates of his convictions and in pursuing his plans for accomplishing great things in the kingdom of Christ. In the Boards and Synods of the Church, in the Sunday-school and Bible Societies, in the Rutgers Female Institute, and in the University, he had full scope for the development of his peculiar executive skill. As a preacher, he was preëminently scriptural, practical, clear, discriminating, earnest, direct, and wise. His pastoral qualifications were of the most effective kind. Personally, he possessed a magnetism which reached the whole circle of his associations, and made him the best of friends, and a center of great influence.

Intensely attached to his own Church, his comprehensive charity enlisted him most heartily in all the great movements of the kingdom of God. Devoted to his own immediate pastorates, he laid himself out as well for the interests of the entire denomination. He loved the doctrine and practice of Christian unity, and with unfaltering step followed wherever the Master led him. Nay, he was a born leader under the great Captain, and thousands were glad to march under his gentle guidance. But, withal, he was one of the most decided of men. He could be as stern and positive as he was dignified and kind.

But the crowning virtue of Dr. Ferris was that deep-toned, personal piety which graced his speech, moulded his character, beautified his life, and mellowed his age. Its saintly glow was upon his radiant face; it shone in his acts, and it was glorified in his departure. No raptures, no ecstasies attended his last illness, but peace reigned, and there was a heavenly beauty upon and within him, in which he realized that apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." Even when his mind was wandering upon all other subjects, it was bright and at home whenever Christ and his Church were named. He died without a struggle, and his rest is glorious.

*Publications:* A New Year's Sermon, 1827. (*Mag. R.D.C.*, i. 361.)—An Appeal in Behalf of Sunday-schools. Annual Sermon before Am. S.S.U. 1834.—Domestic Christian Education. 1835.—Address at the Funeral of Col. Alex. B. Thompson, U.S.A. 1838.—Address at the Opening of Rutgers Female Institute. 1839.—Questions and Proofs for S.Ss., 1842–7, completing the circle of evangelical doctrines in five years.—Ecclesiastical Characteristics of R.P.D.C. 1848.—Home Made Happy. A Sermon to Parents. 1848.—A Discourse before the A.B.C.F.M., Sept. 12, 1848.—A Letter to the Ministers and Members of R.D.C. in Behalf of the Education of Christian Young Men for the Ministry. 1851.—Address at the Organization of the Y.M.C.A. of New-York. 1853.—A Sermon on the Influence of True Affection. *National Preacher.* 1857.—Report on Separate Action in Foreign Missions, made to the General Synod in 1856, and printed in 1857. (Dr. Ferris was the actual author of this paper.) A large separate edition was printed.—Address at the Opening of the Law Department of the University of New-York. 1858.—Funeral Sermon occasioned by the Death of the Rev. T. M. Strong, D.D. 1861.—A Discourse on the Death of Rev. G. W. Bethune. 1862.—Discourse Commemorative of Rev. John C. Guldin. 1863.—National Thanksgiving. 1863.—Jubilee Memorial of American Bible Society. 1866.—Semi-Centennial of American Sunday-school Union. 1866.—Address at the 150th Anniversary of the First R.D.C at New-Brunswick. 1867. (In *Steele's Hist. Discourse.*)—Inauguration at Rutgers Female College. 1867.—Address at the Centennial Anniversary of the North Dutch Church. 1869.—Speech before the 15th Annual Convention of Sunday-school Teachers of New-York State. 1870.—Address at the Laying of the Corner-stone of Madison Avenue Reformed Church. 1871.—Memorial Discourse, or Fifty Years in the Reformed Church in America. 1871.—Many Reports of the Board of Foreign Missions.—Article in Sprague's Annals on Rev. John S. Vredenbergh.—Many Union Question-Books of Am. S.S.U.

FERRIS, JOHN MASON, (s. of Isaac Ferris ;) N.Y.U. 1843, N.B.S. 1849, l. Cl. N.B. 1849 ; Tarrytown, 1849–51, Tarrytown, 2d, 1851–4, Chicago, 2d, 1854–62, Grand Rapids, 1862–5, also Prof. in Holland Academy, 1864–5, Sec. Bd. Foreign Missions, 1865— D.D. by R.C. 1867.

*Publications* : Numerous articles in *Chicago Press* and *Chicago Tribune*, and in *Grand Rapids Eagle*, 1854–64.—Reports of Board of Foreign Missions, 1864— Hist. Foreign Missions in *Manual R.C.D.*, 1869, 1879.

FERRIS, WM., lic. Cl. L.I. 1869 ; East-Williamsburgh, 1873—

Field, Jac. T. Pompton Plains, 1813–15, Pompton, 1815–27, Totowa, 2d, 1828–32, Presbyt., d. 1866.

Finch, Horace W. N.Y.U. 1846 ; Greenport, 1857–60, w. c. 1860–4.

Fisher, Geo. H. C.C., 1821, N.B.S. 1825, l. Cl. N.B. 1825 ; North-Branch, 1825–30, Fishkill, 1830–5, Hudson, 1836–41, also, S.S. at Mt. Pleasant, 1838–41, Broome St., N.Y., 1841–55, Utica, 1855–9; Hackensack, 2d, 1864–70, emeritus. Died 1872. D.D. by R.C. 1845.

For many years he stood in the foremost rank of the distinguished ministers of the Reformed Church. He was a man of ripe scholarship, of extensive knowledge, and of more than the average pulpit power. Churches of prominence sought him as their pastor, and he filled every situation to which he was called with great satisfaction to the people to whom he ministered, and always left the fields in which he had labored greatly strengthened by large ingatherings. He took an active part in the work of the denomination, acting for six years, during his residence in New York, as the Corresponding Secretary of the Board of Domestic Missions for the Eastern Department. He was always regarded by those who were associated with him as a prudent counselor, and an efficient administrator of all the trusts confided to him. His ministry in the church at Broome Street, as the successor of Rev. Dr. Van Vranken, who had been called to the Theological Seminary, was an eminently prosperous one. The remembrance of his earnest and efficient preaching, of his faithful labors, of his kind social intercourse, and his devout life was long regarded as a rich inheritance by that congregation. He was especially noted for his wisdom and tenderness among the families of affliction, where he was truly a son of consolation. His manner was reserved, and his appearance dignified, courteous, and affable. He was fluent as a speaker, and in his sermonizing clear, compact, and forcible. As a member of church courts he was most valuable, from his thorough knowledge of the constitution, and his familiarity with customs and usages. In his whole life he conducted himself as an earnest and conscientious minister of the Gospel ; and in his death, which was a triumph of faith, he showed himself to be a true Christian. During the last two years of his life he was disabled from all public services and active mental exertion. Living among the people to whom he had formerly ministered, he exerted a most happy influence as the ex-pastor of the church, and a wise counselor of his successor. He died at Hackensack on the 23d of November, 1874, in the sixty-

ninth year of his age, and the forty-seventh of his ministry.—*Rev. Dr. R. H. Steele.*

*Pub.:* Divine Providence Proved and Illustrated. *Nat. Preacher*, 1848.

Fisher, Isaac M. C.C. 1817, N.B.S. 1820, l. Cl. N.B. 1820; Bedminster, 1821–38, Newburgh, 1838–9, d. Elected a trustee of Q.C. 1835.

Foering, Christian Frederick, b. 1736; studied under Weyberg, l. by Cl. New-York, 1770; [Germantown, Pa., 1769–72, call dated Sept. 1771,] Ger. Ref. N.Y.C. 1772–4, Hillsborough, (Millstone,) 1774–9, d. March 29th.

A native of Hanover, he was brought to America by his widowed mother when only seven years of age His father having died in the military service of that kingdom, his mother, to save him from the impressment which she knew to be before him, tied him to her back, and, skating across the Rhine, escaped. They secured a passage to New-York, and ultimately took up their abode in Philadelphia or vicinity. The lad became a schoolmaster, and afterward studied the surveyor's art; but God called him to the ministry. He married Miss Margaret Miller, daughter of Sebastian Miller, a merchant of Germantown, Pa., and numerous descendants live in Philadelphia to this day. He preached in German, Dutch, or English. His teacher represented him as a man who had spirit and life, and who would take trouble to bring souls to the Lord Jesus. His congregation in New-York was very loth to part with him. He was eminently devout. He was also an ardent and active patriot in the American Revolution, and one of the early trustees of Queen's College. He died of a cold, caught in escaping from a party of British sent out to capture him because of his zeal in behalf of liberty.—*See Millstone Centennial*, 1866, pp. 47–55; *Helffenstein's Ser. at Germantown, Pa.*, 1867, and *Harbaugh's Life of Schlatter*, 246.

Fonda, Jacob D., b. 1793, at Watervliet; U.C. 1815, N.B.S. 1819, l. Cl. N.B. 1819; Easton and Union Village, 1820–30, Union Village, 1830–5, Caughnawaga, 1835–42, Linlithgo and Greenport, 1842–7, Schaghticoke, 1847–56, d.

For several years before his death he had been in a feeble state of health, yet he died with his harness on. He had preached the day before to his people, and on Monday, immediately after he had led in family prayers, he expired. He was blessed with several interesting revivals of religion, in which numbers united with the church. As a preacher, he was earnest, and loved to present the doctrines of the cross. His aim was to glorify God, to edify the Church, and to save souls. He was a kind and attentive pastor, having a word of encouragement or warning for all.

Fonda, Jesse, b. at Watervliet, April 27, 1783; U.C. 1806, lic. North Consociation, Hartford Co., Ct., 1808; Nassau and Schodack, 1809–13, New-Brunswick, 1813–17, Montgomery, 1817–27, d. May 2. Elected a trustee of Queen's Col., 1814.

His father was a farmer in moderate circumstances, and both his parents were exemplary members of the Church and careful in the religious training of their children. Finding that this son had a great fondness for learn-

ing, as well as a great facility for acquiring it, they gave him the best advantages which their circumstances would allow for literary culture. His preparation for college was made while aiding his father on the farm, and during his literary course he sustained the character of a diligent student, an apt scholar, and demeaned himself in such a manner as to gain the affectionate respect of his associates and the confidence of his instructors. He was the subject of religious impressions from his early childhood, and was accustomed to say that when a mere youth he was conscious of a desire to become a minister of the gospel, and that that desire gradually ripened into a purpose which gave shape to all his plans in life.

Having finished his literary course, he pursued his theological studies with neighboring ministers, and was licensed in connection with the Congregational Church, but almost immediately came over into the denomination in which he had been trained. Immediately on entering on his pastoral work, he devoted himself with a zeal and diligence to the ministry which gave promise of great success. He commenced at this period of life a course of systematic study, which gave character to his pulpit exercises through his whole ministry. In a very short time he was called to a more conspicuous field of labor, and fully sustained himself in a church which had enjoyed the services of some of our most distinguished ministers—such as Dr. Hardenbergh, Dr. Condict, and his immediate predecessor, Dr. Schureman.

Mr. Fonda's ministry occupied a period of only about eighteen years, and he died at the age of forty-one. But short as his life was, he lived sufficiently long to prove himself one of the most substantial and pious ministers of our Church. Few excelled him as a preacher. He had a full, sonorous voice, well modulated, and at once commanded the attention by his agreeable and forcible manner of delivery. He prepared his sermons with great care, writing them out in full and then preaching from memory. He never paused for a word, but carried his hearers along in a train of rapid argument and pungent appeal to the close of his discourse. His sermons were systematical and doctrinal; and while they exhibit great force in the argument, there is also a marked attention given to the application. It is said that there was a singular unction in his closing appeals. The fruits of his ministry were very decided. In the different congregations over which he was stationed he enjoyed frequent outpourings of the Holy Spirit, and he was encouraged greatly in his work by large accessions to the Church.—*Rev. R. H. Steele. See also Mag. R.D.C.* i. 103, ii. 96, 225–234.

*Publications:* Letter of. (*Mag. R.D.C.* ii. 231–234.)—On Baptism. 12mo. —Confidence in God in a Day of Trouble; a Valedictory Discourse at New-Brunswick, 1817.—Familiar Letters on the Sacraments, 1824.

Fonce, Jas. G., b. 1767; C.N.J. 1794; S.S. at Walpeck, 1808–11, Walpeck and Hardwick, 1811–16, Walpeck, 1816–27, (also supplied at times Smithfield, N.J., Presbyt.) d. 1851.

He had a good mind, and was an instructive and profitable preacher. He was a kind-hearted, benevolent man, and very pleasant and friendly in intercourse. Want of punctuality in commencing his sermons was a serious

failing. He was conspicuous for great humility.—*See Mills' Hist. Disc.*, 1874.

FORD, WM. H., b. Lebanon, N. Y., 1848; U.S. 1873; Northumberland and Fort Miller, 1875–7, Northumberland, 1877—

Forsyth, Jas. C. Farmer Village, 1870–5, [Montgomery, Presb., 1875—]

FORSYTH, JOHN, b. at Newburgh, N.Y.; R.C. 1829; University of Edinburgh; Philadelphia, 2d Assoc. Ref. Ch. 1835–7, Newburgh, Union Ch. 1837–47; also Assoc. Prof. Bib. Lit. in Theolog. Sem. Assoc. Ref. Ch., Newburgh, 1837–47; Prof. of Latin in C.N.J., 1847–53, Prof. Bib. Lit. and Ecc. Hist. Newburgh, 1853–60, Prof Eng. Lang. and Lit. in Rutgers Coll. 1860–3, Prof Moral Philosophy, and Chaplain at West Point, 1871—D.D. by R.C. 1842.

*Publications:* American edition of Dick's Theology, in 2 vols., with Life of the Author, 1836—Address before the Alumni of Rutgers College, 1836.—Dignity and Duty of the Church—"The Bride Saith Come." A Sermon before the Associate Reformed Synod of New-York, 1836.—Sketches of Scottish Church History. *Christian Magazine*, 1836.—History of the Marion Controversy. *Christian Magazine*, 1837.—Many other articles in subsequent vols. of *Christian Magazine*.—Truth in Jesus. A Sermon preached in the First A. R. Church of Newburgh, 1837.—History of the Theological Seminary of the Assoc. Ref. Church, 1840.—History of the Associate Reformed Church, 1844. See *Rupp's History of Denominations*.—Memoir of the Rev. Alexander Proudfit, D.D., with Selections, 1844.—Pastor's Counsels to a Young Christian, 1844.—*The Christian Instructor*. Vols. 1 and 2. Editor of, 1845–6.—Address before the Peithessophian and Philoclean Societies of Rutgers College, 1848.—The Epistle of James in Henry's Commentary, with Additional Notes. Partridge and Oakey's Edition of London, 1848.—Fishers of Men. A Sermon in *Assoc. Ref. Pulpit*, 1851.—Historical Essays on the Reformation in Holland and Geneva, and on the Synod of Dort. *Christian Intelligencer*, 1856.—Power and Perpetuity of Law. A Sermon delivered in the Chapel of the College of New-Jersey. *Princeton Pulpit*, 1852.—Duty of Praying for Others, by Rev. W. Romaine. Edited by, with Sketch of His Life and Times. *Presb. Board*, 1856.—Presbyterianism before the Reformation. Address before the Presb. Historical Society. Philadelphia, 1857.—Sermon on the Death of the Rev. Abraham Polhemus, D.D., in the First Ref. Dutch Church of Newark. In *Memorial of*, 1857.—"Beginning at Jerusalem." A Sermon delivered at the Annual Meeting of the American and Foreign Christian Union, 1858.—The Good Fight. Sermon before Grad. Class of Rutgers Coll., 1861.—Baccalaureate Address to Senior Class, R.C., 1862.—History of the Public Schools of Newburgh, 1863.—Lives of the Early Governors of New-York. In *Newburgh Daily Union*, 1863.—The Public Library. Address at the reopening of Public Library, Newburgh, 1863.—Translation and Enlargement of Moll's Exposition of Psalms 42–50, in *Lange's Commentary*, 1871.—Translation and Enlargement of Schmoller's Exposition of Joel, with a new version, in *Lange's Commentary*, 1874.—Letters to the *Scottish Guardian*, Glasgow, from 1846–1861.—Articles

in *Princeton Review:* 1. Allison's History of Europe, 1843. 2. Fall of the Jesuits, 1845. 3. Whewell's Elements of Morality, 1846. 4. The Evangelical Alliance, 1846. 5. The Apostolic Constitutions, 1849. 6. Ignatius and His Times, 1849. 7. Macaulay's History of England, 1850. 8. Dyer's Life of Calvin, 1850. 9. Œcolampadius, the Reformer of Basle, 1851. 10. Panslavism, Germanism, and the Reformation in Poland, 1851. 11. History of the Vaudois Church, 1851. 12. Bristed's Five Years in an English University, 1852. 13. D'Aubigne's History of the Reformation in England, (vol. 5,) 1853. 14. Sprague's Annals of the American Pulpit, vols. 1 and 2, 1857. 15. Sprague's Annals of the American Pulpit, vols. 3 and 4, 1858. 16. Sprague's Annals of the American Pulpit, vol. 7, 1861. 17. Sprague's Annals of the American Pulpit, Unitarian, 1865. 18. Sprague's Annals of the Smaller Bodies of Presbyterians in U. S., 1869. 19. Memoirs of Philip di Mornay, 1862. 20. The Fathers of Rosshire, 1863. 21. Arabia, 1865. 22. The Great Schools of England, 1866. 23. Froude's History of England, 1869.—*New-Brunswick Review:* Thomas Boston, 1849.—*Theological and Literary Journal,* Dr. Lord's, New-York: The Fullness of the Times, 1851. Hengstenberg's Song of Solomon, 1853. History of the Ottoman Empire, 1855. Sprague's Annals, 1857. Porter's Damascus and Palmyra, 1857.—Letters in Dr. Sprague's Annals: On Rev. Dr. John Johnston. On Rev. Dr. John Pierce. On Rev. Dr. Joseph Tuckerman. On Rev. Isaac Rysdyk. On Rev. Jesse Fonda. On Rev. William Macaulay. On Rev. James Scrimgeour. On Rev. Robert Forrest. On Rev. Dr. Samuel B. Wylie. On Rev. Dr. James R. Wilson.—Letters in Memorial of Rev. Thomas DeWitt, D.D., 1876.—Memoirs of Rev. Joseph M. Carroll, D.D., in "Men of Note in Cumberland Valley," 1876.—Analytical Index to the First Series of the *Princeton Review*, 1825–28.—Index to Topics Discussed in Forty Volumes of the *Princeton Review*, 1829–68.

Fort, Ab., b. at Schaghticoke, 1790; U.C. 1810, studied under Froeligh, and N.B.S. 1821, l. Cl. N.B. 1821; Westerlo, 1822–30, Westerlo, Union, Salem, and Coeymans, 1830–1, Salem and Union, 1831–6, Esopus, 1836–53, w. c. 1853–60, d. Had charge also of Wiltwyck Chapel, 1854–60.

He was emphatically a man of peace, and his ministry was in remarkable harmony with his character. He was a man of great simplicity, of unaffected piety, of patient fidelity and labor, and of unobtrusive zeal. Partly from natural diffidence, and partly from settled principle, he avoided all the exciting questions of the day, even those of a theological character, pursuing the even tenor of his way with a firm conviction that the affairs of the world and the Church were in wise and proper hands. Wherever he ministered, he left the memory of a walk and conversation singularly peaceful, modest, and courteous. He was an Israelite indeed, in whom there was no guile.

Fowler, Wm. C., b. Newburgh, 1839; U.S. 1868; Stuyvesant Falls, 1874—

Fox, Valentine Radiger. Germantown, N.Y., 1802—

Francis, Lewis, b. at Royalton, Vt., Sept. 14, 1836; Univ. Vt. 1856, A.S. 1860, lic. Suffolk South Assoc. Mass. Mar. 6, 1860; ord. by Cong. Council,

Feb. 18, 1863 : [Colchester, Vt., 1860–4, Castleton, Vt., 1864–72, both Cong.] Greenpoint, 1873—

[Frankenfeld, c. to America, 1752 ; Frederick, Md., 1753–6, d.]

Frazee, J. H. R.C. (1848,) N.B.S. (1860,) Miss. to Zion, Pisgah, and Good Hope, Miss. 1860–1, (Toms River, N.J., Presbyt. 1861–6, also Chap. 3d N.J. Cavalry, one year,) Bloomingburgh and S.S. Mamakating, 1866–9.

Frazer, Thomas. Helderbergh, 1836–38, Sharon, 1838–40, Currytown, 1840–43.

[Frederick, ....., from Switzerland. Lebanon Co., Pa., 1760. Returned to Europe.—*Harbaugh's Lives*, ii. 384.]

Freeman, Bernardus, b. in Westphalia, 16.. ; lic. and ord. by Cl. Lingen in Westphalia, for service at Albany ; c. to America, 1700 ; rejected by the church of Albany ; Schenectady, and Miss. to the Mohawks, 1700–5, New-Utrecht, Bushwick, Flatbush, and Brooklyn, (under license from Lord Cornbury, Dec. 26, 1705,) 1705–41 ; emeritus ; d. 1743.

He was a Westphalian tailor. In 1699, when New-York wanted another minister among several candidates, Freeman also appeared, but the Classis did not think his education was sufficient for so responsible a field. His natural talents, however, were remarkable. About the same time with the return of Dellius to Europe, the church of Albany wrote to the Classis either to send him back, or to find another in his place. Albany also wrote to Van Schaick and Banckert to try and secure them a pastor. The Classis soon found a man in Lydius for the church of Albany, but Banckert acted independently, and secured ordination, through personal influence, for Freeman, from a Classis outside the Netherlands, as above indicated, and shipped him to America without the knowledge of Dellius or the Classis of Amsterdam, and before they had got Lydius ready for his departure for Albany. The Classis soon learned these facts, and sent letters to the churches in America warning them against Freeman. But it so happened that Lydius, though starting later, arrived at Albany first. Freeman was also intending to get letters from England to Lord Bellomont to favor his cause. But Bellomont endorsed the action of the consistory, who adhered to Lydius.

Schenectady then called Freeman, and for a while he and that church were virtually independent of the Classis of Amsterdam. Many letters were written, and the Classis offered to ratify Freeman's call and office, as the churches sadly needed pastors, if he would place himself under their care. In the meantime Freeman was very useful among the Indians. He acquired more skill in the language of the Mohawk Indians than any Dutch minister that had been in the country, not even excepting Dellius. He translated a great part of the English Liturgy into the Indian tongue, in particular the morning and evening prayer, the litany, the creed of Athanasius, besides several places of the Old and New Testaments. He represented that the litany mightily affected them, says Rev. Thos. Barclay, of the English Church. He adds : "He is a gentleman of a good temper, and well affected to our Church ; and, if there were a bishop in this part of the world,

would be persuaded to take Episcopal ordination. I often entreat him to go over to England; but he is afraid of the danger of the voyage, and his wife will not consent to live among the Indians. He has promised to give me his manuscripts, and what he has done into the Indian tongue."

In 1705 he allowed himself to be used as a tool, and accepted of a civil license from Governor Cornbury (Dec. 26, 1705,) to officiate in the churches on Long Island, after he had already declined a call from them. This usurpation of the Governor in ecclesiastical matters was part of their settled policy to gain control over the Dutch churches, and ultimately to establish Episcopacy in fact as well as in law, which latter was already done. (The Ministry Act was passed in 1693.) In the meantime a party in the churches on Long Island had called, through the Classis, Antonides. This was the beginning of troubles on Long Island which lasted for very many years. The Classis greatly feared that it would be the occasion of the complete loss of ecclesiastical independency by the Dutch churches. The Classis frequently refers in this correspondence to an American Classis, but says it must be yet far in the future.

Antonides was obliged to get out a civil license in self-defense. It is not quite so clear why Domine DuBois, of New-York, consented to install Freeman at New-Utrecht. At length both pastors were accepted by both parties after a fashion, and matters became somewhat more Christian.

*See Doc. Hist.*, iii. 89–115, 425, 541, 698, iv. 413; *Col. Hist.*, iv. 727, 833, 835, 1163; *Prince's L. I.*, 326–7; *Anderson's Annals of Col. Ch.*, iii. 416, 425; *Sutphen's Disc.*, 15; *Amst. Cor., many letters.*

*Publications:* The English Liturgy (in part) translated into the tongue of the Mohawk Indians, with selections from Scripture. 1705. (See *Doc. Hist. N. Y.*, iii. 541, 593; *Anderson's Annals of Col. Ch.*) Ten years later we find the following publication, viz.: "The Morning and Evening Prayer, the Litany, Church Catechism, Family Prayers, and several Chapters of the Old and New Testament, translated into the Mahague (Mohawk) Language by Lawrence Claesse, interpreter to Wm. Andrews, missionary to the Indians from the Hon. and Rev. Society for the Propagation of the Gospel in Foreign Parts." Printed by W. Bradford, N.Y., 1715. 4to. Titles, (one in Mohawk,) 2 pp., 115 pp., 21 pp. (Hon. Henry C. Murphy owns a copy of this rare work.) (See Müller's *Amsterdam Catalogue*, 1872, No. 368.) Nevertheless, we read (*Doc. Hist. N. Y.*, iii. 698) that in 1763 and 1766 there was an attempt made to have a translation of the Book of Common Prayer (prepared by Messrs. Andrews, Barclay, and Ogilvie, Episcopal ministers in New-York and Albany) printed in New-York, by Weyman, in the Mohawk language. But the difficulties were insurmountable. Weyman died a bankrupt when he had reached the seventy-fourth page. The work passed then (1771) into the hands of Hugh Gaine, when 400 or 500 copies, it is said, were printed. In 1839 there was published in New-York. "Ne Kaghyadonghseva ne Isaiah," or Isaiah in Mohawk 8vo. Was any of this work from Freeman's MSS.? (See Müller's Catalogue, 1872, No. 1008.)—De Spizel der Self-Kennis (or The Mirror of Self-Knowledge.) Moral precepts translated from the ancient philosophers. 18mo, pp. 202. 1720.—De Weegschaale der Genade Gods. Wegende het genaden en verbroken Werknerbond, begrepen

in de verklaringe wer Rom. 4 : 8 de 12. Geloofs artikelen, de 10 Geboden, het gebed des Heeren, en dertig Predicatien. Bedienaar des Godlyken Woords tot Midwoud, in Nieuw Jork, eertyds Nieuw Nederland t'Amsterdam, 1721. Small 4to, pp. 578. With Portrait. (Or, The Balances of God's Grace. Thirty sermons.)—Verdegiging (or His Defense against the Church of Raritan.) 18mo, pp. 126. 1726.

Freeze, A. P. Germantown, N.Y., 1849–.., Blue Mountain, 1872–4, (1876 to Presbyt. of Columbia.)

Frelinghuysen, Ferdinandus, (s. of T. J. Frelinghuysen ;) Univer. Utrecht, 1752, lic. Cl. Utrecht, June 7, 1752 ; ord. by Cl. Amsterdam, July 3, 1752 ; called to Kinderhook, but died on passage over, 1753, of small-pox, as did also Jacobus, his brother. *Amst. Cor., Letters* 728, 734.

Frelinghuysen, Henricus, (s. of J. T. Frelinghuysen ;) studied under Dorsius and Goetschius ; lic. by the American Classis, 1754 ; Wawarsing, Rochester, and Marbletown, supplied, 1754–7, pastor, 1757, d.

He was called to take the place of his brother, who had died at sea. The congregation of Marbletown and connected places had made several ineffectual attempts to secure a pastor, having called Schuyler in 1738, and Fryenmoet in 1740. In 1751, they called Jacobus Frelinghuysen, and went to the expense of sending him to Holland for ordination. He embarked with his brother Ferdinand, May 22d, 1751, and remained in the University of Utrecht till 1753. In July of that year they set sail for America, but died on ship. Their brother, Theodore, of Albany, communicated this fact to the churches to which they had been called, in October of the same year. In December they called Henricus, another brother, who had studied in this country. But the difficulty of procuring ordination again presented itself. The congregations were unwilling to subject themselves a second time to the expense, delay, and danger of sending him to Holland. In a protracted correspondence with the Classis of Amsterdam, they requested that he might be ordained here. In 1755, he did obtain license to preach ; but not till three years after could he obtain ordination. But he died only two weeks after, of small-pox.

Frelinghuysen, Jacobus, (Eng. James,) C.N.J. 1750, (s. of T. J. Frelinghuysen,) studied under Goetschius, University Utrecht, 1752 ; lic. by Cl. of Utrecht, in Holland, June 7, 1752, ord. Cl. Amsterdam, July 3, 1752 ; sailed for America, Ap. 1753 ; called to Wawarsing, Rochester, and Marbletown, but died on the passage over, 1753.

Frelinghuysen, John, b. 1727, at Three Mile Run, (s. of T. J. Frelinghuysen ;) l. Cl. Amsterdam, 1750 ; Raritan, Sourland, Six Mile Run, Ne-Shanic, and North-Branch, 1750–4, d.

He entered on his duties, as the successor of his father, with high prospects before him. He was distinguished for his pulpit eloquence. He found the troublesome Arondeus on his field, ministering to those disaffected to the evangelical views of his father. He was joyfully received by the people, and educated several young men for the ministry. But while on his way to Coetus, in September, 1754 ,he was suddenly taken sick, and

died on Long Island. His congregations were disconsolate over his loss. He left one son, Frederick, the father of the late Hon. Theodore Frelinghuysen. He married, in Amsterdam, a lady by the name of Van Berg, the daughter of a merchant there. She was a woman of remarkable character. She subsequently married Rev. J. R. Hardenbergh. (HARDENBERGH, J. R.)

Frelinghuysen, Theodorus, (s. of T. J. Frelinghuysen ;) studied under J. H Goetschius, lic. and ord. by Cl. Amsterdam, 1745 ; Albany, 1745–59, also supplied Schaghticoke. Died about 1761.

He was sent to Holland for licensure and ordination, but was six months on the sea in returning, having fallen into the hands of the enemy. It was this partly, as well as the death by small-pox of his two brothers at sea on their return, which made Theodore Frelinghuysen so warm an advocate of American ecclesiastical independence. But he was long hampered by his church at Albany, which opposed him in this matter. Hence he never attended the meetings of the Coetus, until Ritzema and others attempted to secure a Dutch Professorship of Divinity in Kings College. Then he broke through all restraint, and traversed the length and breadth of the Church in the midst of winter, (Jan. 1755,) and procured signers in favor of an American Classis, and a University for the Dutch alone, in opposition to the Episcopal College. He then returned home and awaited the opening of the spring. In April, 1755, a committee, which had been appointed for the purpose, was to meet in New-York, and examine the answers of the churches concerning an American Classis. But in the meantime most of the members of this committee had become involved in the matter of a Dutch professorship in Kings College, and they therefore did nothing in the matter of canvassing the opinions of the churches.

Frelinghuysen, therefore, took upon himself the responsibility of calling a meeting of Coetus for May 30th, 1755. The friends of ecclesiastical independence came together, organized an American Classis, licensed Henry Frelinghuysen, censured certain ministers, and formally appointed Theodore Frelinghuysen to go to Holland and collect funds for a university, even as Schlatter had collected £32,000 in Holland and England for educational purposes among the Germans in Pennsylvania. He did not at once start, but waited more than four years. In the meantime successive meetings of the American Classis were held, and Hardenberg, Van Nist, Barcolo, and J. M. Goetschius were inducted into the ministry. Ritzema and his friends were deceived by the English about the professorship for the Dutch in Kings College, and the charter was passed without such a provision; but a few months later, alarmed at the possibility of a separate Dutch institution, an amendment was made to the charter, upon Ritzema's personal application, granting such a professorship. But the original Dutch friends of the measure were now angry at the English duplicity, and the church of New-York censured Ritzema for securing the amendment. Ritzema and his friends never attended the meetings of the American Classis, but for the next eight years sent letters to the Classis of Amsterdam, denouncing the operations of the American Classis. Thus openly began the Coetus and Conferentie difficulty, which lasted sixteen years.

If Frelinghuysen had gone to Holland at once he might have succeeded. He had tried repeatedly to hold correspondence with the church of New-York before he went (1755–9), but they would not respond. He had, however, a powerful assistant in the city, in opposition, not only to the Dutch professorship, but to a sectarian college supported by general taxation, in William Livingston, the eminent jurist and statesman, who published many eloquent articles in his paper, *The Independent Reflector*, and in the *New-York Mercury*, fifty-two articles styled *The Watch-Tower*. In these he showed that an Episcopal establishment was lurking under all these schemes.

Frelinghuysen preached also in English to the soldiers who were sent to Albany for the protection of the frontier. In the spring of 1759 he took strong ground, though with little success, against the spirit of gayety and fashion which a regiment of royal troops had introduced in that city. On one occasion, having preached an unusually earnest sermon against worldly follies, he found on Monday morning at his door a pair of shoes, a staff, a silver coin, and a loaf of bread. Being a man of peculiar sensitiveness, he conceived this to be an intimation to him to leave. This he determined to do, and also now to carry out his mission concerning the university. He sailed from New-York October 10th, 1759, and reached Amsterdam safely. In December he again wrote to the church of New-York, requesting that they would send a reply which might reach him by August 1st, 1760. The letter, however, seems to have arrived too late for them to answer as requested, as appears from the minutes of that consistory, July 14th, 1760. He was not successful in collecting funds. The division already existing in the Church necessarily made his efforts a failure. The plans now begun reached their consummation in 1770, when Queen's (now Rutgers) College was chartered.

Mr. Frelinghuysen's temper was ardent, and his manners frank and popular. In the pulpit his preaching was earnest and eloquent, while his pure life when out of it illustrated and enforced his teachings. His memory was long precious in Albany, meriting the tribute of "the apostolic and much-beloved Frelinghuysen."

Mr. Frelinghuysen had married a daughter of Sylvester Sims, of a wealthy family in Albany. By her he received a large property on Staten Island and elsewhere in New-York. He is said to have made his will on ship-board, while the vessel was lying in the Narrows, just before sailing. This was attested by a Mr. Bleecker and others. He gave his property to his brothers, sisters, wife and child, and left the will with the lawyer who drew it. He also corresponded with the lawyer while abroad. A year or two later he returned to America, and was accidentally drowned while the vessel was lying off Sandy Hook.

*See Amst. Cor., many letters. Minutes of Church of New-York. Munsell's Annals of Albany. Dr. Rogers' Hist. Disc., Albany*, 1857. *Introd. to Rev. T. J. Frelinghuysen's Sermons, N. Y.*, 1856. *Centennial Discs.*, 71–84. *Also art.* SCHLATTER, *and Theological Sem. Sedgewick's Life of Hon. Wm. Livingston.*

*Publications:* A Catechism, 1748. Second edition, 1752? (See Minutes of Coetus, XLIII., Frelinghuysen's Sermons, p. 11. On account of the scarcity

of appropriate books in America, this catechism was composed, the fundamental truth assumed in which is "that I am, and am a rational being." It is pervaded by a peculiar force of demonstration, but is not thought to be sufficiently explicit on original sin.)—Funeral Sermon of his brother Henricus, 1757. (See Coetus, XCIX., CII., Frelinghuysen's Sermons, p. 10.)

Frelinghuysen, Theodorus Jacobus, b. 1691, in West-Friesland; lic. 1717; (Embden, Holland, 1717–19,) Raritan, New-Brunswick, Six Mile Run, Three Mile Run, North-Branch, 1720–47, d. Also Sourland, 1729–47.

He was the first minister of the Reformed Church in Central New-Jersey. Divine Providence committed to this remarkable man the important work of sowing the seed of truth and righteousness in a soil which has yielded, under subsequent cultivation, the most abundant harvest. Such was the influence that he exerted throughout the whole denomination, as well as in the field of his special labors, that the Church is called to cherish his memory with warmest gratitude.

Very little information in reference to this pioneer of the gospel ministry in this section of the Church has been transmitted to us. His parents were of considerable reputation in their own country; and, among his relatives, an uncle, Henricus, is known to have been an able and successful minister. Of his early life, and the circumstances of his conversion, nothing is known. His theological education was thorough, having enjoyed the advantages of a full course of study, at a time when the science of theology and true piety in Holland were in a highly prosperous condition. That he was a man of considerable literary culture is evident from his call to assume the rectorship of an academy in the town of Embden, as well as from the proofs furnished in his published discourses. He entered the ministry at the age of twenty-six, and for about two years was the pastor of a church in his native country. The circumstance of his selection for the important mission to this country was always regarded by him as a special call from God. A pious elder entertained a young traveler on his way through the town to Embden. During the evening he was so well pleased with the spirituality of his conversation, and his eminent gifts, especially in prayer during family worship, that he immediately informed his pastor, who had interested himself in procuring an evangelical missionary for the new settlements on the Raritan, "I have found a man to go to America." Accordingly, after careful deliberation, the call was accepted, and he emigrated to this country.

The field of his pastoral charge was very extensive, embracing all the churches of our denomination in Somerset and Middlesex counties. When he entered upon his labors, he found the morals of the people in a most deplorable state. They had been entirely destitute of the stated ministry of the gospel since the first settlement of the country; and although church organizations existed, and houses of worship had been erected, yet as the natural result of the absence of pastoral supervision, there was a great departure from serious and vital piety. The physical appearance of the country very much resembled the morals of the people. It was wild and uncultivated. Dense forests covered the land; the streams were un-

bridged; the settlements were widely scattered; the roads were little more than paths through the wilderness; and it had all the appearance of a new country.

But he was a man equal to the times, and with great facility adapted himself to the circumstances in which he was placed. He had great energy of character, was remarkable for his fearlessness and independence of spirit, and would "sooner die a thousand deaths," as he expressed it, "than not preach the truth." From the sermons which have been preserved, we gather that he was a warm, earnest minister, dwelling principally upon the doctrine of the new birth, and having a dreadful antipathy to all manner of formalism. Indeed, his preaching was so direct and personal, and at the same time of such an evangelical character, that the people almost immediately raised against him a violent opposition. He was charged with preaching doctrines contrary to the standards of the Church, and introducing customs which were subversive of her system of government. This controversy was opened almost at the commencement of his ministry, and it was carried on for several years with a spirit of bitter persecution. Indeed, in some portions of the field, it seems to have disturbed the peace of the Church during his whole life.

Mr. Frelinghuysen met all this opposition in the spirit of a true gospel minister. That he was always discreet in his management of the opposition, and was never provoked to rashness, is not maintained by his warmest admirers. But his brethren in the ministry vindicated him against all the aspersions of his enemies; legal decisions were obtained in his favor, and he himself was especially thankful that God "had raised up pious brethren in Holland and East-Friesland to sustain him by their godly and edifying epistles."

His ministry was eminently successful, as it was also exceedingly laborious. His residence was near the city of New-Brunswick, then a small hamlet, from whence he would go forth on preaching and catechising tours, laboring with great diligence in the work of his Master. Throughout this extensive field he enjoyed, as the fruit of his ministry, several extensive revivals of religion, which were distinctly marked with the power of God's grace, and stamp upon his ministry the character of eminent usefulness. He is frequently found in distant congregations, assisting their pastors in extraordinary labors, and he is uniformly represented to have been sound in his doctrinal views, searching in his reproofs, fervent in his appeals, and particularly distinguished for his success in winning souls to Christ. He was for several years a co-laborer with Rev. Gilbert Tennent, in New-Brunswick, who speaks of him in terms of high commendation. He enjoyed the friendship of Rev. George Whitefield, who speaks, in his journal, of the pleasure he experienced in the society of this godly man. And Rev. Jonathan Edwards, whose experience in New-England was very similar to his own, commends him for his discriminating manner in setting forth divine truth.

In order to meet the growing wants of his extensive charge, Mr. Frelinghuysen resorted to the expedient of appointing "helpers," after the manner of the apostles. Men who were gifted in exhortation and prayer, and who

had commended themselves, by their godly lives, to the people, were selected, under the sanction of the consistory, to hold neighborhood services, to visit the sick, to direct the inquiring, and to be generally useful in the congregation. The tradition is that these men became extensively useful, and while the measure was a novelty in the Dutch Church, yet it tended greatly to the prosperity of the Church. These extraordinary officers held their positions during life; and one of the number, Hendrick Fisher, an elder in the church of New-Brunswick, subsequently a distinguished Revolutionary patriot, became a lay preacher and catechist, and some of his published discourses are still in existence.

Mr. Frelinghuysen was accustomed to receive into his family young men of piety, and train them up for the gospel ministry. How many availed themselves of this advantage is not known; but among the number we find the names of Rev. Samuel Verbryck, Rev. John H. Goetschius, and Rev. Thomas Romeyn. He was an early advocate for the establishment of an ecclesiastical judicatory in this country, with more enlarged powers than had hitherto been granted by the Church in Holland. As a member of the first convention held in New-York, he was an efficient supporter of that new plan which was there originated, and which resulted in the independence of our Church in America. It is said that such was his zeal and foresight, that the plan of a college and seminary was first suggested by him, to provide a well-educated ministry.

Concerning the events that transpired during the latter part of Mr. Frelinghuysen's life, few records have been preserved. It is known that he was frequently prostrated by sickness, the effect, no doubt, of excessive labor; and that he enjoyed a large ingathering into the church—a most cheering evidence of divine favor, and a great encouragement to that noble minister, who had now triumphed over all opposition, and whose work was thus crowned with God's approbation.

The date of his death is not known, although there is reason to believe that the event occurred about the commencement of the year 1748, when he had not yet reached his fifty-seventh year. Nor is the place of his burial definitely ascertained. The tradition is that his body rests in the old yard of the Six Mile Run Church. The aged remember that their parents pointed to the spot as the resting-place of a "great man." Is it not a striking fact that the distinguished minister who first broke ground for the gospel in Central New-Jersey lies in an unknown grave? But if no monument marks his grave, his memory is preserved among the greatest lights of our Zion. The character of his mind is sufficiently indicated by his published discourses; his success, by the ingatherings which he enjoyed, the foundations which he laid, and the seed which he planted; and his piety, by the savor which yet breathes from his memory. When such eminent men as Gilbert Tennent, George Whitefield, and President Edwards speak of him as one of the great divines of the American Church, we freely accord to him the distinguished position which he occupies.—*Rev. R. H. Steele.*

The *Klagte*, or Complaint against him, has recently been translated by Rev. M. G. Hansen, and is in the archives of Synod. In letter 391 (*Amst. Cor.*) there is a very full résumé of it. *Many letters in Amst. Cor.* Sketch of his

life by Rev. Wm. Demarest, in Introd. to *Frelinghuysen's Sermons*, 1856. *Gunn's Livingstone*, ed. 1856, p. 359. *Messler's Memorial Sermons and Hist. Notes*, 1873. *Steele's Hist. Disc.*, 1867. *Corwin's Millstone Centennial*, 1866. *Tercentenary Monument*, 528.

*Publications:* Three Sermons (in Dutch.) New-York, 1721.—Two Sermons (in Dutch.) New-York, 1729. These two lots of sermons were translated into English and published by a Hendrick Fisher, in 1730.—Ten Sermons (in Dutch.) New-York, 1733. Second edition, published in Holland, under approval, and with the commendation of the Theological Faculty of the University of Groningen, who called them "the noble fruit brought from the New World to their Doors," 1736.—Two Sermons (in Dutch) as an improvement of an earthquake felt in New-Jersey, Dec. 7, 1737. Utrecht, 1738.—Four Sermons (in Dutch.) Philadelphia; about 1745. (These five lots of sermons were translated into English by Rev. Wm. Demarest, and published by the Board of Publication R.D.C. in 1856. 12mo, pp. 422; with an Introduction by Dr. Thomas DeWitt, and a Bibliographical Sketch by Rev. Wm. Demarest.)—An Answer to the *Klagte*, or Complaint against him, (see Boel,) is said to have been published by him about 1727 or 1728. Where can a copy be found? (Boel, Freeman, Van Santvoord, Demarest, Wm., Messler, Steele, R. H.)

[There were also noted persons of this name in Europe, probably of collateral branches of the same family. Among the best-known pupils of the celebrated educator, Herman Auguste Francke, of Halle, were John Anastasius Frelinghausen (Francke's son-in-law), and Gottlieb Anastasius Frelinghausen. (*See Cyc. Ed. Art. Francke.*) The former, J. A. F., was a man of practical piety, who stood up boldly against the rationalism of the day, an associate of Baumgarten. He was also Prof. at Halle, and died 1785. (*See Knapp's Theology*, pp. 15, 17.) He left a work in MS. "An Abstract of the Whole Doct. of the Ch. Religion, with Observations." A 2d ed. London, 1805. He was also minister of St. Ulrich's Ch. and inspector of the public school at Halle. He published "The Sacerdotal Prayer, or 26 Public Meditations on John 17." Halle, 1719.]

French, see Funck and Vonck.

[Frey, C. F., (converted Israelite,) Miss. at Yorkville, 1827, became a Baptist *Mag. R.D.C.* ii. 282, 159.

Friedel, Henry A., (at first an independent Lutheran;) 3d Ger. Ch. N.Y.C. 1856–75, Flatbush, 2d, 1875—

Fritts, Chas. W., b. in Columbia Co., N.Y.; R.C. 1862, N.B.S. 1865, l. Cl. Hudson, 1865; Blawenburgh, 1865–70, Fishkill-on-Hudson, 1870—

*Publications:* A Funeral Sermon of Col. Henry Duryea. 1870.—The Centennial of the Republic. *Fishkill Standard*, 1876.

Froeligh, Moses, (brother of Sol. Froeligh,) b. at Saugerties (?) May 9th, 1763; studied theol. under Sol. Froeligh and Livingston, lic. by Synod of D.R. Chs. 1787; Shawangunk and Montgomery, 1788–1811, Montgomery, 1811–17, d.

He was a man of prepossessing appearance, and of a good mind. His voice was clear, his enunciation distinct, his gesture natural, and his delivery unembarrassed. He was familiar and agreeable with his friends, but sometimes fearfully sarcastic to others. He had an exuberance of wit and anecdote at command, by which he often and easily carried his point in argument. With advancing age he became more reverential, and manifested more religious sensibility. In all important matters he was exceedingly conscientious, and where duty was involved he was absolutely immovable. His wonderful exuberance of spirit, no doubt, somewhat lessened his usefulness.—*Sprague's Annals.*

Froeligh, Peter D., (s. of Sol. Froeligh,) b. 17.. ; C.C. 1799, studied under his father, lic. Cl. Paramus; 1801, Pittstown, Tioshock, and Sincock, 1802–7, New-Paltz and New-Hurley, 1807–16, Aquackanonck, 1816–25, seceded, suspended, (*Aquackanonck and English Neighborhood?*) 1825–27.

He was an attractive preacher, his sermons always being interesting, and delivered with great force and distinctness. But while sound, perspicuous, and clear, they were lacking in spiritual point and pungency, and failed to effect any reformation in morals or manners. He was a man of medium height, pleasant countenance, and great suavity of manners. But becoming suspected in a certain matter about a will, he terminated his own life.—*See Stitt's Hist. Ch. New-Paltz.*

Froeligh, Solomon, b. at Red Hook, May 29, 1750, (brother of Moses Froeligh;) studied under D. Romeyn and J. H. Goetschius, lic. by Gen. Meeting of ministers and elders, 1774; Jamaica, Newtown, Oyster Bay and Success, 1775–6, supplied Fishkill and Poughkeepsie, 1776–80, Hillsborough and Ne-Shanic, 1780–6, Hackensack, (1st,) and Schraalenburgh, (1st,) 1786–1822; also Lector in Theology, 1792–7, Prof. of Theology, 1797–1822, seceded; 1823, suspended; (*Hackensack and Schraalenburgh, secession,* 1822–7, d. Oct. 8.) Elected a trustee of Q.C. 1783. D.D. by R.C. 1811.

He was early religiously impressed, under the ministry of Schuneman, and begged his father, who was a farmer, to give him an education. Through his mother's influence, he finally prevailed. He married Rachel Vanderbeck in 1771. His patriotism in the Revolution was very ardent, and when the British entered Long Island, he was compelled to flee from his congregations, narrowly escaping. He went to Hackensack, and accompanied Dr. Livingston on horseback, on the west side of the Hudson, to the north. A brief autobiography may be found in Demarest's Lamentation over Froeligh, with remarks on men and measures. Settling at Hackensack in 1786, over that portion of the congregations which had been especially of the Coetus or progressive party, he at first sought to unite the two antagonistic elements in that section. (GOETSCHIUS, CURTENIUS.) Walmoldus Kuypers, the pastor of the other part, was a mild and peaceable man, though pastor of those who had opposed the independent organization of the American Reformed Church. (KUYPERS, W.)

The old spirit still manifested itself in a refusal to attend, on the part of this people, the meetings of the Classis of Hackensack, (1771–86,) and also

on account of personal animosities with members of Mr. Froeligh's congregation. The two parties were also divided by opposite sentiments, in the Revolutionary struggle, and in the early political controversies of the country. It was at such a period that Mr. Froeligh settled at Hackensack, (1786.) Efforts were now made by Synod to reconcile the conflicting parties, and Mr. Froeligh's people seem to have been favorable to it ; but Mr. Kuypers' people refused, unless the well-known charter was repealed. The old charter seems at length to have been done away with by the new law for incorporating religious societies of 1789, of which these congregations availed themselves, and it was hoped that peace was now established. From 1790–5, they actually came together, and built a church in common, but the strife soon burst forth anew.

Some of the people, who had been in the heat of the old ecclesiastical feuds, (1748–71,) looked upon Mr. Kuypers' people as schismatics, and disapproved of the union effected. They disliked the efforts of Mr. Froeligh in this direction, and labored with him until he yielded to the pressure, and professed to feel that the union was undesirable, if not wicked. He applied Jer. 15 : 19–21 to the circumstances, considering his own people as the precious, and Mr. Kuypers' as the vile, and thus preached upon it. About the same time, the union church which had been built was struck by lightning, and the stone over the entrance, with the words "Union makes strength," was broken in two. This was looked upon as ominous, and all the efforts of Synod, even, proved unavailing to keep the congregations united.

Mr. Kuypers died about this time, (1795.) But whatever may have been the position of Mr. Kuypers' people before, now the tables seemed to have turned, and Mr. Froeligh and his people to have become the aggressors. It must be remembered that there were two consistories, but only one corporation. Now Mr. Froeligh's people, hoping to control every thing, after Mr. Kuypers' death, attempted to prevent his consistory from sending delegates to Classis, and protesting against it when done, and appeals from classical decisions were carried up to the Synods. And when Mr. Kuypers' consistory attempted to call Rev. J. V. C. Romeyn, this they also attempted to defeat, protesting against it, and carrying the matter by appeal to the Synods. The two consistories (making one corporation) voted on strictly party lines, while Mr. Froeligh, as the President, gave the casting-vote always in favor of his own consistory. Synod sustained Mr. Kuypers' people in all their acts, approving of the call on Mr. Romeyn. His consistory now kindly invited Mr. Froeligh to officiate at his installation, but he refused. The old Classis of Hackensack being divided in 1800, Synod declared Mr. Froeligh's church to belong to the Classis of Paramus, and the other to the Classis of Bergen, hoping thus to prevent collision. Yet about this time, a precious revival, which extended all over the country, also visited this region, and Mr. Froeligh had more than two hundred added to his church on profession in a single year, (1800.)

The building of new churches and parsonages by the opposing congregations, (which were one corporation,) furnished many new causes of conflict and of sin. Members irregularly passing from one to the other, and Mr. Froeligh baptizing children of disaffected members in Mr. Romeyn's con-

gregation, did not tend to harmonize matters. Technical questions also arose, Mr. Froeligh's consistory assuming the responsibility of the baptisms, to free Mr. Froeligh from blame. Classes and Synods took opposite views of the matter, till at length Mr. Froeligh, with four other ministers in the north, (Brokaw, Palmer, Toll, Wyckoff, H. V.,) who had been suspended for contumacy, combined in organizing what they styled "The True Reformed Dutch Church." This secession took place in 1822. Thus that portion of the congregations in Hackensack and Schraalenburgh which had warmly favored the independent, American ecclesiastical organization—which had belonged to the Coetus party, and which under Goetschius, Dirck Romeyn, and the early years of Froeligh, had denounced schism—had now through their personal animosities effected a real schism, which has been the bane of Bergen County, in all its original extent, for nearly half a century. Likewise, many fair regions along the Mohawk, and farther west, were desolated by the same wave. The attempt was made to vindicate the secession on doctrinal grounds and looseness of discipline. It was charged that the Church had become Hopkinsian (or too mildly Calvinistic) in its theology, and many pamphlets were produced by the opposite sides upon the question. The matter was brought by memorials of different parties before the General Synod. Dr. Froeligh had been appointed assistant Professor of Theology in 1792, and this now made him directly responsible to the Synod for his conduct. He was accordingly suspended in 1822 from his professorship and from the ministry for seceding, for charging the constituted authorities of the Church with unsound doctrines and with looseness of discipline, (especially while he had himself irregularly administered baptism to the disaffected of another congregation,) for uniting with deposed ministers in contempt of ecclesiastical authority, and for promoting schisms and dissensions. It was afterward proved by letters of Mr. Froeligh to different parties, and by the testimony of some of his students that he had contemplated secession, in imitation of the Scotch, for many years.

Mr. Froeligh was seventy-two years of age at his secession. He was not a man of lofty genius or of intellectual greatness. He followed the beaten track of doctrinal exposition and experimental religion. He became with years severely dogmatic. His studies were rather confined to the needful and the useful. He was considered during many of his latter years by the Church at large as a troubler in Israel. He expressed his doctrines in the severest terms, preaching an unalterable reprobation. He was no doubt led into the ecclesiastical difficulties, before he was aware, so far that he felt he could not recede, and by thus acting he soon became guilty of many inconsistencies. It must be remembered that he at first strove for union; and when he had failed in all his efforts and plans, the reaction carried him far the other way. From his position, he found himself at the head of a party, and circumstances led him on till the consummation which we have seen. Much sin was on both sides, no doubt, but why should the children perpetuate the old feuds?—*See Taylor's Annals of Classis of Bergen. Gordon's Life of Ostrander*, pp. 25, 32, 46, 47. *Cannon's Pastoral Theol.*, p. 585. *Mints. Cls. of Bergen and Paramus. Rev. C. T. Demarest's Lamentation over Froeligh.*

*Publications:* A sermon preached at Hackensack, 1795, on occasion of the lightning rending the steeple of the church. Job 37 : 5. (In *Banner of Truth*, vol. iv. No. 2. This is a magazine of the True Dutch Reformed Church.)—A Sermon on the Heidelberg Catechism. 1 John 1 : 3. *Banner of Truth*, vol. iv. No. 6.—A Sermon on Gen. 47: 9. *Banner of Truth*, vol. iv., No. 8.—A Sermon on 2 Tim. 2: 8. *Banner of Truth*, vol. v. No. 1.—A Sermon in the *New-Jersey Preacher*.—An account of the Religious Revival at Hackensack and Schraalenburg. *N. Y. Miss. Mag.*, 1800.—The Trial of Universal Charity by a Jury. 12mo, pp. 268. N. Y., 1824.—Reason Assigned by a Number of Ministers, Elders and Deacons for Declaring Themselves the True Reformed Dutch Church in the U. S. A. 12mo, pp. 11. Hackensack, 1822.

Fryenmoet, (Frymuth,) Johannes Casparus, b in Switzerland, 1720; Minisink, Walpeck and Mahakkemack, 1741–56, also Smithfield, N.J., 1741–Dec. 1743; supplied Wawarsing, 1745–51, Kinderhook, Claverack, and Livingston Manor, 1756–70, supplied also Red Hook, Kinderhook, and Schodack, 1770–78, d.

He emigrated while a young man to America, and took up his residence near Port Jervis, N.Y. The associated churches on the Delaware took a special interest in him, and finally induced Mancius to ordain him, (1741,) that he might serve in the churches on the Delaware, even as Frelinghuysen and Dorsius had ordained Goetschius three years before. Hence Mancius was called *Promotor*, as if he had power like an inspector or bishop to *prefer* men to ecclesiastical offices. Mancius had organized these churches on the Delaware in 1737. But many found fault with this ordination, and hence application was made to the Classis of Amsterdam, that he might be legally ordained. The propriety of sending him to Holland was long under consideration, and it has been generally supposed that he went, but the Amsterdam correspondence shows the contrary. The Classis granted permission in May, 1744, to ordain him *according to the Church order*. This was done by Mancius on Dec. 16, 1744, in the presence of Domines Vas and Weiss. His very neat handwriting, his great regularity in keeping records, and the sweet savor he left behind him of deep, evangelical piety, continued in Port Jervis (says Slauson) even down to his day. He was very popular as a preacher. So great was his popularity that quite a strife occurred between certain churches which wished his services. The churches of the Delaware and of Ulster County were the contestants. A correspondence took place between them of a very spicy nature, and evincing no little spirit of rivalry as to wealth and worldly standing.

He became in a few years a conservative member of the Coetus, but indignantly withdrew when they proposed to organize a Classis. He had ordained Arondeus over the Conferentie elements in Somerset County, N J., in 1747. In 1756, an Indian massacre compelled him to flee from his home, and he went to Raritan, and the Conferentie party there sought most strenuously to call him, but they were prevented by the friends of Coetus, who already had determined to call Hardenbergh, who had married John Frelinghuysen's widow.

The dispute rose so high that the Circle (or Classis) of New-Brunswick was called in to settle it. He had great power in personal intercourse, being remarkably social and genial, and was frequently placed on commissions to deal with delicate cases.—*See Slauson's Hist. Ser. at Port Jervis, and Zabriskie's Claverack Centennial. Mills' Hist. Disc. at Bushkill*, 1874, *and at Port Jervis*, 1878.

Fulton, Wm. Collegiate education in Europe, studied theology under Dr. Helffenstein, l. by Ger. Ref. Cl. of Philadelphia, 1852; (Phœnixville, G.R. and S.S. at Jeffersonville, Presbyt. 1853–5,) Manayunk, 1855–March, 1865, Chaplain of the Scott Legion Regiment and Miss. at Hilton Head, S. C., March–Nov., 1865, Manayunk again, 1865–9.

Funck, Seymour P., (see French and Vonck;) C.C. 1817, N.B.S. 1821, l. Cl. N.B. 1821; (Jamaica, Presbyt. 1823–5,) d. 1828.—*Mag. R.D.C.* iii 64.

Furbeck, George, b. at Guilderland, Feb. 24, 1821; U.C. 1846, N.B.S. 1851, l. Cl. Schenectady, 1851, d. Oct. 18.

He had been called to the church at Mt. Pleasant, N. J., and while performing some ministrations during an epidemic, before his settlement, he laid the foundations of the disease in his own system, and died three days before the time fixed for his ordination. Possessed of a solid, discriminating, earnest mind, and studious habits, united with a cheerful and dignified consistency of character and noble views of the ministerial work, he gave promise of great usefulness. His preaching while in the Seminary was remarkable for its unction. His death produced a great sensation.

Furbeck, Philip, (brother of George Furbeck,) b. at Guilderland, Dec. 29, 1832; U.C. 1854, N.B.S. 1859, l. Cl. Schenectady, 1859; Caughnawaga, 1859–62, Westerlo, 1862–7, Buskirk's Bridge, 1867–75, Farmer Village, 1875—

Gamble, Samuel L., b. in Pa.; Jeff. C. 1858; P.S. 1861, lic. by Presbyt.; (New-Scotland, N.Y., 1861–. ., Presbyt.) Helderberg, 1869—

Ganse, Hervey D. C.C. 1839, N.B.S. 1843, l. Cl. N.Y. 1843; Freehold, 2d, 1843–56, N.Y.C. West 23d St. (after 1870 in Madison Av.) 1856–76, (St. Louis, Presbyt. 1876—) D.D. by R.C. 1861.

*Publications:* Bible Slaveholding not Sinful; a Reply to Slaveholding not Sinful, by Dr. S. B. How. 1856.—A Sermon on the Duties of the Sabbath. In the *Christian Sabbath*, 1862.—Article on Baptism for the Dead. *Am. Presbyt. and Theolog. Rev.*, 1863.—A Sermon on the Trinity. In *South Church Lects. on Christian Doct.* 1865.—Article on Change of Name. *Appendix to Minutes Gen. Syn.*, 1867.—Reminiscences of Dr. Thomas DeWitt. (*In Memorial.*) —Article in *Sprague's Annals of Am. Ref. D. Pulpit*, on Rev. George Schenck.—Many editorials in the *Christian Intelligencer*.—Practical Results of N.Y. S.S. Institute. 1868.—Various Hymns.

Gardeneir, W. Kalamazoo, 1855, d.

MADISON AVENUE REFORMED CHURCH. 1875.

REV. H. D. GANSE, PASTOR.

Gardiner, Hugh Brodie, b. in Scotland; Y.C. 1842, P.S. 1845; (Galena, Ill. 1849–51, S.S. Madison, Wis. 1851–..;) Coeymans and New-Baltimore, 1856–60, Herkimer, 1860–4; (S.S. Bergen, Cong. 1864–.., Sec. Am. Tract Soc. Schenectady, 1867–70, Perry, Presbyt. 1870—)

Gardner, John, U.C. 1841, N.B.S. 1844, l. Cl. N.B. 1844; Harlingen, 1844—

Gardner, John Scoon, (s. of John Gardner,) b. at Harlingen, N.J., Nov. 1, 1850; C.N.J. 1871, U.S. 1875, lic. Cl. Philadelphia; (S.S. Morris Plains, Presbyt. 1875–6;) ord. by Cl Schoharie, Aug. 23, 1876; Middleburg, 1876—

Gardner, Theodore A. W.C. 1853, U.S. 1857, l. by 4th Presbyt. N.Y. ——; Tiossiock, 1862–7, (S.S. Orient. Cong. 1867–..)

Garretson, Garret I., b. near Somerville, 1808, R.C. 1829, N.B.S. 1832, l. Cl. N.B. 1832; Stuyvesant, 1832–4; Newtown and Jamaica, 1835–49, Lodi, 1849–52, d. 1853.

He was fitted by nature and by grace to be a useful man, and he was not slow at turning his talents to the best account. As a minister of the Gospel, he was "diligent in business, fervent in spirit, serving the Lord." He was not a brilliant man in the pulpit, but he was something better—a good doctrinal and practical preacher, whose performances were generally elevated, without being great; always uniform, never puerile; always instructive, never sensational; always solid, never flowery; always earnest, never affected.

Characterized by piety, simplicity, good sense, lucid style, and well delivered, they never failed to win the approval of intelligent hearers. He aimed at expounding and enforcing the doctrines of the Gospel and urging sinners to repentance. Justly estimating his responsibility, he ever sought to inform the intellect and improve the heart, by showing that the strength of Christian character depended upon the combination of knowledge, faith, prudence, and holiness, in the activity and well-directed influence of a good man's life; and he was himself a consistent exemplification of what he preached.

As a pastor, he was faithful without being obtrusive, diligent without being officious, acceptable to and popular among his people, and therefore successful in the business of his calling. Faults incident to frailties of human nature in its best estate in a world of sin were, of course, his, and no man better understood this than himself.

Possessed of a social, kind nature, he was an agreeable companion, a high-minded, honorable gentleman, a sympathizing friend, and every way worthy of confidence and regard. A proof of this is found in the testimony of them that knew him best, and in the sympathy and substantial acts of kindness of the noble church of Newtown, grown strong under his ministry, in the dark days of trial which eclipsed his setting sun and finally pressed him into the grave. The reputation of being wealthy worked his ruin by the agency of servants in his own household, who sought to extort

money from him by false accusation. Crimes of which he was never guilty, by a most mysterious combination of circumstances, cost him untold agony, such as bleeding innocence alone can suffer. Through all these trials, this writer, a brother minister, attended him step by step; and knowing intimately, speaks confidently, saying that in this regard the character of brother Garretson was as pure as the unfallen snow. Though in every investigation he came off conqueror, it was at greatest expense, and, saddest of all, with the forfeiture of his precious life. He died of a broken heart. But from beneath the surging billows of a cruel sorrow, dying with a heart-rending appeal to his Saviour, we believe he rose to His embrace, where all his sorrows have been forgotten and all his labors for Christ have been compensated by the welcome of the Master, "Well done, good and faithful servant; enter into the joy of thy Lord."

We can not now understand these things. Payson and other good and efficient ministers have been thus accused and proved innocent; but woe be to those who do such things or help such nefarious attempts to prosper in that day when every one must give an account of himself to God.—*Rev. W. R. Gordon. See Certified Report of Investigation of the Case of Rev. G. I. Garretson,* 8vo, pp. 76. N.Y. 1853.

*Publications:* A Discourse at Jamaica, L. I., Feb. 15, 1842, at the Quadragenian Anniversary of the Ministry of the Rev. Jacob Schoonmaker, D.D. 1842.—The Christian Citizen. 1842.—A Sermon on the Death of A. S. Rapalje, 1847.

GARRETSON, GEO. REM., b. at Jersey City, May 21, 1850; R.C. 1870, N.B.S. 1870-1, U.S. 1871-3, in Europe, 1873-4, U.S. 1874-5, lic. Cl. Bergen, Sept. 1875; 1st Long Is. City, 1875-6, 1st L.I. City, and St. Johns, Laurel Hill, Jan. 9, 1876-77, Ap. 1st, Hyde Park, 1877—

GARRETSON, GILBERT S., (s. of John Garretson,) R.C. 1859, N.B.S. 1862, l. Cl. Cayuga; Upper Walpack, 1863—

GARRETSON, JAS. CORTELYOU, b. in N.J.; R.C. 1871, N.B.S. 1874, lic. Cl. N.B.; Prattsville, Jan. 1875-7, Taghkanic, 1877—

Garretson, John, b. at Six Mile Run, N.J., Nov. 9, 1801; U.C. 1823, N.B.S. 1826, l. Cl. N.B. 1826; Miss. to Kinderhook Landing (Stuyvesant) and Columbiaville, 1826-7, Middleburgh, 1827-33, Schraalenburgh, 1833-6, Miss. at Brooklyn, organizing the Central Ch. 1836-7, Belleville, 1837-49, Cor. Sec. Bd. Dom. Missions, 1849-59, Canastota, 1859-61, Owasco Outlet, 1861-4, Esopus, 1865-6, also S.S. at St. Remy; (Lawrenceville, Pa., Presb. 1866-9,) Cortlandtown, 1869-72; w. c.; Rector of Hertzog Hall, 1874-5, d. D.D. by R.C. 1855.

He was a man of good mind and excellent attainments as a theologian. His views of the doctrines of grace were remarkably clear; and his convictions of their truth decided. He had the experimental knowledge of their truth, and his faith never wavered. He lived near to God. His conversations during his long and severe illness were edifying and delightful. His judgment was sound. He was a good counselor. In the pulpit he was uni-

formly instructive and impressive. He was systematic, faithful, sympathizing as a pastor. He is held in fond remembrance by many a parishioner. He was a useful member of ecclesiastical bodies, familiar with the modes of transacting business and always ready to do his share of work. His sympathy with the young was complete. He was never more happy than when he had young people around him. He kept his heart young, and hence he won the affections of the young men in Hertzog Hall at once; and his influence over them was unbounded and most salutary. Under his secretaryship the Dom. Miss. Board made great progress in the West. During this period the Holland immigration (1847–52) took place. His policy was to organize a line of churches between the East and West. (See his Dom. Miss. Reports, 1849–59.)

Garretson, John, R.C. 1861, N.B.S. 1864, l. Cl. N.B. 1864; (supplying Broadalbin, N.Y. Presbyt. 1865–8, pastor, 1868–9, d.)

Garvin, Isaac, 1832.

Gaston, John, R.C. 1849, N.B.S. 1852, l. Cl. N.B. 1852; Pompton, 1852–62, Saugerties, 1862–9, Aquackanonck, 1869— Elected a trustee of R.C. 1876; D.D. by R.C. 1872.

*Publications:* An Address at the Funeral of Rev. Dr. John Gosman, 1867. (In *Memorial.*)

Gates, Cor. From G. Ref. Ch. Wynantskill, 1840–2, Caroline, 1842–50, Manayunk, 1851–4, Port Jackson, 1856–7, Woolcott, 1857–9, Minisink, 1860–3, d.

Gebhard, John G., b. at Waldorf, Ger., 1750, studied at Heidelberg and Utrecht, l. 1771; [Whitpain and Worcester, Pa. 1771–4;] Ger. Ref. N.Y.C. 1774–6, Claverack, 1776–1826, d.; also at Ghent every two months, 1782–87, at Taghkanic quarterly, 1777–97, at Hillsdale every seven weeks, 1793–1814, and at Camp occasionally.

He was born at Waldorf, in Germany. When New York was invaded by the British, he removed to Kingston, and soon accepted a call to Claverack. He was here the means of healing an unhappy division, bringing with him sagacity, knowledge of human nature, prudence, and self-control. He mastered the Low Dutch tongue so as to be able to preach in it in three months. He also preached in all the surrounding neighborhood, traveling sometimes even to Scholarie (sixty miles distant) to break to them the word of life. In 1777, he founded the Washingtonian Institute at Claverack, of which he was principal. He was always modest, dignified, and courteous, and affable in his intercourse with others. He was a man of peace. As a preacher he had life and energy, and was frequently pathetic; his style of preaching was mostly didactic, addressed to the understanding with a view to enlighten and convince. As a patriot of the Revolution, he was active and consistent; he used the weight of his official character to maintain the righteousness of the cause and enlarge the spirit of freedom. His last com-

munion season, standing on the border of the grave, is described as thrilling.—*Harbaugh*, ii. 393. *Claverack Centennial. Mag. R.D.C.* i. 232.
Gerhard, Ludwig, 1865.

Gesner, Oscar, R.C. 1862, N.B.S. 1865, l. S. Cl. L.I. 1865; Rocky Hill, 1865–70, Linden, 1870–4, w.c.

Geyer, Julius W., N.B.S. 1863, Ger. Evang. Mission, N.Y.C. 1863—

[Giesy, Henry, b. in Upper Saxony, 1757, studied at Marburg, c. to America, 1776, ordained, 1783. German Settlement, Short Hill, Goose Creek, 1783–94, Berlin, Salisbury, and Bedford, Pa. 1794–7, Bedford and Salisbury, 1797–1833, d. 1845.]

Gilbert, Archibald F., b. 1826? l. by Franklin Assoc. Mass. 1861; Prattsville, 1861–6, d.

Gilmore, Wm. Brokaw, b. in N.J., 1836; H.S. 1869, lic. and ord. Cl. Mich. Nov. 29, 1870; Prin. Amelia Institute, and Miss. in Va., Oct. 1869–72, Oct.; Prin. Female Dept. Hope College, Nov. 1872–3, June; Spring Lake, Ill., Oct. 1873.

Gleason Wm. Henry, b. in Durham, Ct., 1833; Y.C. 1853; lic. and ord. Presb. L.I. Mar. 1870; Newburgh, May, 1870–6, Sept.; Newark, 1st, 1877—

Ginnings, see Jennings.

[Gobrecht, John Christopher, b. 1733, near Göttingen, Ger., c. to America, 1753, studied under Alsentz, ordained, 1766. Tolucken, Indianfield, and Great Swamp, 1766–70, Mode Creek, Cocalico, Zeltenreich, and Reicher's Ch. 1770–9, Hanover, (or Conewayo,) Abbotstown, and Bermudian, 1779–1806, d. 1815.]

He was a warm patriot in the Revolution, often exhorting and encouraging the troops. Originally a weaver, he overcame the obstacles from the want of an early education and gave evidence of much vigor of thought.

[Goetschy, John Henry, b. 16.., ordained by the Presbyt. Synod of Philadelphia; New-Gosenhoppen, Montgomery Co., Pa., 1730–9, d. His charge also took in the whole region between Philadelphia and Harrisburgh, embracing the Ger. Ref. congregations of Skippach, Old-Gosenhoppen, Swamp, Saucon, Egypt, Moselem, Oly, Berne, Tulpehocken.]

He was a native of the Canton of Zurich, in Switzerland. He came to America as a candidate in 1728, (?) and in this capacity preached in the German settlements in Philadelphia. He was ordained, for convenience sake, by the Presbyterian Synod of Pennsylvania, on May 25th, 1737, the Reformed ministers of the continent who were in America not yet being ecclesiastically organized. He probably lived at Skippach. No record of his death or burial remains. His ministry ceased in 1739, which is the probable date of his death. His itinerant labors extended through all the settled valleys between the Delaware and Susquehanna. His son, of the same

name, labored among the Hollanders in New-Jersey, Pa., and L.I.—*Harbaugh's Lives*, i. 292.

Goetschius, Johannes Henricus, (s. of J. H. Goetschy,) b. 1718, in Liguria, Switzerland, studied in University of Zurich and under Dorstius, l. by Frelinguysen and Dorstius, 1738; N. and S. Hampton, 1838?–40, Jamaica, Newtown, Success, and Oyster Bay, 1740–8, reordained by the Coetus, 1748; Hackensack and Schraalenburgh, 1748–74, d.

Having applied to the Presbytery of Philadelphia for licensure in 1737, and they for some reason not granting it, he was licensed and ordained by his preceptor Dorstius, aided by J. T. Frelinghuysen, of Raritan. This was just about the time of the first meeting of the Dutch Coetus. Many souls needed instruction, and these excellent men felt that this must not be withheld on account of ecclesiastical formalities. They lived far in advance of their times. But in a few years, when Mr. Goetschius removed to Long Island, the validity of his ordination was questioned. He had been installed there by Mr. Freeman, with the consent of Antonides, who was already settled in the collegiate charges of Queens County.

The installation took place during the nine years' delay of the Classis of Amsterdam in granting the request for a Coetus. But certain persons created difficulties respecting the validity of his ministry, and his colleague, Antonides, now inconsistently took part with them. The pressure brought to bear on him caused him sometimes to lose his temper, for which he was rebuked by Classis. Immorality was also charged against him, but the Classis declared these charges not sustained. The whole case was committed to the ministers of N.Y.C. and L.I., and articles of agreement were at length adopted. For the sake of peace, Mr. G. consented, in 1748, when the Coetus was formed by classical authority, to take the place of a candidate, though he had been ten years in the ministry, and to submit to a new examination and ordination! During the contest much unchristian spirit had been exhibited. The church was sometimes locked against him, when he preached in barns, or crowded houses, or under trees, or on the door-steps of the church. On one occasion, when in the church, the chorister, who sat below the pulpit and in those days gave out the hymns, in order to prevent his preaching, gave out the whole of the 119th Psalm, which would have taken all day to sing. But Mr. G. had the courage to stop the proceedings. The neighboring ministers also, (Boel, etc.,) who were opposed to his ordination, re-baptized the children whom he had baptized. Yet God accepted his ministry, giving him while on Long Island, and before his reordination, as well as frequently after, great revivals. His occasional services at New-Paltz were also greatly blessed.

When he removed to Hackensack, new difficulties awaited him. He was called as the colleague of Mr. Curtenius. The latter, while favorable to the Coetus, seems to have been among the more conservative members, and ultimately opposed the proposition for a Classis. The two colleagues therefore represented the conservative and progressive elements. Indeed, the anti-Coetus party on Long Island soon called Curtenius there after they had driven Goetschius away.

Mr. Goetschius and his friends, embracing all the elders and deacons at Hackensack, procured a charter from the Governor to assess the expenses of the church on the pews. Domine Goetschius had not received his full salary when he left Long Island. This, with the ecclesiastical questions about ordination, fully split the church, and was the foundation of those unhappy differences cherished by the parties which led, in connection with other causes, seventy years later, to the secession, and the organization of the "True Reformed Dutch Church," as they styled themselves. Mr. Goetschius was blessed again in New-Jersey by a precious revival of religion. He was a learned, pious, and godly man, and a faithful and successful preacher of the gospel. He instructed several young men for the ministry, such as Dirck Romeyn, Thos. Romeyn, Sol. Froeligh, John Leydt, Verbryck, Benj. Du Bois, the younger Frelinghuysens, and Martinus and Henricus Schoonmaker. He was also one of the first trustees of Queens College. His ministry was exactly contemporary with the great dispute concerning Hollandish or American ordination. When he first settled on Long Island, he gave great offense by preaching on the text, "The unknown God," reflecting on the personal piety of many of the people. They in turn started slanderous charges against him, which could not be sustained, and then started those questions about the validity of his ordination. He was a man of deep feeling and strong passions, it being said that once, when resistance was apprehended to his entering the church at Hackensack, he buckled on his sword, and thus accoutred entered the pulpit. It must be remembered, however, that it was not unusual for even a minister to wear a sword, sometimes carrying it to church and laying it behind him in the pulpit during service.

He was below the middle size, of a vigorous constitution; abrupt in speech, but his language was clear and expressive. He was a man of profound erudition, a thorough Calvinist, and an accomplished theologian.—*Manst. Cor. Many letters, especially letters* 1743–50. *Taylor's Annals of Cl. of Bergen. Strong's Flatbush. Sprague's Annals.*

*Publications:* De Orbekende God; or, The Unknown God. (Acts 17 : 23.) A Sermon preached on July 23d, 1742, at ——, and on August 22d, 1742, at Newtown. 18mo, pp. 57. 1743. (This sermon in English, but apparently much abbreviated, in the *Banner of Truth*, vol. ii., parts 6, 7.)

Goetschius, John Mauritius, (brother of J. H. Goetschius,) studied under his brother, l. 1754, (see M. G. S. i. p. xcix.,) Schoharie, (Ger. and Dutch,) 1758–60, Shawangunk and New-Paltz, 1760–71, d.

He came to America, in 1744, as a physician, but was persuaded by his brother to prepare for the ministry. He preached to both the Germans and Dutch successively in Schoharie, and also practiced medicine throughout his ministry. His field of labor in his latter charge extended over thirty miles. He was large and commanding in person, courteous and intelligent in his intercourse with others, and decided in his opinions. He possessed various knowledge, but was of limited ability as a preacher.—*See Stitt's Hist. Ch. New-Paltz.* He was one of the original trustees of Queens College.

Yours truly
W. R. Gordon

Goetschius, John Mauritius, studied under his brother, J. H. G.? Sought licensure in 1773, but was not sufficiently well qualified. In 1774 rumors against him again delayed his license. A man of this name joined the "Flying Camp," in N.J. 1776. He became a major.—*See N.J. in the Revolution.*

Goetschius, Stephen, (s. of J. H. Goetschius,) studied under his father, Livingston, Westerlo, and Verbryck, l. by Gen. Meeting of Ministers and Elders, 1775; New-Paltz and New-Hurley, 1775–96, (not ordained till June, 1777,) Marbletown and Shokan, 1796–1814, Saddle River and Pascack, 1814–35, d. 1837.

He was instrumental in healing the breach at New-Paltz which the questions about American ordination had caused. His ministry during and immediately after the Revolution did not show much spiritual fruit, owing greatly to the spirit of the times. He was small of stature and somewhat bent in form. He was sharp and fearless in his denunciation of sin. After the war, he organized no less than nine churches in Ulster County.

Possessed of a vigorous constitution, when over eighty years of age he could yet ride on horseback between his two charges. He never became well skilled in the English language. He loved to preach in Dutch. He was a man of deep thought, holding strongly to the Calvinistic doctrines, and dwelling much on experimental religion, election, particular atonement, depravity, regeneration, and final perseverance.—*Rev. John Manley.* He was teaching a Latin school at New-Paltz, 1793.—*Ostrander's Life*, 22.

Goetschius, Stephen Z., b. 1795, at New-Paltz, (s. of Stephen Goetschius,) studied under Froeligh, l. Cl. Paramus, 1819; Miss. at Manheim, 1822, seceded, 1823, *Danube and Osquak*, 1823–4, *suspended.* (Report Miss. Soc. 1823, p. 8.) Re-entered R.D.C. as a candidate of the Classis of Paramus, April 16, 1828. Canastota, S.S. 1836–7, afterward in the West.

Gordon, William R., N.Y.U. 1834, N.B.S. 1837, l. Cl. N.Y. 1837; North-Hempstead, Jan. 1838–43, Flushing, 1843–49, Houston St. N.Y.C. 1849–58, Schraalenburgh, 1858— S.T.D. by C.C. 1859.

*Publications:* A Rebuke to High Churchism. 1844.—The Supreme Godhead of Christ. 1848. Second edition, enlarged, 1858.—A Guide to Children in Reading the Scriptures. A Prize Essay. 1852.—A True Report of the Last Trial of Rev. J. S. Ebaugh, etc., in Classis of New York, 1852. Published anonymously. (See also Protest of Consistory of German Reformed Church, appellants, to Particular Synod vs. Classis, 1852.—A Certified Report of the Investigation of the Case of Rev. G. I. Garretson before Classis of Geneva, 1853. Published anonymously.—Particular Providence in Distinction from General, etc., Illustrated in the History of Joseph. 1855. Second edition, 1856. Third edition, 1863. (See *Princeton Review*, xxix. 155.) —A Threefold Test of Modern Spiritualism. 1856.—Reformation, or Removal of the Candlestick. A Sermon in behalf of Domestic Missions, preached before the General Synod, 1857. An edition of 30,000 copies published in the *Sower*. N.Y., 1857.—The Peril of our Ship of State. 1861.—

The Folly of our Speculations. A New Year Sermon. 1861.—Strictures on a Recent Sermon by Rev. J. H. Van Dyke, in Vindication of American Slavery. 1861.—Reliance on God our Hope of Victory. 1861.—Realizing Eternity. On the Death of Rev. Alex. McClelland, D.D., Prof. of Oriental Languages, etc. 1865.—Christocracy. Essays on the Coming and Kingdom of Christ. 1867. (Dr. J. T. Demarest, joint author.) Second edition, 1879. —A Tract in Answer to the Romish Tract, "Is it Honest?" (Am. and For. Chn. Union.)—A Tract on the School Question.—Controversy with a Romish Priest, growing out of Tract (No. 15). Youngstown, Ohio, 1868.—Essay on the Nature of the Controversy between Protestantism and Romanism. *St. Louis Presbyterian*, 1868.—The Reformed Church in America, its History, Doctrines, and Government. 1869. Published anonymously.—Croquet, or Social Prayer Illustrated. 1870.—The Church and her Sacraments. 1870. —The Hope set before Us. 1872.—The Immortality of Character. On the Death of Rev. Eben S. Hammond. 1873.—Peter never at Rome. An Essay in *St. Louis Presbyterian*, 1878.—An Autumnal Sermon, 1873. "We all do fade as a Leaf." (In *Sower.*)—Life of Henry Ostrander, D.D. 1875. (With selections of his sermons.)—The Sin of Reviling and its Work: On the Death of President Lincoln, 1865. N.Y., 1875.—Various Essays for *St. Louis Presbyterian*, and for *Central Presbyterian* at Richmond, Va.—Revealed Truth Impregnable, 1878.

Gosman, John, b. 1784, in N.Y.C. C.C. 1801, studied under Mason and Proudfit, l. Presbyt. of Washington, 1804; (supplied Lansingburgh and other chs. 1804–8;) Kingston and Hurley, 1808–11, Kingston, 1811–35, Philadelphia, 2d, (8th St.,) 1835–6, Westerlo, S.S. 1836–8, (Port Byron, Presbyt. 1838–41,) supplied Coeymans and New-Baltimore, 1841–2, Hudson, 1842–53, Flatbush, Ulster Co., 1854–9, d. 1865. Elected a trustee of R.C. 1825. D.D. by R.C. 1833.

For the benefit of his health, the first four years of his ministry were spent in itinerating. He was among the most artless of men, and transparent in his beautiful simplicity of character. Having nothing to conceal, and no by-ends of his own to serve, he was under no temptation to assume disguises. To his generous, child-like nature, nothing was more alien or distasteful than the schemes of a selfish ambition, or the manœuvres incident thereto. And this guileless candor and disinterested openness of soul was one reason of the strong hold which he acquired, and never lost, on the love and confidence of his fellow-men.

He also possessed a most genial, social disposition. Fond of books, he was not a recluse. Few men delighted more in the converse of friends, or were more sought after, on all occasions of joy and of sorrow. In the house of feasting, a fine, perennial vivacity, lighting up into a cheerful glow the mingled dignity and cordial affability of his address, together with a wit ever ready and pointed, but, at the same time, unfailing in its benignant kindliness, made him, indeed, a welcome guest; while his quick, gushing sympathies, gentle bearing, tender tones, and deep, experimental acquaintance with all the sources of consolation in the Gospel and at the mercy-seat,

John Gorman

made his presence even more a delight in the chambers of sickness and death.

His labors also were abundant. Besides those connected with a large and growing charge, he was at all times the generous helper of his brethren, and was equally prompt in responding to the ever-recurring appeals for his services, on occasions of special public interest, throughout the county. He dedicated more than twenty churches. He held a species of voluntary episcopate in Ulster County, such as none could well object to—an episcopate of brotherly kindness and helpfulness—one as freely accorded to his personal qualities and professional distinction, as it was ever exercised by him in the spirit of wisdom. In the treatment of his texts, he was always full and instructive, abundant in illustration, and with language drawn from the purest "wells of English undefiled." His delicate taste—correct, too, as it was delicate—with his intimate knowledge of our standard authors, gave to the language he used a charm of simplicity which, like the sparkle of a gem, attracted the notice of the least cultivated, as well as of the educated portions of his hearers. A remarkably retentive memory, too, which enabled him to summon, at his command, the choicest thoughts and phrases of his favorite authors in both poetry and prose, gave often to his own fervent discourse the power derived from association, and imparted to it a ray of light to bring out in fuller measure its own inherent strength and beauty. In aptness of quotation and of allusion to incidents bearing on his subject, in either sacred or profane history, he had few equals. He was, therefore, a popular preacher. Yet, from his modesty and unobtrusive habits, his reputation as a pulpit orator was confined chiefly to his own denomination.

He possessed peculiar unction in prayer. Whether at the family altar or in the pulpit, by his fervor and earnestness, in language glowing with the poetry of the Psalmist, and bright with the beauty of holiness, ever most appropriate to the occasion, he seemed almost at times to carry the souls of his hearers with his own up to and through the very gates of heaven.

He was unusually successful in raising money for benevolent societies or purposes. Principally instrumental in organizing the Ulster County Bible Society, it became, through his efforts, one of the most flourishing and liberal. For our seminary and college at New-Brunswick he made his tours among the churches, and brought in large and unexpected offerings.—See *Memorial containing addresses or tributes by Drs. T. De Witt, Sprague, Gaston, Holmes, Lillie, Vermilye, etc.*

*Publications:* A Family Prayer-Book.—Questions on the Gospels and Acts, for Bible Classes.—Sermon at the Funeral of Rev. J. C. Vandervoort.—Sermon at the Funeral of Professor James Cannon, D.D.—An article on Nearing Home, (Presb. Board.)—Articles, in *Sprague's Annals of American Reformed D. Pulpit*, on Rev. Elias Van Benschoten and Rev. Dr. Jacob Brodhead.

Graham, Jas. Edward, R.C. 1875, N.B.S. 1878, lic. Cl. Schoharie.

Gramm, Gustavus E. Gym. of Halle, Prus., 1844, tutor, 1844–56, l. Cl. Maryland, (G.R.) 1857; (Baltimore, 5th, G.R. 1856–9, Bethlehem's Ch. of Philadelphia, 1859–61:) Philadelphia, 4th, 1862–7, w. c.

Grant, Henry J., R.C. 1835, N.B.S. 1868, l. Cl. Geneva, 1868.

Grasmeer, Wilhelmus, (son-in-law of J. Megapolensis :) Grafdyck, Holland, 16. .–49, suspended ; c. to America, 1651 ; Rensselaerwyck, 1651–2, returned to Holland.

The church of Rensselaerwyck having lost the services of Megapolensis, by his removal to New-Amsterdam, was exceedingly anxious for a pastor. But the Classis of Amsterdam could not immediately succeed in finding one. Grasmeer had been suspended, and perhaps deposed, by the Classis of Alckmaer, for drunkenness, quarreling, and other things Without permission of his Classis he determined to come to America, having secured certificates from Rev. Mr. Knyff and his own former Consistory. The Classis of Amsterdam wrote letters to its two churches in America, warning them against him. Nevertheless, the church of Rensselaerwyck was induced by the certificates to accept him as their pastor. Upon his first arrival he had accompanied Stuyvesant on his expedition to the South River, in July, 1651. (*Col. Hist. N. Y.* i. 597, 599, 600.) He preached with acceptance to the people. But the Synod of North-Holland confirmed his suspension, and the Classis of Amsterdam again wrote to him, and to the two churches, directing them no longer to countenance him, and commanding him to return. In this they were sustained by the West-India Company. In 1652 he accordingly went back to Holland, with warm testimonials, asking that he might be qualified to return. This was not granted.

Gray, Andrew, studied under Livingston, lic. by Synod of R.D. Chs. 1790 ; Poughkeepsie, 1790–3, Miss. to the Susquehanna Region, (Hanover,) 1793–96, Danville, Angelica, Sharon, Karr Valley, and Tuscarora, 1797–1819. He was driven from his home by the British, in the war, and his books and property destroyed ; d. 1819. Mints. Cl. N.B. ii. 33, 54, 72, 77, 104, etc. An interesting letter from, 1809, in *Christians' Mag.* iii. 105. See also *Centen. Disc.* 509.

Gray, John, b. at Aberdeen, Scotland, 1792, educated, and ordained in Scotland, about 1815, [Miss. in Russian Tartary, 1818–25, Dom. Miss. in England, 1825–33,] c. to America, 1833 ; Fallsburgh, (Woodbourne,) 1833–5, Schodack, 1835–46, Cohoes, 1847–8, Ghent, 1st, 1848–55, Cicero, 1856–7, d. 1865.

He was of the Scotch Covenanters, and was in early life bereft of a father's care. Though the youngest brother, he became the religious instructor of the household, and led at the family altar. By his own industry, he sought to buy a Bible, then a costly book. He afterward wrote *Little Johnny and His Bible*, a book which has been widely circulated. This Bible led him to desire to preach the gospel. The boy-preacher was ordained as a minister. He offered himself as a foreign missionary to the Presbyterian Church. This was at the beginning of the present century, when foreign missions were yet an experiment. The mighty march of evangelical hosts for the conquest of the world had not then yet taken on its present majestic and attractive character. With a wife of rare intellectual and religious

attainments, he went to Tartary. There he lost his wife in an epidemic, and he was left, with four little children, a thousand miles beyond the confines of civilization. (One of these afterward became the celebrated printer in New-York—John A. Gray, of the firm of Gray & Green.) He had labored in Tartary for seven years. He now resolved to return home. He carried his family by carts, during a journey of six weeks, till he reached public conveyances. After employment in the Home Missionary Society for a while, he came to America. He was a frequent contributor to several religious periodicals, and wrote a number of tracts. His whole aim seemed to be to set forth Christ. He read, studied, thought, and reflected—but all that he might commend the excellency of the gospel. He was a very earnest expositor. He was a thorough analyzer, and contrived to make points. Many of his expressions were of such a kind as to infix themselves in the memory. Herein lay his strength. He was neither an elocutionist nor a rhetorician, but his short, sharp, and decisive sentences rung with the best gospel sounds. Tender yet bold, self-forgetful yet urgent, preaching was with him a right-down earnest tugging to get his hearers up to the cross. His friendships were steady, and he literally luxuriated in them.

Gray, William, Tyre, 1839–46.

Gregory, Oscar H. Am. Col. 1828, P.S. and N.B.S. 1831, l. Cl. N.B.; Farmerville, 1831-8, Gibbonsville, (West-Troy,) 1838–70 ; w. c. D.D. by U.C. 1853.

*Publications :* Sermon on the Death of David A. Abrahams, Esq., a Ruling Elder at West Troy. 1844.—Essay on Fashion. *Am. Magazine.*—Sermon on the Death of Martin Whitbeck, Esq., a Ruling Elder at West Troy. 1858.—The Glory of God's House. A Sermon at the Re-dedication of Church at Farmer Village. 1857.—Memoir of Andrew Meneely, Esq. American Tract Society.

Gregory, Thos. B., c. from England, 1833, l. Presbyt. of Onondaga, 1833 ; Canastota, S.S. 1834–5, Prattsville, 1836–40, Oyster Bay, 1841–4, Grahamville, 1844–8, Miss. at Hoboken, 1850–4, Huguenots, S.I. 1855–60, w. c. d. 1871.

*Publications :* Ezekiel's Wheel ; or, Providence of God in the Government of the World, 1857, 1859.

Griffin, Walter Timothy, b. 1852 at Flatbush, Ulster Co., N.Y.; R.C. 1875, N.B.S. 1878 ; lic. Cl. Ulster ; Jersey City, Central Av., 1878—

Griffis, Wm. Elliott, b. in Philadelphia, Sept. 17, 1843 ; R.C. 1869, N.B.S. 1869–70 ; in charge of Knox Mem. Chapel, N.Y.C., May–Nov., 1870 ; in Government Educational Work in Japan, 1870–4, U.S. 1875–7, lic. Manhattan Cong. Assoc. April 3, 1877, and by Cl. Schenectady, May 22, 1877 ; Schenectady, 1st, 1877—

*Publications :* Editor of *Our Sabbath-School Messenger.* Philadelphia, 1865. (Published for Sabbath-Schools of Second Reformed Church.)—The

New Japan Spelling Book, pp. 204. San Francisco, 1872.—The New Japan Pictorial Primer, pp. 43. San Francisco, 1872.—The New Japan First Reader, pp. 60. San Francisco, 1873.—The Tokio Guide, pp. 35. Yokohama, 1874.—The Yokohama Guide, pp. 39. Yokohama, 1874.—Map of Tokio, with Notes, Historical and Explanatory. 1874.—The New Japan Primer, pp. 30.—The Mikado's Empire. 8vo, pp. 625. N.Y., 1876. Second edition, 1877.—The Mikado's Empire. An article in the last edition of *Appletons' Cyclopædia.*—Education in Japan. *Cyc. Ed.* 1877.—Japan. An article in the *Manual of Missions* of Reformed Church in America.—"Yoda, the Archer," and "The Queen of the World under the Sea." In the *Wonder World.* N.Y., Putnam's Sons, 1877.—Manual and Directory of First Reformed Church of Schenectady. 1878.—Japan, Geographical and Social. Read before American Geographical Society in Chickering Hall, N.Y., and printed in their Proceedings. 1878. pp. 20.—The Ainos, the Aborigines of Japan. Read before the American Ethnological Society, 1878.—(Many of Mr. Griffis' articles have been translated into Japanese, and published in Japanese newspapers.)

Griswold, John Valentine, b. Mich. 1837; U.C. 1865, U.S. 1868; [Washingtonville, N.Y. Presb. 1868–71;] Miss. pastor of Bethany Chapel, Brooklyn, 1871–2; [Port Jefferson, L.I., 1872—.]

Gross, John Daniel, b. in Germany, 1737; [Northampton, Allentown, Egypt, Jordan, and Schlosser's Church, 176.–70, Saucon and Springfield, 1770–3,] Kingston, Ger. 1773–1783, Ger. Ref. N.Y.C. 1783–95, Prof of Ger. Lang. and Geography in Columbia College, 1784–95, Prof. of Moral Philosophy in Columbia College, 1787–95, (Canajoharie and perhaps S.S. at Stone Arabia, 1795–1802;) died May 25, 1812. Regent of U.N.Y. 1784–7, Trustee of Colum. Col. 1787–92; S.T.D. by C.C. 1789.

He had been a pupil of Kern, and became the instructor of the illustrious Milledoler. During the Revolution he was exposed to many perils as a pastor of a church on the frontier. He removed to New-York State on account of want of love, stubborn conduct, neglect to attend worship, and non-payment of salary of his churches in Pennsylvania. (*Harbaugh's Lives*, ii. 391.) Upon his removal to New-York City, he published "*Natural Principles of Rectitude, a Systematic Treatise on Moral Philosophy,*" 8vo, 1795. He became wealthy by buying soldiers' land warrants. The last ten years of his life were spent in the vicinity of Fort Plain on a farm. *See Dr. Francis' "Old New-York,"* p. 47, and *Drake's Cyc.*—Also Art. Milledoler, in *Sprague's Annals.*

[Gueting, Geo. Adam, b. 1741, Antietam, Md. 1772–1804, expelled from Coetus. He had labored with the United Brethren before, and continued with them afterward; d. 1812.]

[Guldin, ...., c. to America from Switzerland, 1761. Preached in Pennsylvania.]

Guldin, John C., (great-grandson of Guldin, ....,) b. in Bucks Co., Pa., 1799, studied theology under Herman, lic. 1820; (?) (Chester and Mont-

gomery Cos., Pa., 1820–41, Franklin Co., Pa., 1841–2 ;) N.Y.C. Ger. Evang. Miss. 1842–63, d. Also General Missionary to the Germans in N.Y.C. 1842–52.

He was the Apostle of the Germans for many years. The master of two languages, he was the chief link between the American and German elements in the American church. While ministering in the German churches in Pennsylvania, he experienced a great change, acquiring new views of true religion, or at least having a slumbering piety quickened. He became, henceforth, indefatigable in his labors, and with tears implored men to seek Christ. He had great revivals. He moulded the religious character of his churches, especially in Pennsylvania, where the population was not transient. Yet he met with bitter opposition. The church doors were sometimes closed against him. Then he would preach the pure gospel of Christ from the stone steps ; with a joyous, child-like welcome he greeted old and young who expressed a hope in Christ. In dealing with opponents to the Gospel, he was perfectly fearless ; when deciding on the mode of preaching, whether to adopt the metaphysical style of answering error, or of directly preaching Christ, he chose unhesitatingly the latter. Hence his large success.

In New-York his labors were Herculean. Besides the charge of a congregation, he was for ten years General Missionary to all the Germans superintended the issue of German publications in the Tract Society, and was the general counselor and patriarch of all those of his own nationality who came to our shores. He also was the principal agent in the preparation of the German Hymn Book, since adopted by the Presbyterians for their German churches.

He was greatly grieved at the defection in the German church which began to show itself about 1845. He labored diligently to show them their departure from the Reformed faith. But his failures in this direction became a powerful reason for us to extend our organizations among the Germans. Our common standards made us the natural friends of the German immigrants. A new field was opened up to our Domestic Missionary Board, and in which Brother Guldin became peculiarly useful and active ; nothing in this direction was done without his counsel and advice.

He delighted to preach the gospel ; his sermons were the outpourings of a heart that had a rich experience of the Saviour's love. His language was chaste, simple, artless, and earnest ; seeking not the garniture of rhetoric, yet unsloven in style, he stood before his people a weeping prophet, feeling like Paul, "I travail in birth, till Christ be formed within you." His prayers were all heart, which could not let the Master go. He was a friend to every body. Even the children of his charge, when seeing him pass along the street, would catch his hand, or pull his coat, to win one of his smiles. He was also the agent of bringing many young men into the ministry.—*See Memorial Sermon by Rev. Dr. Isaac Ferris.* See also Biography of, by Rev. J. M. Wagner, in *Evangelisch Historisch Jahrbuch*, 1878.

GULICK, ALBERT VOORHEES, b. Somerset Co., N. J., 1830 ; R.C. 1857, N.B.S. 1860, l. Cl. N.B. ; Jerusalem, Nov. 1860–5, Dec. ; also, Union, Nov. 1860–4,

June; and Quisquethaw, Nov. 1864–5, Dec.; Spring Lake, Ill., Jan. 1866–72, July; Norwood Park, 1872—

GULICK, ALEX., b. N.Y.C. Ap. 9, 1814; P.S. 1835–7, U.S. 1838–9, ord. Presbyt. May 10, 1840; [Mt. Pleasant, Greenville, and Union, O., 1840–3;] Woodstock and S.S. West-Hurley, 1847–54, West-Hurley, 1854–59; [Bridgeville, Del., 1864–7, Jasper, N.Y., 1867–73, Kingswood, W. Va., 1874–5;] entered R.C.A. 1875, w. c.

GULICK, URIAH D., b. in Somerset Co., N.J., 1835; R.C. 1859, N.B.S. 1862, I. Cl. N.B.; Pekin, Ill., 1862–70, Norwood Park, 1870–2, Chicago, (Am. Ref.,) 1872–5, Brooklyn, 12th st., 1875—

GUNN, Alexander, b. 1785, C.C. 1805, studied under Dr. Kollock, of Princeton, and Dr. Rodgers, of N.Y.C., lic. by Presbyt. N.Y. 1809; Bloomingdale, 1809–29, d. A.M. by C.N.J. 1805; S.T.D. by Allegheny Col. 18..

He was led to enter the Reformed Church, (though brought up in the Presbyterian,) that he might be settled near his widowed mother, and Bloomingdale remained his only charge for the twenty-one years of his ministry. He possessed an ease and dignity in his manners which in England would have secured for them the appellation of Chesterfieldian. He respected himself, and also respected the feelings and opinions of others; so that he secured universal esteem, and deservedly acquired, in the best sense of the term, the character of a perfect gentleman. He was also a man of great prudence, never saying or doing any thing rashly, nor could his enemies construe any part of his conduct to his own moral injury, or that of the cause of religion. He was also a successful peace-maker.

His talents as a writer and preacher were also of a very high order. He possessed an original and lively imagination, which threw around the productions of his well-furnished and highly-cultivated mind a charm that fixed the attention and commanded the respect and admiration of his hearers and the readers of his works. He was among the best and most popular preachers in New-York. He also held a powerful pen in the department of theological controversy. The facility, ability, and taste which marked his writings secured for him an imperishable honor—that of being selected by the General Synod as the individual best qualified to write the biography of their distinguished professor, Livingston. He performed the task to the entire satisfaction of the Synod.

His piety was unfeigned. From the time of his father's death, at the early age of thirteen, he conducted family worship. His early impressions grew stronger with increasing years. In his last sickness the Lord tested his faith, so that he exclaimed to a friend, "The Lord is trying me in deep waters," but he also granted him a joyous and glorious deliverance. His last words were, "Lord Jesus, receive my spirit." His son Rev. Lewis C. Gunn, C.C. 1830, P.S. 1832; afterward became an editor. *Mag. R.D.C.* iv. 158, 256, 257, 289. *Sprague's Annals.*

*Publications:* (Pseudonym, Clericus, in *Mag. R.D.C.*) A Sermon Commemorative of Rev. John N. Abeel, D.D. 1812. (See also *Mag. R.D.C.* iv.

289.)—A Sermon on Intemperance. 1813.—A reply to "Whelpley's Triangle." 1817.—Two Letters to a Clergyman of R.D.C., on the Question whether a man may lawfully marry his deceased wife's sister. (Clericus.)—Reasons in Favor of the Erasure of the Law forbidding such Marriage. 8vo, pp. 38. 1827. —A Sermon Commemorative of Rev. Dr. John H. Livingston. 1828.—Memoirs of Rev. John H. Livingston, D.D. 8vo, pp. 540. 1829. Second edition, abridged, 12mo, pp. 405, 1856. (*Princeton Review*, ii. 150.)—Miscellany, by Gunn and Rowan. (*Evang. Guardian and Review.* 1817.) (See also *Mag. R.D.C.* iv. 289.)

GUTWEILER, ERNEST, Coll. City N.Y. 1874, N.B.S. 1877; Long Is. City, 1877—

Hadson, Warnerus, ordained for New-Amstel, 1662, but died on the passage over, 1664.

Haeghoort, Gerardus, c. to America, (N.Y.,) 1731; Freehold and Middletown, N.J., 1731–5, Second River, (Belleville,) 1735–76, d. 1783?

He was sent over by the Classis of Amsterdam, in answer to a call of the church of Freehold and Middletown, after the resignation of Do. Morgan. He was a man of great respectability as a preacher, and enjoyed the confidence and respect of his people. As early as the spring of 1732, he was called to the church of N. Y., at a salary of £125, with £7 extra for firewood, and £25 for house-rent; but he declined. (*Minutes Ch. N. Y.* p. 101, *Eng. Trans.*) On March 15th, 1737, under advice from the Classis of Amsterdam to Domines Haeghoort and Van Driessen, the former wrote to the Consistory of N. Y., urging the propriety of a Coetus. This was the first formal attempt for that organization. (*Minutes Ch. N. Y.* 123–149.) After serving in Monmouth City for four or five years, he was induced, by the influence of Col. John Schuyler, to remove to Belleville. His consistory expressed their heartfelt sorrow, on their minutes, that they were so soon deprived of his faithful services, and their wishes that God would bless his labors among the people at Second River, no less than he had blessed them here, and that he might there find himself no less beloved, to the honor of God's great name, *and to his own satisfaction.*

Hence it is thought that he was perhaps ambitious in so soon leaving for a more eligible field. But the circumstances of the church of Belleville were peculiar. For valuable gifts, and assistance to the church, the consistory had bound themselves on certain conditions to allow John Schuyler to have a vote with the consistory, in calling any minister, and also to sign the call. Thus a right of patronage vested in the Schuyler family. But, about 1753, Mr. H. made a remark which greatly offended Mr. Schuyler. He now attempted to convoke the congregation without the consent of consistory. This offended the consistory; Mr. S. became an Episcopalian, and went to the expense of having the Common Book of Prayer rendered into Dutch, and had an Episcopalian come and preach in the church. The consistory at length refused this privilege, but after a while in some way the church was for a time closed against Mr. Haeghoort, who preached on the steps. His

salary was also for a while withheld. At first his ministry was blessed with converts, but during the troubles very few were added to the church. He was a conservative member of Coetus, and was appointed to draw up the system of rules for the government of that body. In 1751 he protested against Coetus, because it gave redress to a church and not to a minister; because it had an extraordinary clerk, and because it had never been fully indorsed by Classis! Some personal pique is evident. He joined the Conferentie when they organized, but not liking some of their proceedings, in 1760 he unceremoniously left them. He never signed the articles of union, and though he ministered at Belleville till 1776, he seems to have held himself aloof from all ecclesiastical bodies.—See *Amst. Cor.; many letters; Taylor's Annals of the Cl. Bergen. Rev. T. W. Wells' Hist. Dis. at Marlboro'*, 1877.

*Publications:* Keten der Goddelyke Waarheeden die men geloven en betrachten moet om seelig warden in haar natuurlyk verband Kortlyk...same geschalelt...by G. H., predicant te Second River. N.Y. 1738. pp. v+38. (*Copy in N. J. Hist. Soc., Miscel. Pamphlets, Vol. V.*)

Haeselbarth, Wm. G., l. Cl. Paramus, 1856, w. c. 1856–73.

Hagamen, Andrew, b. at Readington, N. J., 1850; R.C. 1871, N.B.S. 1874, lic. Cl. Philadelphia, May 27; Queens, July 6, 1875—

Hagar, Hendrick, East and West Camp, and Schoharie, 1711–17..

Hagemen, Andrew J., b. in N.J., 1837; R.C. 1860, N.B.S. 1863; l. Cl. Raritan, 1863; Hagaman's Mills, 1863—

Hagemen, Chas. S., R.C. 1837, P.S. 1842, l. Cl. N.B. 1842; Nyack, 1842–53, Poughkeepsie, 2d, 1853–70, Freehold, 2d, 1870–8, w.c. D.D. by R.C. 1862. *Publications:* Address on the Death of Miss E. H. McLellen, before the Young Ladies' Institute at Poughkeepsie. 1856.—God, the Nation's Safety. *Christian Intelligencer*, October 15, 1862.—Address at the Funeral of Mrs. Sarah E. McEckron, wife of Rev. George M. McEckron, pastor of First Reformed Dutch Church, Poughkeepsie. 1864.—Ministerial Support. *Christian Intelligencer*, 1865.—The Support of the Ministry a Divine Institution. *Christian Intelligencer*, 1866.—Address at the One Hundred and Fiftieth Anniversary of First Reformed Church, New-Brunswick. 1867.—Address at Funeral of Hon. Peter Vredenburgh, Associate-Justice Supreme Court of New-Jersey. *Memorial*, 1873.—Address at Funeral of Frances Van Vranken, wife of Rev. J. McC. Holmes, D.D. *Memorial*, 1875.—Articles on Divorce of our College and Seminary; Ordination of Elders; Facts worth Noting and Queries worth Considering, in *Christian Intelligencer*. A Lecture on Wendell Phillips, in *Daily Press*, of Poughkeepsie. Tax on Incomes, in *N. Y. Times*.

Hagemen, Jas. Winthrop, (s. of Chas. S. Hagemen,) b. at Nyack, N. Y., Mar. 18, 1852; C.N.J. 1872, U.S. 1875, lic. Cl. Monmouth; [Wausau, Wis. Presb. 1875—.]

[Hager, John Frederick, officiated at the marriage of Conrad Weiser, in Schoharie, Nov. 22, 1720.]--*Harbaugh's Lives*, ii. 373. *Doc. Hist.* iii. 413, 421. *Col. Hist.* v. 215, 515.

Haines, Matthias L., b. at Aurora, Ind., 1850; Wab. Col. 1871, U.S. 1874, lic. Presb. Whitewater, Ind., Apr. 8, 1874; ord. N. Cl. L.I. May 27, 1874; Astoria, 1874--

Haliday, Thos., studied under Livingston, l. 1806; Presbyt.

Hall, Baynard R., b. in Philadelphia, 1798, C.N.J. and U.C. 1820, P.S. 1823; Bloomington, Ind., and Prof. in University of Indiana, 1823-31, Bedford, Pa., 1831-8, teacher successively in Bordentown, Trenton, Poughkeepsie, Newburgh, Brooklyn, 1838-46, enters R.D.C. In Brooklyn he was principal of the Park Institute, 1852-... Died 1863, Jan. 23. D.D. by R.C. 1848.

His father was a surgeon, the eminent Dr. John Hall, and connected with Gen. Washington's staff. He was left an orphan at the early age of three or four. His father left him a large fortune, but, through some mismanagement, he never came into the possession of any of it. Large tracts in Pennsylvania and South-Carolina are yet known as the "Hall claim."

The celebrated Dr. Rush, of Philadelphia, was his guardian, and did his utmost for his youthful charge. Great attention was paid to his early education, in the hope of his making an eminent lawyer; but with his conversion his heart was turned to the ministry. He frequently held high and important positions as teacher. During his latter years, with much of the spirit of his Master, he had been preaching the Gospel to the poor in Brooklyn. These shed tears of sorrow over his lifeless remains.

Dr. Hall had ability, as an author and a scholar, of the first rank. One of the professors of Princeton remarked at his graduation, "Young Hall in ten or twelve years is likely to be at the head of one of the first institutions of learning in our country." He has written several works which have marked him as a correct scholar, a master of "all styles," and a vigorous thinker. His talents received some of the most flattering commendations. His Latin Grammar, published when thirty years of age, ranked him among the first classical scholars. "The New Purchase; or, Seven Years in the West," was very popular when published, and the author was said to be, in a British review, "a master of all styles." Several later works from his pen are characterized by a like scholarly merit.

He was distinguished not only for high intellectual culture and refinement, but by delightful conversational powers, to which an incessant current of humor lent animation and brilliancy, and to which the cordial kindness of his nature gave geniality. His life, influenced by the strongest religious convictions as well as by inherent charity, was spent in labors of beneficence, which were only interrupted by a final illness.—*Rev. James Le Fevre.*

*Publications:* The New Purchase; or, Seven Years in the West. 1843. (See Index to *Princeton Review*, p. 187.)—A New and Compendious Latin Grammar. Something for Everybody. 1843.—Teaching, a Science. The Teacher, an Artist. (See *Princeton Rev.* 1843.)—Frank Freeman's Barbershop.—Theories of Education. *Princeton Rev.* 1842.

Hall, David B., U.C. 1839, P.S. 1842, l. Pawlett Assoc. Vt. 1841; (supplied Wallingford, Vt., 1841–2, Middle Granville, 1842–4;) ord. Evang. by Cong. Ap. 29, 1846; Columbia, S.S. 1844–8; also supplied, Henderson, 1847, (and Harpersfield, Del. Co., N.Y., Presb. 1849,) Cleveland, 1850–3, S.S. Lawrenceville, 1853, New-Rhinebeck, S.S., and Cobleskill, 1853–5, Princetown, 1855–63, Princetown again, 1865–9, w. c.

*Publications:* Genealogy of the Hall Family. (MSS.) Soon to be published; to consist of about 500 pages 8vo, with plates.

Hall, John G., Fort Plain, 1858–63.

Halloway, William W., R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; Amity, 1843–49, Albany, 3d, 1849–53, Miss. North-Brooklyn, 1853–5, now Lee Avenue, Brooklyn, 1855–59, Flushing, 1859–65, Broadway Ch., Paterson, 1865–72, Battle Creek, 1872; Presbyterian.

*Publications:* Fun. Ser. on Death of Rev. G. R. Williamson, in *Cypress Wreath.*

Halloway, William Whiteman, Jr., (s. of W. W. Halloway,) b. in N.Y. 1843, U.N.Y. 1864, N.B.S. 1867, l. N. Cl. L.I.; Belleville, 1867–71, Jersey City, 1st, 1871–6, (Dover, N.J., Presb., 1876—.]

Halsey, Abram Oothout, b. N.Y. 1798; U.C. 1822, P.S. 1827; N. and S. Hampton, 1829–67, d. D.D. by R.C. 1859.

He was a man of child-like spirit, esteeming others better than himself. He was diffident about preaching before other ministers, yet he had excellent gifts. He was unsuspicious. While mighty to wield the weapons of war against Christ's enemies, it was a fault that he knew not how to defend himself. He was also a man of catholic spirit. He had no war with other sects. With well-settled views of his own, he cared not to dispute. His charitableness was unbounded. He was the highest style of an old-school Christian gentleman. His sympathies were also remarkable. He had a way of talking to the afflicted, of addressing a little child, of listening to a story of distress, that few equal, and his prayers were possessed of peculiar unction. He was eminent as a preacher. New-York and Philadelphia sought his services when in middle life, but he remained in his first charge. He had great vigor of health, was an athletic man, and a severe student. When in middle life, with full voice, and large presence, and gleaming eye, and great thoughts, as he stood in his pulpit, he was overwhelming, sometimes melting his congregation with the pity and tenderness of the cross, and then coming down like an avalanche of rock upon the fortresses of darkness. The Bible was his great study, and to illustrate and corroborate its truths he delved into all modern science, ransacking and rifling the astronomical, geological, botanic, and mineralogical worlds. He had great originality of intellect, and spoke literally extempore. He sometimes talked in parables and allegories. There was no hollow cant, no whining sentimentality about him, but a manly carriage of Christian behavior that showed the world he loved Christ.

Hamilton, Wm., from Presbyt. of Belfast, Ireland, 1857; New-Prospect, 1857–63.

Hammond, Eben S., R.C. 1839, N.B.S. 1842, l. Cl. L.I. 1842; Stone-House Plains, 1842–4, Gallupville, 1844–52, Prattsville, 1852–4, S.S. Canajoharie, 1854–6, Columbia, 1856–8, *seceded* [*Schraalenburgh secession*, 1858–60, *suspended*,] returned; Miss. to Closter City, 1862–4, w. c. Died 1873.—*See Fun. Ser. by Dr. W. R. Gordon.*

Hammond Israel, N.B.S. 1831; Owasco, 1831–9, Mt. Morris, 1842–5, Gorham, 1847–50, emeritus, 1856.

Hammond, John W., b. in Esopus, 1819; N.B.S. 1848, l. Cl. Ulster, 1848; Shokan, 1848–9, Grahamville, 1849–52, Shokan, 1852–6, Mohawk, 1856–9, Queens, 1859–63, Grahamville and S.S. Upper Neversink, 1863–7, Shokan and Shandaken, 1867–73, Roxbury, 1873–5, d. 1876, Nov. 23.

Handy, Wm. C., (from Presbt. Ch.,) Schoharie, 1874—

Hangen Jacob W., b. 1805; Columbia and Warren, 1829–32, Mapletown and Currytown, 1832–6, Mt. Pleasant, 1836–8, Upper Red Hook, 1838–40, d. 1843.

Hansen, Maurice G., R.C. 1856, N.B.S. 1859, l. Cl. New-York, 1859; Gravesend, 1859–71, Coxsackie, 1871—

*Publications:* Translation of a portion of the Dutch report of addresses by members of the Evangelical Alliance at Amsterdam. *Christian Intelligencer.*—Various contributions to the *Soldier's Friend.*—In Memoriam: Walton S. Stoutenburgh. 1872.—Obituary of Rev. Anson F. Munn. *Christian Intelligencer*, 1877.—Translation of the "Klagte," or Complaint of Certain Members of the Reformed Dutch Church of Raritan, etc., against Rev. J. T. Frilinghuisen and his Consistory in 1723. This was written by Lawyer Boel, of New-York, in 1725, and consisted of 171 pages in Dutch. English MSS., 323 pages. 1877.—Translation of the pamphlets of Revs. Ritzema and Leydt, on the Coetus Controversy. 1760–3. English MSS., 1878.—Translation of Rev. C. Van Santvoord's defense of Frelinghuysen, entitled "A Dialogue between Considerans and Candidus." 1726. English MSS., 1878. In addition to these, the Amsterdam Correspondence (embracing nearly 1,000 letters and documents, 1640–1776) has recently been translated, and is now undergoing revision and annotation. All these documents are absolutely necessary for the elucidation of the early ecclesiastical history of New-York and New-Jersey, and should be published.

Hardenbergh, Chs., b. ——, studied under Froeligh, l. Cl. Paramus, 1802; Warwick, 1804–8, Bedminster, 1808–20, Greenwich, N.Y.C., 1820–1, d. Elected a trustee of Q.C. 1812.—See *Fun. Ser.* by Rev. C. T. Demarest, 1821.

*Publications:* A Ser. at Bedminster, 1818. A couple of his sermons of 1812 and 1815 have recently been printed in "*Banner of Truth.*"

Hardenbergh, Jacob Rutsen, b. at Rosendale, N.Y. ,1738, studied under John Frelinghuysen, l. by the American Classis, 1758; Raritan, Bedminster, North-Branch, (now Readington,) Ne-Shanic, and Millstone, (now Harlingen,) 1758–61, visited Holland, 1761–3, Raritan, Bedminster, and North-Branch, 1763–81, Marbletown, Rochester, and Wawarsing, 1781–6, New-Brunswick and also Pres. of Queens College, 1785–90, d. Nov. 2. He was one of the original trustees of Q.C. A.M. by C.N.J. 1770. S.T.D. by C.C. 1789.

He was son of Johannes Hardenbergh, a colonel in the N.Y. militia. *His* father was Cornelius, who lived and died at Kingston, and the latter's father was Johannes, who lived in N.Y.C. and immigrated to America about the middle ot the seventeenth century. The family held an influential position in the colony from the earliest period. His literary education was not so extensive as might be desired, enjoying only the advantages of the Academy of Kingston, N. Y. No facts have been preserved in regard to the time or circumstances of his conversion; but that he must have devoted himself to the work of the gospel ministry in very early life, is evident from the fact that he was actually licensed to preach when only twenty years of age. While pursuing his theological studies at Raritan, his preceptor, Rev. John Frelinghuysen, dying suddenly, he was chosen his successor, and immediately entered upon his labors in a very wide and important field. From his first appearance in the pulpit, no doubt was entertained that he was destined to be one of the distinguished lights of his profession, an expectation which was abundantly realized.

His ministry while connected with his first pastoral charge, reaching through a period of twenty-three years, was a remarkable illustration of his ability, energy, and conscientious devotion to his peculiar work. He was not gifted with a strong physical constitution, but was sustained by great firmness of purpose and a spirit of entire consecration to his master. He was not, indeed, blessed with any marked outpouring of the Spirit upon his congregations, and there were no times of large ingatherings. But this, no doubt, is accounted for by the difficulties he encountered and the adverse circumstances of the times. His ministry occupied the important period of the distracting controversy between the Coetus and Conferentie parties, and in his own field of labor the dispute was carried on with unusual violence. At one time the contest became so absorbing that the regular ministrations of the gospel were sadly interrupted. Mr. Hardenbergh warmly espoused the cause of the evangelical party, and in connection with the prominent ministers of the denomination exerted a powerful influence in accomplishing the independent organization of the Dutch Church. During the progress of this controversy he made a voyage to Europe, for the purpose of bringing over to this country his widowed mother-in-law, and he was the first minister ordained in America who had visited Holland. It is generally understood that while abroad he exerted a very beneficial influence on behalf of his cause, and deserves much of the credit of the final adjustment of all difficulties.

In addition to this violent ecclesiastical contest, Mr. Hardenbergh's min-

istry at Raritan was cast during the stormy period of the Revolutionary War. The section of country occupied by his congregations had its full share of sufferings. At an early period of the conflict, his fellow-citizens called him to a seat in the convention that formed the Constitution of New-Jersey, and for several sessions he was a member of the General Assembly of the State. As to his political knowledge and patriotism, his associates in office testified their confidence by appointing him chairman of important committees, and intrusting to him much of the business of legislation. From the whole of his record during the contest with Great Britain and after the restoration of peace, we must rank him among the warmest friends of liberty.

His public zeal on behalf of his country often provoked the enmity of his Tory neighbors, and his life was frequently endangered. He often slept with a loaded musket by the side of his bed. On one occasion, an expedition of the Queen's Rangers, under command of Colonel Simcoe, besides accomplishing their immediate object, fired the church edifice of Mr. Hardenbergh, and burnt it to the ground. The loss was severely felt by the congregation, and was not rebuilt until some time after the war had closed. It was not to be expected that a ministry occupying a period of so great conflict would be equally successful as if the region had been in a state of peace. But the services he rendered his country were not permitted to interfere with his duties to the Church. He was not only a patriot but a Christian minister, and in this most important sphere he studied to make every other consideration subserve.

The trustees of Princeton College conferred upon him the degree of Doctor of Divinity at the age of thirty-three. He took a leading part in the establishment of Queens College, and was unanimously appointed the first President of that institution. This position he was induced to accept in connection with the pastorate of the church in the city of New-Brunswick. Although he had labored with great industry during the early part of his ministry, yet the amount of work that he now discharged was much greater than at any preceding period. Besides acting as teacher in the several branches of study pursued in the college, as a minister and pastor he was not excelled. His friends were often apprehensive that he was tasking himself beyond his powers of endurance, and ventured to expostulate with him on the subject; but, realizing the importance of his efforts, he could not be persuaded to abandon the work of the ministry nor leave his post as President of the College. He gave early indications of pulmonary disease, and finally fell a victim to this affection. The closing scene was a triumph of grace. His last words were, "I am going to cast my crown before the throne. Now I shall go to rest, for I shall go to be with the Lord. Hosanna!"

Dr. Hardenbergh was naturally a man of strong mind and of extensive attainments, and in his day was justly regarded as one of the pillars of the Reformed Dutch Church. On four different occasions he was chosen President of General Synod, and he was long regarded as second only to Dr. Livingston, with whom he constantly co-operated in all public movements. His call to the Presidency of the College shows the estimation in which he was

held as a scholar and disciplinarian, as well as a divine. He labored under the disadvantages of a small endowment, few assistants in giving instruction, and the want of proper facilities in the way of library, buildings, and apparatus. His analysis of sermons speaks for both the vigor of his intellect and the thoroughness of his theological education.

His pastorate at New-Brunswick was eminently successful. He believed the doctrines of grace, and preached them with vigor and perspicuity. To win souls to Christ was his earnest desire. What he taught to others he reduced to practice in his own life and conversation. At each communion season he welcomed numbers into the church, and his entire ministry seems to have been a continual revival, a most blessed close to a most useful and laborous life. He was eloquent in the pulpit, and impressed every one with his tone of devotional feeling—a minister eminently beloved by all who knew him.*—*Rev. Dr. R. H. Steele.*

See *Fun. Ser. by Rev. Peter Studdeford*, 1790. *See Mag. R.D.C.* ii. 347.—*Gunn's Livingston*, ed. 1856, *p.* 380.—*Dr. Messler's Memorial Sermons and Hist. Notes*, 1874.—*Sprague's Annals.*—*McClintock's Cyc.*

Hardenbergh, James B., U.C. 1821, N.B.S. 1824, l. by Cl. N.B. 1824; Princetown and Helderbergh, 1824–5, New-Brunswick, 1825–9, Orchard st. N.Y.C. 1829-30, Rhinebeck, 1830–6, Philadelphia 1st, 1836–40, Franklin st., now 23d st., N.Y.C. 1840–56, w. c. Died 1870. Elected a trustee of R.C. 1825.

He was born in the town of Rochester, Ulster Co., N.Y., on the 28th of June, 1800, and was eminently favored in the advantages he enjoyed in youth and the religious influences that were thrown around him in early life. His father was a man of deep piety, one of the pillars of the church,

* On his settlement at Raritan, he married the widow of Rev. John Frelinghuysen, to whose influence he was indebted in no small degree for his eminent usefulness. The character which she has left behind her, under the familiar name of the Jufrow Hardenbergh, distinguished her as one of the most remarkable women of her day. Her maiden name was Dinah Van Berg. She was born in Amsterdam, in 1735. Her father was a wealthy merchant, extensively engaged in the East-India trade, who reared his family in all the fashion and refinement of the metropolis, but without any instruction in religion. She became the subject of divine grace in early youth, and was remarkable for her rapid attainments in godliness and faith. Her naturally strong intellect was developed by her early education, and she retained her mental vigor down to old age.

She felt from her early years that she had a work to do in the Church. She became acquainted with John Frelinghuysen while he was pursuing his theological studies in Amsterdam, and became his wife. After her husband's early death, she was on the point of embarking again for Holland with her two children, when Mr. Hardenbergh made her an offer of marriage, and she became an efficient co-worker with him in his important services to his country and Church.

She was a woman of great intelligence, an extensive reader and correspondent, and her influence was felt throughout the denomination. She kept an elaborate journal, exhibiting great spirituality and intellectual vigor. In the interval between the services on the Sabbath, she failed not to improve the time for religious conversation. She died at the advanced age of eighty-two, in 1807. Tradition yet loves to dwell upon her virtues. The original journal, now handsomely bound, is in the archives of General Synod. A translation made by the late Rev. Wm. Demarest, and in possession of his family, ought to be purchased and deposited in the archives.

and of good repute among all men. His mother was of Huguenot descent, inheriting all the sterling virtues which belong to that heroic race. For generations, on both sides of the house, he was of a godly stock, and the first unfolding of his mind was under the most auspicious influences. He devoted himself to the work of the ministry when he was yet young, and all his plans in life were shaped with that single object before his mind. His preparation for college was made under the instruction of his pastor, Rev. Mr. Murphy, a man of ripe scholarship, under whose training he received a thorough classical education. He was associated during his entire literary and theological course with some of the most prominent clergymen of our church, and he entered the ministry at a time when a spirit of new vigor and enterprise was everywhere manifesting itself. He began his labors in a large country congregation in the vicinity of Albany, and entered at once, with that remarkable earnestness for which he was always distinguished, upon the work of building up a church which very greatly needed prudent and watchful supervision. From this first field he was very soon called to positions of more prominence, and by successive removals became the pastor of churches in New-Brunswick, Philadelphia, and New-York; and in them all he proved himself to be a most faithful, honorable, and efficient minister of the gospel. Whether we take into view the native cast of his mind, his domestic training, which could not be excelled, the superior advantages he enjoyed in the prosecution of both his academical and theological course, or the important fields of labor which he was successively called to occupy, we must surely come to the conclusion that he was favored above the generality of men who are called to this laborious and responsible service. And all these advantages and talents he turned to good account, improving every opportunity with exemplary dilligence and fidelity.

There was a remarkable completeness and symmetry in the formation of his character, and those who knew him were accustomed to observe that the various qualities that went to make up the man were all well balanced. He had a sound, discriminating mind, a ready and retentive memory, in which were carefully treasured the results of study and observation. His taste was uncommonly exact, which exhibited itself in all of his public performances; he was distinguished for his remarkable knowledge of human nature, and for the possession, in a high degree, of that excellent quality, common sense, which is so very important in order to an honorable and useful life. He was constituted with an unusual share of benevolent feeling. Kindness was one of the first principles of his nature. It was pictured upon his benevolent countenance; it breathed in every utterance from his lips; it impressed every one who came in contact with him by his bland and kindly manner; and it found expression in the artless simplicity and tenderness of his whole life. This characteristic fitted him in an eminent manner for the work of the pastorate, in which department of church work, according to the judgment of Dr. Bethune, who had the very best opportunity to form his opinion, he very greatly excelled. His manner among the families of his people was engaging, popular, and instructive. He had the rare art of

avoiding the formality which is so often connected with the work of visitation, and could turn it, as few have the ability, into an occasion of spiritual profit to the different members of the household. He had the faculty of drawing the children around him, as many who have grown up under his ministry very pleasantly remember. In the sick-room he was always received as a friend as well as a pastor and counselor, and no one could have been his superior in the homes of bereavement and trouble. This benevolent cast of his mind fitted him to deal with those numerous cases which are occurring in the ministry, requiring kind and cautious treatment, and as a healer of dissensions he was very eminent and uniformly successful. When he assumed the charge of the Franklin-street Church, he found it in a most deplorable state of anarchy and confusion. A long period of vacancy, with the distractions which are incident to the system of candidating, had stirred up bitter strifes among conflicting parties. The church seemed to be on the border of extinction, and many thought that its light must go out. But his appearance among them was like oil poured on the troubled waters. He knew no parties among them, and worked only for the good of their souls and the glory of the Master. And the result was seen in the new strength imparted to every interest and the large ingathering of precious souls. And yet he was firm and decided in all matters that required such manner of dealing. He had a high sense of honor, and was the very soul of integrity in speech and behavior. When a case came to his notice in which there was a manifest exhibition of wrong-doing, he could utter himself in words of stern and indignant rebuke. He was a man of strong convictions, and valued them highly, and it was his way to adhere to them with unwavering fidelity in all matters which he deemed to be of importance.

As a preacher he was able, instructive, and forcible, and in this part of his work he must certainly be classed among the best of his time. His sermons were distinguished by a most careful regard to method; they were always clearly analyzed and written in good taste, and abounded in a full presentation of evangelical truth. His voice was clear and penetrating, his utterance measured and emphatic, his gestures were strong but not very abundant, and his whole manner in the pulpit was most affectionate, impressive, and dignified. He never startled his hearers with any questionable statements, and never offended in the least degree by the presentation of untimely topics. He was a scriptural and practical preacher, and his fervor was most intense, exhibiting itself on special occasions, as on communion seasons, when he would overflow with emotion and pour out his soul in words of unsurpassed tenderness. His very appearance was that of a guileless minister of Christ. In stature he was above the usual standard, and presented a most commanding physical presence. His frame was well proportioned, and he moved along the streets with a firm and vigorous step, and in an upright form. His countenance was pleasant and strongly marked with the characteristics for which he was distinguished. He would attract attention from strangers by his dignified and noble bearing. He

was a Christian gentleman of the purest type, and a minister of God in whose lips there was no guile.

We may add to this review of his character that he was favored in his opportunities for doing good, and in the results which attended his labors. He was a very diligent worker, attending to all the details of the ministerial office, and discharging every part of his duties well. Conversions were numerous in all the fields to which God called him. His pastorate at Philadelphia was short, covering only about four years. But it was blessed with large ingatherings. During this period two hundred and twenty-two persons were added to the communion. It was a time of continuous revival, and that church looks back to that time as a season of great prosperity and enlargement. In New-York he was instrumental in introducing into the church a number of young men who, encouraged by his example and his enthusiasm in work, entered upon the gospel ministry. Some of these have passed away, but several are still doing acceptable service both in our own and other denominations. With a constitution broken down from excessive labors, he was forced to relinquish his charge in 1856, but not until he had seen the new church erected on Twenty-third street entirely freed from debt, well filled with worshipers, and in complete working order. The beginnings of disease were visible in his naturally strong constitution, and by the advice of physicians he spent some years in traveling. But wherever we find him he is seen to be engaged in the work which he so greatly loved, preaching Christ. He spent some months at the South, and churches at Savannah, Augusta, and Macon, where he preached for several weeks, would gladly have retained him for their pastor. He went abroad to try the mineral waters of the Continent, and at Havre, where he spent considerable time, he went down to the docks and taught the sailors, who thought there never was such a wonderful man. Returning to his home in New-York somewhat recruited, he again sought employment for his Master, and found it in missionary work in a neglected part of the city. Here again he is seen toiling for Christ and souls in his usual earnest way; going into lanes and alleys among the poor and destitute, in shop and store, with the message of salvation. And at each communion season he had his reward in the joy of ingathering. But infirmities grew upon him, and he became entirely unable to engage in any active service. His peaceful death occurred on the morning of January 24, 1870.—*Rev. Dr. R. H. Steele.*

*Publications:* Art. in *Sprague's Annals* on Rev. C. Bork.—Efficacy of Prayer. In *Pulpit Repository*, 1850.

*Haring, Garret A., l. by Seceders*, 1865; *Schraalenburgh*, 1868—

(Harkness, Jas., b. 1803 in Scotland; S.S. Franklin st., N.Y.C., 1840; d. 1878.)

Harlow, S. (Washington Hollow, N.Y.) From Assoc. N.Y. 1839; Shokan, 1839–49, Samsonville, 1852–8, emeritus, d. 1861.

He was a physician in early life, and a great friend of the temperance

cause. But his love for souls would not permit him to continue only in secular employments, and he sought the ministry. The prominent trait in his character was unbounded love for the Saviour. He was a man of deep humility and retiring modesty. His sacrifice of self on all occasions was carried to a rare extent. In great suffering he was unwilling to make his circumstances known, though his income was altogether inadequate to his comfort. His labors in the cause of Christ were faithful and earnest, while he cared personally for nothing but the absolute necessities of life. The pains which he suffered can not be described, and these continued almost daily for many years; yet he continued to preach, though each effort added to his affliction. In his dying moment he exclaimed, as if in exultation, "This *is* death! death!"

HARPER, JOS. A., b. Ireland, Sept. 20, 1839; c. to America, 1850; R.C. 1873, N.B.S. 1875, lic. Cl. N.B. 1875; Cortlandtown, May 25, 1875—

Harriman, Orlando, C.C. 1835, N.B.S. 1838, l. Cl. N.Y. 1838; Hurley, Jan.–July, 1840; became Episcopalian.

Harris, Henry R., S.S. New-Concord, 1873–4.

HARRIS, HOWARD, b. at Belleville, N.J., July 29, 1848; R.C. 1873, N.B.S. 1876, lic. Cl. Newark; Unionville, 1876—

HARRIS, J. FERGUSON, b. N.Y.C.; R.C. 1853, N.B.S. 1856, l. Cl. N.Y. 1856; Cold Spring, 1856–7, Pompton Plains, 1858–67, Hurley and N. Marbletown, 1867–76, Hurley, 1876–8, w. c.

HART, CHARLES E., b. at Freehold, N.J.; C.N.J. 1858, P.S. 1861, l. Presbyt. N.Y. 1860; ord. by same, Dec. 6, 1863; [40th st. Presbyt. Ch. N.Y.C. 1863–7;] Newark, North, 1867—

HART, JOHN, b. in Pa., 1843; R.C. 1869, N.B.S. 1872, lic. Cl. Philadelphia; Locust Valley, 1872–5, Neshaine, 1875—

HARTLEY, ISAAC SMITHSON, b. N.Y.C. Sept. 20, 1830; N.Y.U. 1852, U.S. 1853–4, A.S. 1854–6, Res. Lic. 1857–8; l. by Andover Assoc. 1856; Union Ch. Sixth av. N.Y.C. 1864–9, Philadelphia, 2d, 1870–1, Utica, 1871— Elected a trustee of R.C. 1873. D.D. by R.C. 1873.

*Publications:* Sermon on Transfiguration of Christ. *National Preacher*, 1865.—Revivals (a series of articles on). *Christian Intelligencer*, 1866–7.—Testimony of Profane History to the Coming of a Saviour. *American Theological Review*, 1869.—How to reach the Masses.—Thanksgiving Sermon.—Anniversary Address before the City Tract Society of Philadelphia. *Philadelphia Enquirer*, 1870.—A "Charge" to a Pastor. *Christian Intelligencer*, 1871.—The "Vedder Lectures," 1874. Prayer, its Relation to Modern Thought and Criticism. 1874.—Oration, "Decoration Day," 1874.—Several Hymns.—Welcome Address State Sunday-school Convention; several discourses on the Cities of Palestine, Memorials of the East, the Great Religions of the World, etc. etc. *Utica Herald*, 1875–7.

HARTRANFT, CHESTER D., (son-in-law of J. F. Berg;) U. Pa. 1861, N.B.S. 1864, l. Cl. Phil. 1864; South-Bushwick, 1864–6, New-Brunswick, 2d, 1866–78, Prof. of Bib. and Ecc. Hist. in the Hartford Theolog. Seminary, Ct. (Cong.) 1878—. Mus. D. by R.C. 1861; D.D. by R.C. 1876.

*Publications:* The Moral Ideas which controlled the American Government during the First Century of its Existence. Address before the New-Brunswick Historical Club, 1875.—The Importance of Cherishing a Historic Spirit. *Centennial Discourse*, No. XXII. 1876.—The Aims of a Theological Seminary; an Address before the Alumni Assoc., June 7, 1877.—Translation and Enlargement of the Exposition of Numbers and Deuteronomy in *Lange's Commentary.*

Hasbrouck, J. R. H. Studied under Froeligh, l. 1808; Klein, Esopus, and Bloomingdale, 1809–13, Charlestown, 1st, and Canajoharie, (Mapletown and Westerlo?) 1820–6, Root, now Currytown, 1826–30, w. c. 1830–44.

HAZENBERG, WM. H.C. 1872, H.S. 1875, lic. Cl. ....; Fulton, Ill., 1875–7, Passaic, (Hol.,) 1877—

Hastings, S. M. P. Ham. C. 1833, Aub. Sem. 1837, l. Presbyt. Oneida, 1837; Vernon, N.Y., 1839–48, Pompey, 1848–55, Chittenango, 1855–60, Coxsackie, 1860–70, Rochester, 1870–6, d. Feb. 24.

Haughevoort, see Haeghoort.

[Hautz, Anthony, b. in Germany, 1758; c. to America, with his father, 1768, studied with Hendel, l. by Ger. Coetus, 1787; Harrisburgh, etc. 1788–97, Carlisle, 1798–1803, Seneca Co. and Tompkins Co. N.Y. 1803–13, Tompkins Co. 1813–15.]

Hawthorne, Hugh, 1835.

Hawxhurst, Dan. T. R.C. 1873, N.B.S. 1876.

Hayt, S. A. 1868, w. c.

Hedges, Hugh G. R.C. 1846, N.B.S., died, 1848.

Heeren, Enne J., b. in Uttum, East-Friesland, Europe, Nov. 13, 1842; c. to U.S. with his parents in 1855; H.C. 1867, H.S. 1870, lic. and ord. by Cl. Wisconsin, Feb. 7, 1872; journey to India, *via* San Francisco, Feb.–Apr. 1872, Mudnapilly and Palamanair, India, 1872–7, voyage to America, 1877...., d. Oct. 15, 1878, at Pueblo, Colorado.

His undoubted piety, studious habits, and far-reaching conscientiousness gained for him solid confidence among his professors, fellow-students, and the circle of Christian people in which he moved. While yet a student, he had, after much prayer and self-examination, devoted himself to the Foreign Missionary work. The Classes of Holland, Wisconsin, and Grand River accepted him as their representative in the foreign field, and became responsible for his salary. He was the only representative of our Church in the

Arcot mission while Dr. Chamberlain was in America. At the end of that time his system seems to have been entirely broken down. He had to return home, leaving, however, the remains of two little ones buried in Indian soil. It was hoped that under changed circumstances he might regain the usual vigor of a once strong constitution. His physicians recommended a change of climate and advised him to leave Foreston, Ill., for Colorado. On his way thither they stayed with some of Mrs. Heeren's relatives in Orange City, Iowa. They were detained there by his own weakness and the ill-health of his wife. After some time, however, they were able to journey to Colorado, but only four days after their arrival in Pueblo, God took him to himself, and he rested from his labors. Thus a precious life was cut off in the beginning of its career of usefulness, the deceased brother being only thirty-six years of age. Born in Europe, he labored in the far East, and died in the far West. Although young, he was a good scholar and a devout Christian.

HEERMANCE, EDGAR L., (s. of Henry Heermance;) Y.C. 1858, A.S. 1861, l. by Cen. Assoc. New-Haven, 1861; Castleton, 1861–9, tour in Europe and Palestine, 1869–70, w. c. 1870–2.

HEERMANCE, HARRISON, b. at Rhinebeck, N.Y.; R.C. 1834, N.B.S. 1837, l. Cl. Poughkeepsie, ....; Currytown and Mapletown, 1837–40, (Milton Presbyt. 1840–3,) Buskirk's Bridge, 1844–5, Medina, 1846–51, Jefferson and Pottsford, 1851–7, Macon, 1857–62, Chaplain 128th Reg. N.Y.V. 1864.

Heermance, Henry, b. at Nassau, 1801, U.C., N.B.S. 1826, l. Cl. N.B. 1826; Ostrey Bay and North-Hempstead, 1826–7, Miss. at Stuyvesant, 1827–8, Sand Beach, March–Nov. 1829, Blawenbergh, 1832–5, Kinderhook, 1835–6, died, 1846.

From a child, he possessed strong character, activity, self-dependence, a spirit of inquiry and experiment, strong decision, and energetic action. He was a sort of "regulator" among the turbulent boys of his day, a hammer of the unruly; and was looked up to by the weak and defenseless as a patron and shield. Conscious of his strength, and proud of bearing sway, he never shrunk from any hazard *to make things right*. A revival in Nassau was the means of giving a new direction to his life. With characteristic energy and zeal, he turned his back on the world, and devoted himself to the ministry. Domestic losses and afflictions made his early pastorates brief; and at Kinderkook his incessant labors caused his own robust health to yield, compelling him, as he believed, to seek some active employment. He became at length an agent of the American Tract Society, and in his usefulness here far exceeded the highest expectations formed respecting him.

He had a comprehensive and well-balanced judgment, up to the point where feeling becomes enlisted, when his honest ardor somewhat blinded him as to remote results. His sensibilities were unusually keen, but they never prompted retaliation, nor had they any tincture of resentment. His energy was great, and his purpose indomitable. Hence when his sphere of

action was limited, and his mode of action defined, as was the case with his agencies, his executive efficiency was of the very highest order. As a preacher he was solemn, affectionate, earnest, pungent, lucid. His style was sententious, and his appeals direct and forcible. His general mode of preaching was to arouse the conscience, at times producing the greatest manifestations of awe even among Christians, and writhings under a sight and sense of their condition among sinners. Yet he was not deficient in ability to depict the beauties of holiness, and the grace and truth that came by Jesus Christ. He was stricken down by apoplexy in the midst of his days, just as he was resolving and entering on enlarged plans of usefulness.

[Helffenstein, John C. A., b. in the Palatinate, 1748; University of Heidelberg, ordained by the Synod of Holland, came to America, 1771; Germantown, Pa., 1772–6, Lancaster, 1776–9, Germantown again, 1779–89, died, 1790.]

The office of the ministry has had a succession in his family, from the time of the Reformation. John C. A. came to America in company with Revs. Mr. Gebhard and Helfferich. They called on Dr. J. H. Livingston in New-York, immediately on their arrival. A severe storm on the passage over had led Mr. H. to consecrate himself more entirely to the service of God. While settled at Lancaster, he frequently preached to the Hessian captives quartered there. His sermons were very pointed, and often caused great excitement. He died of consumption. Four of his sons entered the ministry. His grandson, Jacob, is now the pastor of the old church of Germantown, which has recently become Presbyterian.

He was an eloquent, warm-hearted, and pungent preacher—preaching *memoriter*. His applications were peculiarly animated and impressive. His ministry was greatly blessed. Several small volumes of his sermons have been published, which testify to his unction, and his solemn aim of reaching the conscience and the heart. His son Samuel was pastor of the G. R. C. in Philadelphia, 1801–31.—*Harbaugh's Lives. McClintock's Cyc.*

[Helfferich, John H., b. in Hesse, 1739; University of Heidelberg, lic. 1761; came to America, 1771–2; Kutztown, De Lange, Weissenberg, Lowhill, Heidelberg, 1772–1810; also at Long Swamp, 1778, Upper Milford, 1779, Trexlerstown, 1784, Ziegle Ch. 1778 and Lyntown, 1804, d. 1810.]

Lehigh County, Pa., at the time of his arrival, was in great spiritual declension. Mr. Schlatter's visits had not extended to this region. Mr. H.'s first work was to organize consistories. His labors were immense. During forty years they had been without regular instruction, and a worthy people had degenerated into almost a semi-civilized state. Irregular and dissolute pretenders had sometimes foisted themselves upon them as preachers, whose lives at length betrayed them, and disgraced religion. From such communities, it may easily be understood that Mr. H., in his reformatory movements, met with considerable opposition. Yet many assisted him in his efforts, nor would any of the churches spare his services, though he often plead to be relieved from some of them. Many of his people had taken part in the insurrection, during President Adams's administration, and were in-

debted to their pastor's influence for their pardon, or a mitigation of their sentence.

Mr. H. was punctual and prompt, and therefore reliable. He was decided but mild, combining in a happy manner the authority and dignity of his office with gentleness and mercy. He wrote his sermons, though he preached without notes. His delivery was rapid but distinct, and he had a musical voice. With a good education and a warm heart, he was regarded as a superior preacher. A son and several grandsons entered the ministry. —*Harbaugh's Lives. McClintock's Cyc.*

[Hendel, Wm., b. in the Palatinate, studied in Europe, c. to America, 1764; Lancaster, 1765–9, Tulpehocken, 1769–82, Lancaster, 1782–94, Philadelphia, 1794–8, d.]

He was of fine personal appearance, and had a strong voice. He was earnest and devoted as a pastor, and of excellent pulpit talents. In the yellow-fever epidemic in Philadelphia, he remained faithful at his post. He was of an unsectarian spirit, and possessed considerable scientific knowledge. He is represented by his students as a man of prayer. Communion with God was a luxury to him. He would retire from company for the purpose of enjoying it. Harbaugh calls him the St. John of the German Reformed Church. Aged persons describe him as he appeared in his last years: His hair was long and white, his countenance serene and heavenly; and his whole appearance beautifully venerable and saint-like. And though he could scarcely hold the hymn-book in his trembling hands, yet with true unction from above, and with holy earnestness and paternal affection, did the words of life and love fall from his anointed lips. He possessed in an extraordinary degree the gift of prayer. His public prayers always melted the hearts of the hearers. He seemed to bear their hearts into the very presence of God, so that they were overwhelmed with a sense of his nearness, and softened by the power of his mercy and love.—*Harbaugh's Lives*, ii. 120. *McClintock's Cyc.*

Hendricks, John, b. in Rhinebeck, 1782; U.C. 1808, studied under Brodhead and Livingston, lic. Cl. N.Y. 1810; d. Aug. 6, 1876.

Although almost a centenarian, he was never settled in a pastoral charge. He lived on familiar terms with Drs. Knox, De Witt, Milledoler and McClelland, Romeyn, Brodhead, Westbrook, Gosman, Ostrander, and Abraham Van Nest, Hugh Maxwell, and many others, all of whom have passed away. He was welcomed to the homes of all of them, being regarded less as a casual guest or visitor than as one of the household. His quaint and original speech, his transparent guilelessness, his kindly, genial spirit, his often striking and amusing views of men and things, his unaffected earnestness in maintaining the true and denouncing the false as he conceived it, together with a child-like faith and sincere piety shining brightly through all, made him a pleasant companion, an inmate of homes whose doors opened freely as he approached them. He was of rare and varied attainments in linguistic lore, and was unusually characterized by great soundness in the faith.

His piety was earnest and constant, and grew more and more assured as his life waned. His love for his Church was ardent and abiding; his attachment to her forms and ordinances was worthy of imitation; and in giving to Rutgers College his valuable classical library he gave proof of the loyal regard for the educational interests of the Church of his earliest and latest affection.

Hendrickson, Henry A. R.C. 1875, N.B.S. 1878; lic. N. Cl. L.I.; Colt's Neck, 1878—

Henkel, Wm. Philadelphia, G.R. 1794–8, d. of yellow-fever.

[Henop, Fred L. (Easton, Pa., 1764–69 ?) Frederick, Middletown, and Glades, 1769–84, d.]

Henry, Jas. Vernor, b. in Albany, N.Y., Sept. 12, 1798; C.N.J. 1815; P.S. 1821, lic. Presbyt. Albany, Oct. 24, 1821; tutor in C.N.J., 1821–2; ord. Presby. Albany, Oct. 8, 1822; [S.S. Waynesboro', Ga., 1822–4, S.S. New-York, 1st, 1824–5, Ballston, 1826–9, Sing Sing, 1835–41, all Presbyt.;] Ithaca, Mar. 4, 1846–9, supplied Jersey City, 1st, 1851, [S.S. at Gowanus, Fordham, and Buttermilk Falls, N.Y.] Died 1873, Mar. 14.

Upon completing his college course he traveled in Europe for a couple of years. During this tour he united with the church in Edinburgh, Scotland, at the age of eighteen. He was not a sensational preacher, but a most faithful proclaimer of the gospel. No powerful revival followed his labors, but there was a constant ingathering of souls. His frequent prayer was that he might stand behind the cross and hold up Christ. His farewell sermon at Ballston was published.

Henshaw, Marshall, b. Bethany, Pa., Oct. 3, 1820; A.C. 1845, U.S. 1846–7; tutor in Am. Col. 1847–9, ord. by Cong. Feb. 1849; [Prin., Derry, N.H., 1849–53, Prin., Byfield, Mass., 1853–9;] Prof. Nat. Phil. and Math. in Rutgers Coll., 1859–63; [Prin. Williston Sem., E. Hampton, Mass., 1863—] LL.D. by U.N.Y., 1863; D.D. by A.C., 1872.

[Herman, Lebrecht Frederick, b. in Germany, 1761; University of Halle, 1782, Bremen, 1782–5, c. to America, 1785; Easton, Plainfield, Dryland, and Greenwich, Pa., 1785–9, Germantown and Frankfort, Pa., 1790–1800, Swamp, Pottstown, and St. Vincent, Pa., 1800- . ., afterward in various places in Chester, Montgomery, and Berks Counties, Pa., d. 1848.]

He was the last of the German ministers sent over under the care of the Classis of Amsterdam.

The Synod of Holland represents him as a young man of great promise. He was a most laborious worker, preparing also five of his own sons for the ministry, and eight others, among whom was John Guldin. He labored in the ministry about sixty years, outliving all the missionaries sent over by the Synod of Holland. In old age he lost his sight, but he maintained a cheerful spirit, good health, and an unshaken hope.

Heyer, Wm. S., b. in N.Y.C. 1798; C.C. 1815, studied under Mason, 1817–21, l. Cl. N.Y. 1821; supplied Philadelphia, 1821, and Newburgh, 1822, Fishkill Landing, 1823–51, emeritus, 1862, d. 1866.

He designed to pursue the mercantile life, but he could not get rid of the idea that he must preach the gospel. He afterward learned that an eminent Christian lady had agonized in prayer that he might consecrate himself to the ministry. His labors were not distinguished by extraordinary seasons of revival, but were blessed with constant accessions from the world, so that at one time the number of communicants, in proportion to the number of families, was larger than in any other church in the denomination. He had not the qualities of the brilliant preacher, but was a scribe well instructed in the things of the kingdom, not neglecting the gift that was in him. His sermons were preëminently evangelical, earnest, solemn, affectionate in tone, and adapted to all classes. He ever remembered his position, though at all times singularly genial in temper, and accessible in demeanor. He was in an eminent degree a godly man. "It seems to me that brother Heyer is always on the mount," said our missionary Youngblood, to a friend, after one of his calls. "How long do you expect to have your husband here?" said a lady to Mrs. H., on leaving a daily prayer-meeting in Newburgh; "he seems so ripe for heaven that I fear it cannot be long." After the relinquishment of his charge, he preached as opportunity offered, and labored in the jail. His character was a singularly well-balanced one. Except his deep-toned piety, which was always visible, there was in it no single salient trait. He was so simple, straightforward, and natural, that his character was soon obvious. As a man and a minister, he was ever loyal to conscience. Whatever duty was imposed upon him, he performed it, however painful it might be, and it was done kindly, tenderly, yet with decision. He was a man strong in the faith, and also in the form of sound words. He bowed to the authority of the divine word with the profoundest reverence. He could testify to the ineffable graciousness of the gospel, and its power to sustain under the keenest afflictions. It had not only delivered him from the fear of death, but created within him an eager desire to depart and be with Christ. Indeed, this was his ordinary and habitual state of mind. The day before his death he said to his wife, 'A little more suffering, and then the crown! I shall see Jesus! I shall be like him—like him!"—*Mag. R.D.C.* ii. 64, 74.

Heyser, H. C., from G.R. Ch. New-Brooklyn, 1867.

Hicks, W.W., from Methodist Ch. Lee Avenue, Brooklyn, 1867–8.
*Publications:* Story of Ike Cottle, 1868.

Higgins, Chs. W., b. in Somerset Co., N.J., Mar. 23, 1853; N.B.S. 1877, l. Cl. N.B.; supplying Cherry Hill, N.Y., 1878—

Hill, Wm. J. N.B.S. 1872, lic. Cl. Westchester; Miss. at Milbrook, 1872, East New-York, 1875—

Hillman, Alex. C. C.C. 1832, N.B.S. 1836, l. Cl N.Y. 1836; Stonehouse Plains, 1836–41, Vanderveer, 1841–2, Roxbury and Moresville, 1843–5, Wurtsboro, 1846–9, Blue Mountain, 1852–8, w. c. Died 1876, Nov. 20.

Himrod, John S. R.C. 1839, N.B.S. 1842, l. Cl. Albany, 1842; Hillsdale, 1842–3, Claverack, 2d, 1845–1851, S.S. South-Bushwick, 1851–3, South-Bushwick, 1853–9, Greenport, 1861—
*Publications:* Address at Funeral of Rev. Edwin Holmes, 1874.

Hitchcock, Edward W. Tompkinsville, 1860–5.

[Hochreutiner, John Jacob, b. at St. Galls, Switz. Came to America, 1748, called to Lancaster, accidentally killed by the discharge of a gun, Oct. 14, 1748.]

[Hock, John Jacob, Lancaster, 1736–7.]

Hoekje, John, b. at Hellendoorn, Neths., 1846; H.C. 1875, H.S. and N.B.S. 1878, l. Cl. Holland; Rotterdam, Kan., 1878—

Hoes, John C. F. A.C. 1832, P.S. 1835, lic. by Presbyt. New-Brunswick, 1834; Chittenango, 1835–7, Ithaca, 1837–45, Kingston, 1845–67, resigned, w. c. D.D. by U. C. 1852.

[His son, Roswell Randall Hoes, b. Kingston, N.Y., Feb. 28, 1850; C.N.J. 1871, P.S. 1875, l. North-River Presbyt. Oct. 6, 1874, ord. by Monmouth Presbyt. July 1, 1875; Mt. Holly, N.J., 1875–8, New-Rochelle, N.Y., 1878—]

Hoff, Brogun, b. at Harlingen, 1794; Q.C. 1815, N.B.S. 1818, l. Cl. N.B. 1818; Philadelphia, 2d (Eighth st.) 1818–24, (Bridgeton, N.J. Presb. 1824–33, Bath, Pa., 1833–5,) Leeds and Kiskatom, 1835–42, Rhinebeck, 1842–50, Germantown, N.Y., 1850–5, d.

He was in person a man above medium size, compactly built, agile and strong; his countenance was open and expressive, his eye light blue and very pleasant, his hair fine and a glossy brown, and in his later days was worn long. He was of a social turn, fond of his friends, and enjoying himself greatly among them and in his family, to which he was attached with uncommon tenderness. He was of excellent memory and quick apprehension, so that his conversation was sprightly and instructive. He did not incline to literary pursuits as such, but was thoroughly versed in theology, and fond of doctrinal discussion. In the pulpit his voice was clear, strong, and well modulated, his position and action manly and free, and his sermons deeply scriptural, experimental, and earnest. In personal appeals his manner and voice were tender, and his eye almost always moistened with tears. He inclined to strongly evangelical and doctrinal preaching, and argued with great power upon all the essential principles of our faith; was fond of preaching courses of sermons upon the history or chiefly important doctrines of redemption. Seldom indeed did he preach upon any other than the most vital themes of revelation. He was a student of Dr.

John H. Livingston, whose granddaughter Sarah he married, but lost her by an early death. His second wife was Caroline Clay, who survives him, the beloved mother of a large and interesting family. Mr. Hoff enjoyed commonly, fine health. He died of apoplexy, at Germantown, N. Y., and was there buried.—*Rev. Dr. Anson Du Bois.*

His father was a quiet, thoughtful man, and his mother an eminent and devoted Christian, whose earnest prayer was that her youngest son might preach the gospel. He occupied several important positions, and had the happiness of welcoming his father to the communion of the church at Bridgeton, at the age of eighty. He was a man fearless, resolute, and determined in the right. He could not be swayed by flattery, nor intimidated by threats. He was even stern and severe in opposition, when he supposed that opposition was factious and unfriendly. But at the same time there were few men who were more affectionate in feeling, and more ready for conciliation, when it was sought in a sincere and brotherly spirit. He was an earnest preacher of the gospel, plain, bold, and solemn; a prudent, kind, and affectionate pastor, winning the confidence and love of all. As a student he was of fair acquirements. He had a good voice and agreeable address. He had a very tender heart, and often wept over sinners, as he warned them of their danger and exhorted them to come to Christ. This gave him much power in the pulpit.

Hoffman, Abraham, b. at Shawangunk, 1780; studied under Froeligh and Livingston, l. Cl. Paramus, 1808; Courtlandtown, 1808–30, also Miss. to Wawarsing, Dec. 1828–Feb. '29, Cato, 1831–43, d. 1856.

Though not a fluent speaker, he possessed great practical sense, warm sympathies, and was a good theologian. It was often said by an elder in the church, "If I had the domine's head, or he had my tongue, we should make a stir in the world." He gathered those attached to the Reformed church in Cato, and united them together.—*Rev. Dr. Chs. Scott.*

Hoffman, John, b. at Holland, Mich., Feb. 28, 1849; H.C. 1871, H.S. 1874, lic. Cl. Michigan; Oostburg, 1874—

Hoffman, Wm. H., b. at Flemington, N.J., May 13, 1849; R.C. 1872, N.B.S. 1875, lic. Cl. Raritan; Wilcox, Pa., 1875–7, Pottersville, N.J., 1878.

Holmes, Edwin, b. at Salisbury, Ct., July 17, 1797; U.C. 1822, Prin. Dutchess Academy, 1822–5, studied theology with Dr. C. C. Cuyler and at N.B.S. 1827; lic. Cl. Poughkeepsie; Linlithgo, 1827–35, Albany, 3d, 1835–41, Athens, 1841–2, Nassau, 1842–51, Chatham, 1853–9, w. c. Died 1873, Nov. 23.

The intimacy of years revealed more and more the beauty of his Christian spirit and his steadfast devotion to the supreme heartwork of his consecrated life. Through a period of about forty-six years he performed the duties of the pastorate in almost a single region, so that he was all that while quite before the eyes of the same people in their successive generations. From every church he served there was given him the like tribute of love and

gratitude for the gentle yet firm, cheerful yet courageous service he uniformly rendered. Conscientiously diligent and ingeniously inventive of methods whereby to commend the gospel, he had the satisfaction of nearly all the while reaping—even while he was sowing. Genuine, deep, and powerful revivals marked the beginnings of his ministry and attended it nearly to its close. He had great confidence in the power of Bible truth, and never undertook to be wiser than the inspired writers. His own faith became contagious. He believed and therefore spake, and many believed through his word. Hence his great and real success. The simple, implicit, yet sublime faith he reposed in Christ as his personal Saviour made him both humble and strong, meek but earnest, self-distrustful yet bold, and so strength and beauty blended in his saintly life. He had no taste for stormy conflicts in fields of controversy. He walked by Siloa's stream, and cared not to try the rugged and flinty paths that run up into the cold mountains around which fierce and chilling speculations are wont to rave. He was a careful, diligent, and methodical student, and prepared his sermons with a rare conscientiousness, wishing to have them approved of God, rather than admired by his audience. His severe taste, coupled with his respect for the themes of the gospel, forbade his indulgence in anything beyond a clear, stirring, direct style of speech. He was by no means indifferent to beauties of style, but he was more anxious far about the matter of his sermons than the rhetorical embellishments which often conceal truth. The great success which attended his ministry is, after all, the highest testimony to the character of his pulpit services and to his pastoral fidelity that can be presented. In simplicity and godly sincerity he moved among his people, and in the sanctuary his voice never uttered an uncertain sound. In his personal habits and traits he exemplified every Christian grace. For this reason he was loved and trusted by all his brethren in the ministry who enjoyed his friendship, and by the many whom he served in the gospel. His long and fruitful life illustrated in a self-evidencing way the power of Christian truth and the attractiveness of unostentatious piety. None knew him but to love him or named him but to praise. Faithful to the last, he abounded in labors until he was called up higher into the everlasting rest.—*See Memorial containing addresses by Revs. Himrod, Porter, C. C. Van Cleef, and extracts from the papers.*

*Publications:* A Sermon Preached at the Funeral of Rev. Peter S. Wynkoop, 1848.—The Present Mysteries and Future Developments of Providence. A discourse delivered at the funeral of Francis H. Rathbone, Esq., 1855.—The Vindications of Providence. A sermon preached at Chatham, N.Y., at the funeral of Staats D. Tompkins, Esq., 1867.

Holmes, John McC., (son of Edwin Holmes;) W.C. 1853, N.B.S., 1857, l. Cl. of Rensselaer, 1857; East-Williamsburgh, 1857–9, Lee Avenue, Brooklyn, 1859–64, Hudson, 1865–77, (Albany, State St. Presbyt. 1877—) D.D. by R.C. 1870.

*Publications:* Van Doren Prize Essay on Missions. *Christian Intelligencer*, 1856.—Praise, an Element of Public Worship. Brooklyn, 1860.—The

Crisis and its Claims. Brooklyn, 1862.—The Excellence of Faith. A sermon occasioned by the death of the Rev. John Gosman, D.D. 1865.—The Relation of Christianity to Civil Government. Hudson, N. Y., Thanksgiving Day, 1866.—Address before the General Synod of the Reformed Church in the United States, convened at Philadelphia, November, 1869. Published in *German Reformed Messenger* and *Christian Intelligencer*.—He being Dead yet Speaketh. A sermon preached in the Reformed Church of Upper Red Hook at the funeral of Rev. John G. Johnson. 1870.—The Warfare of the Flesh and the Spirit. Hudson, N. Y., November, 1871.—Memorial of Rev. Edwin Holmes. 1873.—Letters from Europe. Published in *Hudson Register and Star*, 1874.—Memorial of Mrs. John McC. Holmes. 1874.—Address before the General Synod of the Evangelical Lutheran Church in the United States, convened at Baltimore, May, 1875. *Christian Intelligencer*.—Growth and Gratitude. A Centennial Sermon. Hudson, N. Y., July 2, 1876.—The Lessons of the Century to the Laity of the Church. (Sermon No. VI. in *Centennial Discourses*, 1876.)—Vacation Experiences. Five series of summer letters published in *Hudson Register and Star*, 1869–75.—Occasional articles in the *Christian Intelligencer*, 1867–77.

Hones, Julius, from Evang. Miss. Assoc. Berlin, 1854; Jeffersonville, 1854–8, S.S. New-Brunswick, 3d, 1858–60, w. c. 1860–76; Jamaica, Ger. Evang. 1876—

Hopkins, David. U.S. 1868, l. Cl. N.Y. 1868, ord. by Presbyt.—*See Union Sem. Gen. Cat.* 1876.

Horton, Francis A. R.C. 1862, N.B.S. 1865, l. Cl. Hudson, 1865; Glenham, 1865–7, Catskill, 1867–73, (Presbyt. Cleveland, O., 1873—)

Houbolt, W. A. Theolog. School of Kampen, Netherlands, 1858, l. Cl. Holland, Mich., 1859, Grand Rapids, 1859-60, Albany, (Holland Ch.) 1861–4, Muskegon, 1864–71, Albany, (Holland Ch.) 1871–3, Paterson, 6th, 1873–7, went to Netherlands; returned to America, 1878.

[Houdin, Michel, (French Epis.) New-Rochelle, 1760–8.—*Doc. Hist.* iii. 578.]

House, Israel E. N.B.S. 1879.

How, Samuel Blanchard, b. 1788, in N.J.; U. Pa. 1810, P.S. 1813, [Salisbury, N.J., 1813–6; Trenton, 1816–21; New-Brunswick, 1821–3, all Presbyt.; Savannah, Ga., independent ch. 1823–30; Miss. in New-York City, North St. 1830; President of Dickinson Coll. 1830–1.] New-Brunswick, 1st, 1832–61, d. Mar. 1, 1868. Elected a trustee of Rutgers Coll. 1830; D.D. by U.C. 1830.

He was in all respects, whether in theology, politics, or in manners, an *old-school* man. He venerated the past, and looked upon all change as revolutionary. Circumstances had added to his theological opinions great positiveness. *New-school* doctrines filled his soul with abhorrence and alarm. He resisted them with all his learning and with all his might, even

to the last. In sermons, conversations, and articles for the press, he warned against them.

With regard to slavery he unfortunately took extreme ground in its defense, and in 1855 published a pamphlet, entitled *Slaveholding not Sinful.* This was in connection with the request of the Classis of North-Carolina, of the German Reformed Church, to be admitted to our body. Many replies to their request were made on the floor of Synod, and a pamphlet in answer to Dr. How was published by Rev. H. D. Ganse.

In manners he was the perfect gentleman. His considerate and respectful demeanor was manifest to all. Courtesy abode on his lips. He neglected none of the delicacies and none of the proprieties of intercourse which are held in just estimation among refined and polite people. He was gentle toward the poor, condescending to men of low estate, and always guarded in his language while contending for his convictions with strong men to whom he was opposed.

As a learned and accomplished theologian he stood among the foremost men of his age. His familiarity with the writings of the great divines, patristic, mediæval, and reformed, enabled him to quote them readily on almost any point under discussion. He discharged the duties of the ministry with singular zeal, fidelity, and success. In every sense he was a hard-working man. In his study, pulpit, and parish, he was never slovenly or negligent. In both public and private he adorned the doctrine of godliness.—*See McClintock's Cyc.*

*Publications:* Ser. in 2d R.D.C. Somerville, 1835.—The Gospel Ministry. New-Brunswick, 1838.—Tribute of Filial Affection. On death of Mrs. Jane Kirkpatrick. 1851.—Perpetual Abode of the Holy Spirit in the Church; and Filial Duty. Two Sermons. New-Brunswick, 1851.—Slaveholding not Sinful. An Argument Before Gen. Synod, 1855. (*See Ganse's Reply.*)—Funeral Ser. on death of Rev. Dr. J. J. Janeway. 1858.—Funeral Ser. on death of Hon. Littleton Kirkpatrick. 1859. *See Memorial.*—Funeral Ser. on death of Mrs. Mary Jenkins. New-Brunswick, 1860.

HOYT, JAS. HOWARD, b. Saratoga, N.Y., July 13, 1847; U.C. 1873; U.S. 1876; .... Greenburgh, 1876–79, Jan. 1st, w.c.

HUIZINGA, JOHN L. H.C. 1867, H.S. 1870; Mattoax, Va., 1870–6; Holland, 1st, Nebraska, 1876—

HULBERT, VICTOR M., b. at Nassau, N.Y., Nov. 22, 1813; R.C. 1839, N.B.S. 1842, I. Cl. L.I. Aug. 1st; ord. Cl. N.Y. Jan. 4, 1843; Greenville and Yonkers, 1842–5, Yonkers, 1845–8, Flatbush (Ulster Co.) 1848–52, Yonkers, 1852–65, White Plains, 1865–72, Marbletown, 1872—. D.D. by R.C. 1867.

HULST, GEO. D. R.C. 1866, N.B.S. 1869, lic. N. Cl. L.I.; South-Bushwick, 1869—

HULST, L. J. Danforth, Ill., 1874–6, Grand Rapids, 4th, Mich., 1876—

Hunt, Christopher, b. at Tarrytown, 18—. R.C. 1827, N.B.S. 1830, l. Cl. N.Y. 1830; Clarkstown, 1830–2, Nassau, 1832–7, N.Y.C. Franklin St. 1837–9, d.

He was early left an orphan, and found a home in an orphan asylum. Here he was under the influence of Christian friends, who forgot not his spiritual necessities. He was a man of lovely spirit, and a faithful laborer in the vineyard. He lived a blameless life, and his churches were warmly attached to him. He was deeply interested in whatever related to the interests of the Redeemer's kingdom. His preaching was with a warmth and energy which reached the heart. He had hardly been settled in New-York a year when pulmonary disease manifested itself. Unconscious of his danger, yet his sermons for a while bore upon the important subject of death. Thus was God preparing him. When he came to understand his condition, he thoroughly examined the grounds of his hopes. His last words were, "All is well!"—*See McClintock's Cyc.*

Huntington, Henry S. P.S. 1852; Owasco Outlet, 1870–1, [Auburn, 1871—]

Hutchins, John, b. Portsmouth, Eng., June 20, 1848; Univ. Wis. 1873, Western Theolog. Sem. Pa. 1873–5, U.S. 1875–6; Bronksville, Nov. 28, 1876—

Hutton, Alfred John, b. in N.Y. 1842; Wms. C. 1866, Aub. S. 1871, lic. Presbyt. Cayuga, 1870; West-Troy, June, 1871—

Hutton, Mancius Holmes, (s. of M. S. Hutton,) b. N.Y.C. Oct. 13, 1837; U.N.Y. 1857, U.S. 1857–9, N.B.S. 1859–60, lic. Cl. N.Y. 1860; Res. Licentiate, U.S. 1861–2; Mount Vernon, June 15, 1864—

Hutton, Mancius Smedes, (great-grandson of Rev. G. W. Mancius;) C.C. 1823, P.S. 1826, lic. 2d Presbyt. N.Y. 1826; Miss. at Wawarsing, 1827–8, (German Valley Presbyt. 1828–34;) N.Y.C. South Ch. 1834–7, the same in Washington Square, 1837–76, w. c. S.T.D. by C.C. 1841; Trustee, C.C. 1855—

*Publications:* Annual Ser. Am. S.S.U. 1851.—Ser. on the death of Christ. *Nat. Preacher*, 1852.—The Rejected Offering. A ser. before For. Miss. Soc. of N.Y. and Brooklyn, 1853.—Spiritual Worship. *Pulpit Repertory*, 1856.—Address at the funeral of Rev. Dr. Knox. 1858. *Knox Memorial.*—The Coming of Christ. In *The N. Y. Pulpit in the Revival*, 1858.—Address at the funeral of Rev. Dr. W. C. Brownlee. 1860. *Brownlee Memorial.*—An Inaugural Oration at the Opening of Hope College. 1866. In *Hope College Remembrancer.*—Address at the Centen. Anniv. of North Dutch Ch. 1869.—Sketch of Mrs. Cath. H. Scudder.

Huyssoon, Jas., b. in Netherlands; N.B.S. 1859, lic. Cl. N.B.; Lodi, N.J., (*Hol.*) 1859–64, also S.S., Paterson, (*Hol.*) 1859–62; Paterson, 1862–5, Drenthe, 1865–6, Polkton, 1866–8, Paterson, 1st (*Hol.*) 1868—

Hyndshaw, Jas. B., b. in N.J.; C.N.J. 1820, P.S. 1824; [New-Providence, N.J., 18..-.., Milford Red Mills, N.Y., 18..-..] Walpack, 1836–9, Prin. Academy, Stroudsburgh, Pa., 1839–..

Ingalls, Wilson. U.C. 1836, tutor in U.C. 1836–7, S.S. Princetown, 1838–9, Glenville, 1st, 1840–51, Owasco, 1853–64, (supplied Broadalbin, 1864–5, w. c. 1866–7, Blooming Grove, 1867–77, w. c.

Ingersoll, Edward Payson, b. in Lee, Berkshire Co., Mass., 1834; W.C. 1855, A.S. 1863, lic. Cleveland, O., Cong. Conf., 1862; [Sandusky, 1st, O., 1863–7, Indianapolis, (Plymouth Ch.) 1867–9;] Brooklyn, Middle, Jan. 1869— D.D.

*Publications:* Bible in Pub. Schools, 1871.—Sermons in the papers, "Thou Shalt not Steal," in *Ill. Christian, Indianapolis*, 1869, Thanksgiving Ser., 1876, at Lee, Mass., in *Lee Gleaner*.—Weekly articles in *Illustra. Chr.* for six months, 1869.—Six papers on Bunyan's Pilgrim's Prog., ditto, 1869.—Letters from Europe, in *Ch. Intell.*, 1873.—Prayer-meetings, in *Ch. Weekly*, 1876.—Arts. in *Church Union*, 1874, 1877.

Inglis, Rev. David, (son of Rev. David Inglis,) b. June 8, 1824; University of Edinburgh, 1841, studied divinity under Dr. Chalmers and Dr. John Brown; lic. Presbyt. Carlisle, 1845; came to America, 1846; [Detroit, Scotch Ch., 1846–7, S.S., N.Y.C. Washington Heights, 1847, Bedford, N.Y., 1847–52, Montreal, (St. Gabriel St.) July, 1852–5, Hamilton, Ont., 1855–71, Prof of Systematic Theology in Knox Coll., Toronto, 1871–2;] Brooklyn Heights, 1872–7, d. Dec. 15. LL.D. by Olivet Coll., Mich.; D.D. by R.C. 1874.

His father was for many years pastor of the parish of Greenlaw, Berwickshire, on the Scottish side of the Tweed. He was a man of good attainments, and was highly esteemed in the United Presbyterian Church, of which he was a minister. By his influence and example, a suitable bent was given to the aspirations of his son David, who in time resolved to study for the ministry of the Church. His attention to his scholastic studies was from the very first assiduous and devout, and in the various subjects of humanity, moral philosophy, rhetoric, belles lettres, etc., he distinguished himself at once by his zeal and attainments. After passing through the regular course in the University of Edinburgh, he graduated with honors. He subsequently passed through a course of divinity studies, attending among others the classes of those eminent theologians, the late Dr. Chalmers and Dr. John Brown.

After licensure he resided in Cumberland, Eng., for a short time. It was not destined that he should remain long at home. Providence pointed out the western world as affording a more suitable sphere of labor, and having paid a short visit to his friends in Scotland he resolved upon emigrating to America. Almost immediately he entered on missionary work in the Western States, after which he became pastor of the several churches above indicated. In the year 1852, while paying a visit to some friends in

Montreal, he preached with such acceptance in several of the city churches that he was called to the St. Gabriel Street Church. Here he was highly esteemed for his devoted and useful labors, both as a preacher and pastor. During the year 1854, when cholera was prevalent in that city, he had the misfortune to lose his wife and three of his children, leaving him with only one son. This bereavement proved a bitter sorrow. Beneath the pressure of his duties and his trials his own health gave way ; and as a change seemed advisable, he resolved to accept a call which had been addressed to him from Hamilton, Ont., before his bereavement, and which was now renewed.

This church was young and small. It was formed by the division of Knox Church, then under the care of Rev. Dr. Irvine. It consisted of only forty-two members. Divine services were conducted in a wooden building, which would accommodate only about 300 persons. But under the efficient ministry of the new pastor, both the congregation and church rapidly grew in numbers and strength, and it was soon found necessary to build a new church. This led to the erection of the present commodious and handsome structure on McNab Street. Here he carried on his pastorate for upwards of sixteen years. He gradually drew around him a large and strongly attached congregation, and during the period of his ministry he received into membership with this church not less than 1000 persons. In Hamilton he married for his second wife Miss Gale, daughter of the late Rev. James Gale, a well-known Presbyterian minister. As the pastor of a large and flourishing congregation, and as a man of recognized public ability, he took an active interest in the affairs of the Presbyterian Church, and in the social and moral well-being of the city. His talents were often in requisition for special religious services, for lectures in connection with literary and other institutions, and for contributions to the press. These services were always cheerfully rendered, and whilst they contributed to the instruction and interest of the people who attended them, they added greatly to his own reputation and influence. A commodious stone manse was also erected for him. His congregation, always on the increase, was devotedly attached to him ; whilst in the city, amongst all denominations and classes, he was regarded as a central figure, as a useful citizen, and as a distinguished ornament.

But the exigencies of the Presbyterian Church [in Canada] seemed to require that he should take charge of a most important and responsible post in connection with Knox College. His eminent attainments as a scholar, and his sound theological views as a divine, evidently fitted him for training candidates for the Christian ministry. He was therefore summoned, in 1871, to occupy the Chair of Systematic Theology in Knox College, Toronto. It was a call which came upon him unexpectedly. The strongest efforts were made by his friends to induce him to decline it. But he felt it to be the call of God ; and painful though it was to separate from his flock, he had no alternative but to obey. His spirit was one of devout faith ; his conduct an illustration of cheerful obedience to the call of duty.

In leaving Hamilton the friends of Mr. Inglis resolved to present him

some tangible token of their esteem. A public subscription was therefore organized, and a very liberal sum of money was spontaneously contributed from among all classes of the public. This, with a service of plate, was presented to him at a public meeting, which was largely attended. The Hon. Isaac Buchanan presided at that meeting, and recounted in glowing language the many eminent qualities possessed and the many useful services rendered by Mr. Inglis.

The duties of his new vocation he discharged with exemplary zeal, and with both great acceptance to the Church and profit to the college. But in about a year another change was proposed. He was called to the Reformed Church on Brooklyn Heights. To the great grief of the Canadian Church, he saw it to be his duty to sever his connection with the college, and accept the call which was so cordially extended to him. As pastor of this church he labored with great zeal and much acceptance, beloved by his people, and highly respected by the whole community. His labors were not only appreciated by the members of his own flock, but were influential and useful in a public sense generally. The church grew under his ministrations, and honors were conferred upon him. But his happiness was not unmixed with pain. He lost a beautiful child, and subsequently his wife.

A short time before his death he received a unanimous call to Knox Church, Toronto, to become the colleague and successor of the venerable Dr. Topp. He was not able to come to any decision in regard to this matter. There were strong influences at work either way. But he had been attacked with malarial fever, and other ailments. Medical skill failed. He was called up higher.

Dr. Inglis was a man of commanding presence, of kind and genial disposition, and one whom to know was to love. He won the affection and esteem of a large number of brethren in the ministry, and his people were devotedly attached to him. He was a powerful and eloquent preacher of the great truths of the gospel. Many will remember his striking and earnest appeals which thrilled the souls and melted the hearts of his hearers. For years he had made systematic theology his special study. That, combined with a careful study of kindred subjects, made him in every way well qualified to fill the professor's chair or the preacher's desk. For some years he prepared the Sabbath-school lessons for *The Sower*. These were masterly expositions of scripture. He had been appointed Vedder Lecturer for 1879, and was engaged in preparing these lectures when taken ill. He was a most valuable member of a church court. Possessed of a powerful mind, an able debater, and being well acquainted with the rules and forms of ecclesiastical procedure, he was able to guide the discussion of important subjects and not seldom was a wise conclusion of a difficult subject reached through his instrumentality.

As a Scotsman, he always cherished an ardent love for his native land, and was fond of roaming among its hills and dales, and of portraying with his pen some of the more stirring scenes of its history. He was a member of the St. Andrew's Society of New-York, and warmly espoused the interests of other organizations by which his countrymen could be benefited.

Whether viewed as a Scotsman, as a pastor, or as a friend, he gave evidence of the possession of the noblest qualities; and in his removal the lamentation of old may be repeated that a great man and prince in Israel has fallen. —*Rev. Dr. Waters, of St. John, N.B.*, in *Scottish American*, of N.Y.C.

He engaged with deep interest in all the deliberations which were held during many years in reference to the union of all the branches of the Presbyterian Church in Canada; a union which he did much to further, and in the consummation and success of which he greatly rejoiced.

In the summer of 1877, he went as one of the delegates of the Reformed Church to the Presbyterian Council at Edinburgh, and rendered good service there.

*Publications:* Exposition of Internat. S.S. Lessons in *Sower and Gospel Field*, 1874–7.—Hist. Ser. Commem. of the 25th Anniver. of the Church on the Heights, Brooklyn, 1875.—Many contributions to the press.—Vedder Lectures—in course of preparation at his death.

[Ingold, John Wm., came from Europe 1774, Whitpain and Worcester, 1774–5, Saucon,....Easton,....Gosenhoppen,....Easton 17..–90.]—*Harbaugh's Lives*, ii. 399.

Israel, studied under the missionaries, 1. Cl. Arcot, 1867; labored in India. Deposed 1874 for immorality.

Jackson, John Frelinghuysen, (s. of W. Jackson,) b. at Bergen, 1768; Q.C. 1788, studied under Livingston, lic. by Synod of R.D. Chs. 1790; Harlem and Phillipsburgh, 1792–1806, Fordham, 1819–36, d.

He was early introduced into the ministry, and for nearly half a century served the Master with singular consistency, faithfulness, and zeal. He was a man of sound, experimental, practical piety, of great simplicity of character and singleness of heart, and of self-denying humility. Of men he sought neither praise nor recompense. Possessed of ample resources, his services to the Church were rendered, throughout his life, almost gratuitously. An act of distinguished liberality manifests his attachment to the Church. His life, if not brilliant, was filled up with laborious usefulness. When on the verge of the grave, he was all self-renunciation, humility, faith, gratitude, hope and joy.

Jackson, William, b. 1732, studied under J. Frelinghuysen and J. H. Goetschius, lic. Cl. Amsterdam, 1757; Bergen and Staten Island, 1757–89, emeritus, d. 1813. One of the original trustees of Q.C. A.M. by Univer. Utrecht; by C.C. 1761, by Y.C. 1763, by C.N.J. 1771.

He received a call from the churches of Bergen and Staten Island on June 22d, 1753. This stipulated that he should go to Holland, to complete his studies and receive ordination from the Classis of Amsterdam. He was gone four years, and returned; but few materials remain to give us an idea of his character. Tradition speaks of him as a learned man and a devoted minister of Christ. He had a commanding voice, and was, in the Dutch language, a powerful orator. He was much sought after in the Reformed

REFORMED DUTCH CHURCH, BERGEN. 1773.

churches of Middlesex and Somerset Counties, N.J., and was esteemed, as a field-preacher, second only to Whitefield. On one occasion, while preaching at Raritan, the assemblage was so large that, to be heard by all, outside and within the church, he took his station at the door, and preached. In 1759, he was called as a colleague to Domine Hardenbergh at Raritan, but declined. About 1783, his mind began to fail, and he became subject to mental aberrations, and would say improper things in the pulpit, or continue his discourses too long. On one such occasion, while preaching in New-Brunswick, his friend, Hon. James Schureman, gave him a hint, by holding up his watch. Eyeing him keenly, the Domine replied, "Schureman, Schureman, put up your watch; Paul preached till midnight."

In 1789, the Classis of Hackensack, in compliance with the wish of his churches, was obliged to take notice of his malady, and advised him to resign his call. This he did, and, moreover, obligated himself, under the forfeiture of five hundred pounds, to cease preaching or administering the sacraments. This was intended to work effectually on his mind. His wife also became afflicted in the same way. But the church gave them the use of the parsonage the rest of their lives—about twenty-four years—and purchased another parsonage for his successor.—*Amst. Cor., many letters. McClintock's Cyc. Taylor's Annals of Bergen.*

James, Woodbridge L. U.C. 1839, from Presbyt. of Utica; Day, 1849–52, Columbia, 1854–5, Woodstock, 1856–62, w. c.

Jameson, Chs. M. Mt. Pleasant, N.Y.C. 1852–62, w. c.—

Janeway, Henry L., (grandson of J. J. Janeway;) R.C. 1875, N.B.S. 1878, lic. Cl. N.B. Presbyt.

Janeway, Jacob Jones, b. in N.Y.C. Nov. 20, 1774; C.C. 1794; studied under Livingston, l. Cl. N.Y. Nov. 30, 1797; ordained by the Presbyt. Philadelphia, June 13, 1799; [Philadelphia, 2d Presbyt. 1798–1828; elected director in Princeton Theolog. School, 1813, also a trustee of Princeton Coll. 1813, Prof. Didac. Theol. in the Western Theolog. Sem. Alleghany, Pa., 1828–9;] New-Brunswick, 1830–1, elected a trustee of Rutgers Coll. 1830, supplied Orchard St., N.Y.C. 1831, Vice-Pres. of Rutgers Coll. and Prof. Belles Let., Evidences of Christianity and Polit. Economy, 1833–9, [returned to Presbyt. Ch. 1839, elected trustee of Coll. N.J. 1839, engaged in various labors in the general service of the Presbyt. Ch. in its For. and Domestic Mission Boards, and in the oversight of Theolog. and Colleg. Institutions, 1839–58, d. June 27.] D.D.

The Janeway family came from the vicinity of London, England. Rev. William Janeway was one of the ministers who refused to obey the Uniformity Act, and was excluded from his parish. Four of his sons were also ministers. The life of one of these, Rev. John Janeway, noted for his holy life and triumphant death, has been published by the Presbyterian Board. A member of this family removed to America about the opening of the last century, bearing with him the charter of Trinity Church, of which he was

also one of the vestrymen. He died about 1708. His son, Jacob Janeway, removed to Somerset Co., N. J., and it is his grandson who is the subject of this sketch. After his licensure, he made a journey of nearly 2000 miles for the benefit of his health, mostly on horseback, through New-England, in company with Dr. J. N. Abeel. In his first settlement he was colleague with Rev. Dr. Ashbel Green for thirteen years. Each agreed to remember the other in his daily prayers, and to treat each other's character as if it were his own. This produced the most happy effects, and their relations were without a jar. He was only twenty-three years old when he assumed so important a position in what was then the chief city of the Union, with the President of the United States in his flock.

His health was seriously affected in his youth from too intense study, but systematic exercise, conjoined with great temperance, repaired his constitution, so that he reached more than fourscore. He was conscientious in protecting his health. Years in advance of the temperance movement he relinquished the use of wine. He was free from all affectation, and transparent in his actions. He was reserved in reference to his calls and invitations and honors. He never took the highest seats or appeared prominent on public occasions. He was conscientious in his expenses that he might have more for charity. He was never known to indulge in innuendo, or relate unseemly anecdotes. If others indulged in them in his presence, he frowned upon them or remained silent. His countenance wore a uniform benignity, proving that the law of kindness ruled in his heart. He had great regard to the feelings of others, and never willingly wounded them. He was a most diligent student, ever searching for truth. Reason, rather than imagination, held the supremacy in his mind. His style of preaching was calm and animated. He never ranted and was never boisterous. Strong sound sense and lucid exhibition of truth were the prevailing characteristics of his sermons. He was uniformly solemn. Preaching was to him a high spiritual function. He believed in special aids and illuminations in the delivery of his message. He went from his closet to his pulpit, and from his pulpit to his closet. He seldom wrote his sermons at length, but he meditated closely and studied hard. His subjects were chiefly the promises and consolations of the gospel. He had a steady increase of membership rather than large accessions at once. He was prudent. In the defense of truth he was bold. He never exaggerated a statement. His most determined opponents gave him credit for candor. While he knew the burdens of indwelling sin, he was eminently free from doubts of his personal acceptance. He was systematically benevolent, giving for many years before his decease, it is believed, a fifth of his income. Many young men he aided privately in their preparation for the ministry. He filled many high places of honor and trust in the Church. Two of his sons, namely, John L. and Thomas L., entered the ministry. The latter prepared a memoir of his father.—*Presbyt. Board*, 1861. See also *McClintock's and Strong's Cyc. Mag. R.D.C.* ii. 159. *Funeral Disc. by Dr. How.*

*Publications:* Report.—A Plan for Disciplining Baptized Children. 1812.—Letters Explaining Abrahamic Cov. 1812.—Letters on the Atonement.—

Internal Evidences of the Bible.—Hist. of Rutgers Coll. 1833.—View of the Workings of the Different Covenants between Gen. Syn. and Trustees of Rutgers Coll. 1849.—Review of Dr. Schaff on Protestantism.—Hope for the Jews.—Semi-centenary of Presbyt. Ch. in New-Brunswick. 1840.—Commem. Disc. of Dr. Peter O. Studdiford. 1866.—Commentaries on Romans, Hebrews, Acts.—Expos. of Acts in Question and Ans.—Communicants' Manual.—Hope for my Country.

Janeway, John L., (son of J. J. Janeway ;) R.C. 1835, N.B.S. 1840, l. Cl. N.B.; Montville, 1843–50, [Flemington, N.J., Presb.] D.D.

Jansen, John N., b. at Marbletown, N. Y.; R.C. 1848, N.B.S. 1851, l. Cl. N.B. ; Guilford, 1852–63, Pompton, 1863—
*Publications :* Semi-Centennial Disc. at Pompton, N.J. 1865.

Jansen, Josiah, b. in Ulster Co., 1835; R.C. 1856, N.B.S. 1859, l. Cl. Orange ; New-Concord, 1861–4, d.

Though, from a child, thoughtful and eminently conscientious, he did not unite with the church till near the close of his collegiate course. While studying theology, he was attacked with hemorrhage of the lungs, which compelled him to return home, yet he studied privately, and graduated with his class. He did not settle at once, but assisted his brethren, as strength permitted, for eighteen months, but was soon obliged to succumb to the power of the fell destroyer. His mind was well balanced and well furnished. He was a diligent student, and failed not to gain a clear idea of the subject of investigation. His piety was definite, firm, and earnest. He was a clear and evangelical preacher, presenting gospel truth in a happy manner, and encouraging high hopes of future usefulness. In his charge, he had the confidence and affection of his people, but his life was one of suffering rather than of labor.—*Rev. Jas. E. Bernart.*

Jap Han-Chiong, (a native Chinese ;) studied under the missionaries, ordained Mar. 29, 1863 ; Amoy, 1st, 1863—

Jennings, Jacob, (Ginnings ;) lic. by Synod of D.R. Chs. 1789 ; Miss. to Hardy Co., Va., 1788–91, Presbyt.

He was a godly physician in Hardy Co., Virginia, formerly a resident on the Raritan, and a member of the church there, and well known to Dr. Hardenbergh. He had held catechetical exercises in Virginia, and the people were so favorably disposed toward him, that they asked that he might be ordained to the ministry. There were no other churches or ministers within sixty miles of his locality. Synod therefore determined to examine him for licensure. He was licensed and ordained, at the same session, as a missionary to that people, belonging to the Classis of New-Brunswick. In 1791, he asked dismission to the Presbyterian Church, since his people were not able to support him. Synod sent him £20, but declined at present to dismiss him, requesting him rather to return, and take charge of some of their own destitute churches. Nothing further is heard of him in the Minutes of Synod, and the first volume of Minutes of Classis of New-Brunswick.

(1771–1811,) in which there would no doubt be references, is not known to exist. In the Readington graveyard, the stone of Mrs. Jacob Jennings, his wife, is found, who was also the grandmother of ex-Gov. Wise, of Virginia. —*M.G.S.* vol. i.

Jewett, Augustine David Lawrence. W.C. 1852, P.S. 1854; Piermont, 1857–9, (New-Brunswick, 1st Presbyt. 1868–70,)
*Publications:* Address at Fun. of Theodore Strong, LL.D. 1869.

John, Zechariah, a native Hindoo; studied under the missionaries, lic. and ord. Cl. Arcot, 1867; Counoor, Hindoostan, 1867—

Johns, Wm. Prattsville, 1855–9, (S.S. Big Hollow, Presbyt.) w.c. died, 1875.
*Pub.:* "Fort Herkimer Ch." 1874.

Johnson, Henry H. Hastings, 1861–5, S.S. Leyden Centre, 1867—

Johnson, Andrew. Glenville, 2d, 1872–5.

Johnson, Isaiah Y., b. 1783; W.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816; Argyle and Fort Miller, 1817–21, Schodack, 1821–4, d.

His expression was intellectual and bland; his manners affable, always courteous, cheerful, and of easy dignity. He was attractive to the youth of his charges. His habits were very systematic. He generally retired to his study on Sabbath evening, and selected his topic for the next Sabbath, while on Monday he visited his people. His great-grandfather was a Presbyterian minister in Ireland.—*Rev. Chas. Scott.*

Johnson, John Barent, b. at Brooklyn, 1769; C.C. 1792, studied under Livingston, l. Cl. N.Y. 1795; Albany, 1796–1802, Brooklyn, 1802–3, d.

He lost both his parents when in his ninth year, and was brought up by a cousin. In his seventeenth year, being at school at Flatbush, Dr. Livingston, who spent his summers there, became acquainted with him, and, perceiving that he was a youth of more than ordinary talents, encouraged him to commence a course of liberal studies, and kindly offered to receive him into his own family, and superintend his education. This offer was gratefully accepted, and he was soon prepared to enter college. He was a man of unusually prepossessing personal appearance, and of easy and graceful manners. His countenance had an expression of great benignity, united with high intelligence. His manners were bland and courteous, and predisposed every one to see in him a friend; and his countenance and manners were a faithful index of his disposition. He was acknowledged on all hands to possess an uncommonly amiable and generous spirit. He had the reputation of an excellent pastor. He mingled freely, and to great acceptance, with all classes of people. He was particularly attentive to the young, and had the faculty of making himself exceedingly pleasant to them. He was a popular preacher, possessed of a melodious voice; his gesture was natural and effective. On the occasion of the death of Washington, the

Legislature of New-York invited him to deliver the eulogy before them. Two sons, Wm. L. and Samuel R., are Episcopal clergymen.—*See Meg. R.D.C.* iv. 97, 142, 169. *McClintock's Cyc. Sprague's Annals.*

*Publications:* Oration on Union, anniver. of the Tammany Society, 1794.—Dealings of God with Israel and America, 1798, (July 4th.)—Eulogy on Washington, before Legislature, N.Y. 1800.—Farewell Ser. at Albany, 1802: with an Hist. Appendix by Bassett.—Author of the Pastoral Letter of Gen. Syn. 1800, p. 304.—Many contributions to the literary periodicals of the day: some of these poetical.

JOHNSON, JOHN G., b. in Centre Co., Pa., Jan. 22, 1814; R.C. 1836, N.B.S. 1839, l. Cl. N.B. 1839; Glenham, 1840–6, St. John's, Upper Red Hook, 1846–70, d.

Mr. Johnson, though not gifted with brilliant talents, possessed a well-balanced mind, which, by discipline and culture, placed him above mediocrity. It was no little pleasure to hear him discuss, on several occasions, literary and theological subjects, in which he displayed much accurate knowledge and mental acuteness. He was no laggard in the ministry, but diligently improved his opportunities, studied to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Though not an eloquent, he was an instructive preacher, and his long pastorate of twenty-five years shows how highly his services were appreciated by the people of his charge. In patience and humility he labored in the comparatively obscure field to which the Master assigned him, shunning notoriety and desiring no change. He cared not for meretricious distinction, being too honest to resort to subterfuges in order to gratify vanity, and too independent to cajole the applause or favor of men. Direct, frank, outspoken, his intentions could not be mistaken; despising deceptions and hypocrisy he made no pretensions to superior excellence, nor sought to impose on the credulity of others. His veneration for truth and hatred of falsehood sometimes gave the appearance of severity to his words of reproof, but he was gentle, amiable and affectionate, in every respect a courteous and Christian gentleman. His life was truly beautiful and useful; its grand aim accomplished, fidelity to Christ and to the work to which he had consecrated himself. Endeavoring to live up to the spirit of the gospel, to walk worthy of his high vocation, his piety shone out brightly in the limited sphere of his daily trials for the edification of those to whose spiritual wants he ministered, thus teaching them by example as well as by precept.—*See Fun. Ser. by Rev. Dr. Holmes*, 1870.

*Publications:* Art. in Sprague's Annals on Rev. G. R. Williamson.

*Johnson, Wm. (entered Seceder Ch.) Owasco*, 1838–65, became Presbyterian.

JOHNSON, WM. L., (colored,) Lincoln Univ. Oxford, Pa., 1869; l. Cl. N.Y. 1869; Miss. to the colored people in North and South Carolina, 1869—

JONES DAVID A. Hoxton Coll. Eng., London, Sem. of Ind. Dissenters, 1823, lic. by the civil magistrate, 1823: (Foleshill, Warwickshire, 1823–8.

Chorley, Lancaster, 1829–34, both in Eng., Danville, Ver. Cong. 1834–9,) Saratoga, 1839–44, Easton, N.Y., 1844–8, Union, 1848–50, Constantine, 1850–2, Minisink, 1852–8, Grahamville, and Upper Neversink, 1858–63, New-Concord, 1864–7, w. c., d. 1871.

Jones, Gardner, (s. of Nicholas Jones;) N.B.S. 1841; became a Romanist in Indiana.

Jones, Henry Wm. Felton, b. at Antigua, W.I., 1829; Salt Hill Institute, Eng., 1845, N.B.S. 1860, l. Cl. N.B. 1860; Bergen Point, 1860—

Jones, Nathan W. R.C. 1850, N.B.S. 1853; Cleveland, 1853–4, S.S. Sharon, 1855–6, S.S. at Clove, 1856, Middleport, 1856–60, S.S. Dingman's Ferry, (or Upper Walpack,) 1861–2, w. c., died 187...

Jones, Nicholas, studied under Mason, 1815; Sharon and New-Rhinebeck, 1816–20, suspended, 1822, seceded independently, became a Baptist, died 1839.

Jones, Thos. Walker, (s. of D. A. Jones;) R.C. 1864, N.B.S. 1867; l. Cl. Rensselaer, 1867; Pottersville, 1867–70, Fonda, 1870—

Jongeneel, Louis George, b. at Paramaribo, Dutch Guiana, S.A.; l. in South-Africa, by Cl. of Tulbagh, 1856; Miss. to heathen, at Aberdeen, S. Africa, afterward at Ceres, 1856–66, c. to America; Sayville, 1866–71, Miss. at Hohokus, N.J., 1871–3, Clymer Village, 1873–6, Lodi, N.J., 1878—

Joralmon, J. S. R.C. 1852, N.B.S. 1855, l. Cl. Bergen, 1855; Miss. to China, 1855–8, voyage to America, July–Nov. 1858, Fairview, 1859—

Jordan, Mark, (colored,) l. Cl. N.Y. 1823; African Ch. N.Y. City, supplied, 1823–9, withdrew.

Jukes, Charles, b. in England, 1788, c. to America, 1830; (Edinburgh and Fish House, 1830–4, Amsterdam, Presbyt. 1834–9,) Glen, 1839–40, Glen and Auriesville, 1840–4, Stone Arabia and Ephratah, 1844–50, Rotterdam, 1850–62, d.

He was the child of many prayers, and the early subject of religious instruction. At sixteen, when leaving home for London, his pious mother charged him, with tears, not to forget the claims of God. At first, for a few years, he did forget; but God did not forget the prayers offered in his behalf. In 1812 he was brought into the church, under the ministrations of Rev. Thomas Morell, of St. Neots, Huntingdonshire. He at once became an active and useful Christian, beginning to preach on the Sabbaths, as a layman, having commendation from the churches in the various destitute villages within twenty miles of his home. His labors being greatly blessed, he resolved to devote himself entirely to the ministry, choosing Canada as his field. But, while sailing up the Hudson on a day-boat, the passengers, ascertaining that an English preacher was on board, asked him to preach. This he did, from the words in Daniel, "There is a God, who revealeth secrets." A plain farmer, a non-professor, who heard him, asked him to

give up his design of going to Canada, stating that there were two destitute churches in Saratoga County which would gladly call him. This changed his course, and, during the four and a half years that he was at Glen, about seventy persons united with the church. By his faithful labors subsequently he was instrumental in effecting the organization of the churches of Hagaman's Mills and Auriesville. He was a man of great catholicity of spirit, though decided in his own views. He preached with boldness and zeal. His activity in the ministry was known and admired by all. He allowed nothing but personal sickness to interrupt him in his labors. His preaching was very acceptable, and greatly blessed. There is an excellent sketch of him in *Ch. Int.*, July, 1869, by Rev. Mr. Dyer.—*McClintock's Cyc.*

Julien, Robt. D. N.B.S. 1852, l. Cl. N.B. 1852; Sharon, 1852–3.

Justin, John, b. at Weinolsheim, Hesse, 1839; R.C. 1862, N.B.S. 1865 l. Cl. N.B. 1865; North-Bergen, 1865—

Kalls, Wm., came from London, in 1756, with recommendation from Dr. Chandler; [supplied Philadelphia, Ger. Ref. in 1756–7, Amwell, Ger. Ref. and the German Churches on the Raritan, 1757–9,] N.Y.C. Ger. 1759–60.—*Harbaugh's Lives*, ii. 382.

Karsten, John H. R.C. 1860, N.B.S. 1863; Miss. to Forreston, Ill., 1865–7, Oostburg, 1867–70, Alto, 1870—

Kasse, A. K., c. to America, 1846, l. Cl. Geneva, 1851; Pultneyville, 1851–61, Buffalo, 1861–64, Cleveland, 1864–8, Paterson, (Hol. 2d,) 1868–74, d.

Keating, T. V., cand. 1870, in Cl. Bergen.

Kellogg, C. D. C.N.J. 1861, P.S., l. 2d Presbyt. N.Y. 1863; (Wilmington, Del., 1863–7,) Northumberland, 1867–8, Northumberland and Fort Miller, 1868–72, Passaic, North, 1872—

Kennedy, Duncan. U.C. 1835, P.S. 1837, (Galway, N.Y., 1837–41,) Albany, 1841–55, (Troy, 2d Presbyt. 1855–..) D.D.

*Publications:* Sermon on the death of Rev. W. J. Pohlman, Albany, 1849; the same delivered in New-York City before Gen. Syn. June 10, 1849.—Discourse at Inaug. of Dr. W. H. Campbell as Prof. Bib. Lit. 1851.

Kemlo, Jas. R.C. 1875, N.B.S. 1878, lic. Cl. N.B.

Kennipe, ...., Canajoharie, 177..

He once suffered a merciless flagellation, from a hard man, by the name of Diel, as they rode together on horseback, on the river's bank. The minister would not prosecute, but appealed to God, and, strange to say, both men died on the same night. Kennipe was a single man, and was thought to have been partially deranged.

Kern, Fred., b. 1846 at Eisnach, Ger.; Leipzig Univ., Dubuque Sem., Iowa, 1868; lic. by Presbyt.; ord. by United Presb. Syn. of the North-west,

Oct. 1868, [Warsaw, Wis. 1868–71, Carlstadt, N.J., 1871–6, both Presb.,] Newark, West, 1876—

Kern, John Michael, [Heidelberg, Germany, 17..–1763,] Ger. N.Y.C. 1763–71, Montgomery, N.Y., 1771–8; was Conferentie. A sermon of his, preached in 1767 in Ger. R.C., N.Y.C., was translated by Morris Fox, and published 1875.

Kerr, Geo. Conesville, 1845–6, died 1867. Was an active man in the cause of education and temperance.

Kershaw, John, b. at Paterson, 1842; U.S. 1868, lic. Cl. Paramus, 1871; teaching, 1868–73; Stone House Plains, 1873—

Kershow, Joseph H. R.C. 1850, N.B.S. 1853, l. Cl. Philadelphia, 1863; Miss. at Ridgeway and Macon, 1853–5, Centreville, 1855–65, Eden, 1865–67, New Salem, 1867–72, Gallupville, 1872–7, S.S. Sharon, 1877—

Ketchum, Isaac S., b. at Poughkeepsie, 1796; N.B.S. 1821, l. Cl. N.B. 1821; Salisbury, Manheim, and Danube, 1822–3, Manheim and Stone Arabia, 1823–30, in 1823 also appointed Miss. to Columbia, Indian Castle, and Rem Snyder's Bush, and 1826–7 Miss. to Herkimer; Stone Arabia and Ephratah, 1830–5, Miss. to Centreville and Three Rivers, Mich., 1835–8, d. 1863.

He was an intimate friend of President Van Buren, who appointed him to the delicate task of removing some Indian tribes beyond the Mississippi. This he did satisfactorily, and received from the President an autograph letter, thanking him for his services. He then removed to St. Louis, where he became a farmer, and afterward hospital chaplain.

[Kettletas, Ab., b. in N.Y. 1733; Y.C. 1852; (Elizabethtown, N.J., Presb. 1757–60;) supplied Jamaica, 1760–2; died Sept. 30, 1798.

He preached in English, Dutch, or French. The people at Jamaica desired him for their pastor, but the Classis of Amsterdam were not satisfied with his views on the divinity of Christ, and refused their assent.—See *Sprague's Annals R.D.C.* p. 20. Letter 930, *Amst. Cor.* 1763.]

[Kidenweiler, Rudolph. Long Swamp, Pa., 1754–62.]

Kiekentveld, M. R.C. 1863, N.B.S. 1866, l. Cl. Holland, 1866; Grandville, 1867–70, Fremont Centre, 1870–3, Polkton, 1873–6, Detroit, 1876—

Killough, Walter W. D.C. 1873, N.B.S. 1876, lic. by Presbyt Arkansas, 1876; laboring in Boone Co., Ark., 1876—

Kimball, Jos., b. at Newburgh, N.Y., Aug. 17, 1820; U.C. 1839, Newburgh Sem. 1843, lic., Assoc. Ref. 1843; (Hamptonburgh, 1844–52; Hebron; Brockport;) Fishkill-on-the-Hudson, 1863–5, Brooklyn, 1865–74, d. Dec. 6. D.D. by R.C. 1866.

He went to Brooklyn after twenty years of pastoral experience, strong and instinct with life and activity, his principles well settled, his temper

sanctified, a profound and most practical theologian, penetrating deeply the things of God, and capable of bringing them forth in their justest and closest applications to the life and duty of man. He gave himself to study, to prayer, to preaching the word, and to spiritual and pastoral labors. For these things he labored often beyond the measure of his bodily strength, and was really spent in them for Christ and his Church's sake. His style of composition was correct and elevated. His sermons were the fruit of profound study, in which he sought to enter into the very mind of the Spirit of God in the particular passages on which he discoursed. His appearance in the pulpit was solemn and serious, and he threw his whole soul into the delivery of his message. The ardor of his piety gave tone and power to his prayers. The need in which sinners stand of the atonement and the spirit of Christ was ever recognized, and his supplications for the Spirit were constant and most earnest. His pastoral ministrations were equally faithful, affectionate, and wise, and were stamped with the image of his own faith and humility and love. His visits to homes on which the shadow of death had fallen were greatly prized because of the genuine sympathy which he carried along with him and the scriptural consolations which he was remarkably skillful in suggesting.

While in the full vigor of his usefulness he was seized with a fainting-fit in his pulpit while preaching a sermon commemorative of the building of the church, from the words, "We have thought of thy loving-kindness, O God, in the midst of thy temple," (Psalm 48: 9.) From this attack he never recovered.

King, Fred. L. C.N.J. 1844, P.S. 1849; Tutor in C.N.J. 1849; (North-Haverstraw); Miss. to Hudson City, N.J., 1855–7, w. c. 1857–9, Presbyt.

Kip, Francis M. C.C. 1826, N.B.S. 1830, l. Cl. N.Y.; Bloomingdale, 1830–1, Ninth St., N.Y.C. 1831–6, Fishkill, 1836–70, Huguenots, S.I., 1872–6, Huguenots and Richmond, 1876. Elected a trustee of R.C. 1860. S.T.D. by C.C. 1857.

*Publications:* An Old Disciple and his Descendants, with an introd. chapt. by Dr. Thos. De Witt, 1848.—Disc. at the 150th Anniv. of R.D.C. Fishkill, 1866.—Address at Fun. of Dr. C. C. Van Cleef.

Kip, Francis M., Jr., (s. of F. M. Kip;) U.N.Y. 1864, N.B.S. 1867, l. Cl. Poughkeepsie; Linlithgo, 1867–9, Fultonville, 1869—

Kip, Isaac L., (s. of F. M. Kip;) R.C. 1855, N.B.S. 1861, l. Cl. Poughkeepsie; East-Williamsburgh, 1861–2, Chaplain 159th Reg. N.Y.V. 1862–3, Stuyvesant Falls, 1864–7, Schodack Landing, 1867–74, Peekskill, 1874—

*Publications:* Letter from Army, 1863, in *Fishkill Journal* and *Ch. Int.*—In Memoriam H. F. See. *Ch. Int.*, 1874.—Exegesis Matt. 26: 29. Hudson Minist. Assoc., 1866.—Essay on Relation of the Ministry to the Church. H.R. Assoc. 1868.—The Prayer Test; Conditions and Results. H.R. Assoc., 1873.

Kip Leonard W. N.B.S. 1860, l. Cl. N.Y.; voyage to China, June–Sept. 1861, China, 1861–8; voyage to America, April–June, 1868; visiting the

churches, Oct. 1868–9, Dec.; voyage to China, Dec. 1869–70, March; in China, 1870—

*Publications:* Letters from China in the *Ch. Int.* and *Sower*, 1861–...—Map of Amoy Mission, in *Manual of Missions*..—Map of Palestine and Journeysof Paul, for Chinese converts.

Kipp, Peter. N.Y.U. 1867, N.B.S. 1870, lic. Cl. Paramus; Fishkill, 1870–4, Brooklyn, Bedford, 1877—

Kirby, Thos., (alias Kirkham, *M.G.S.* i. 338;) an independent minister from England, relicensed by Cl. N.Y. 1797; Staten Island, 1797–1801, suspended, restored; Elizabetown, Canada, 1801–..—*M.G. Syn.* i. 309, 456.

Kirkland, Robt., w. c. 1833–6, Miss. to Sand Beach, 1836–7.

Kirkwood, Robt. From Presbyterian Ch. of Scotland; Miss. to Manayunk, 1828–9, Cortlandtown, 1833–6, w. c., d. 1866.

Kissam, Samuel, b. in N.Y.C. in 1796; U.C. 1813, studied under Mason, and at N.B.S. 1817, l. Cl. N.B. 1817; Bethlehem and Coeymans, 1818–28, Bethlehem and Jerusalem, 1828–41, Coeymans, 1843–5, d. 1868.

*Publications:* Memorials. 12mo, pp. 448. N.Y., 1859.

Kittle, Andrew N., b. at Kinderhook, 1785; U.C. 1804; studied under Froeligh and Livingston, l. Cl. Paramus, 1806; Red Hook Landing and St. John's, 1807–15, Red Hook Landing, St. John's, and Linlithgo, 1815–27, Upper Red Hook, 1827–33, Stuyvesant, 1835–46, w. c. 1864, d.

He was a grandson of Do. Fryenmoet, and was early dedicated to the Lord. His first field of labor was extensive and important. Educated people were among his parishioners, as well as those who had been destitute of every advantage. He was indefatigable. Young, vigorous, and ardent, he entered upon his work with high resolve to be a good minister of Christ.

He was a man of strong sense, of very considerable scholarship, well read in theology, and, so long as he was able, preached with clearness and power the doctrines of grace. Exceedingly happy in his family, and fond of his books, he had little or no taste for courting a vagrant notoriety abroad. For this reason he never took any active part in our ecclesiastical councils, never played the partisan in disputes in Church matters—his life flowing quietly and serenely on.

And yet no man in the Church was more liberally endowed with precisely those gifts and attainments which fit their possessor for honorable service in public bodies. His fine presence and ready powers of debate occasionally displayed, quick and keen perceptions, united with independence of judgment and great depths of emotion, might have secured him, had his wishes been in that direction, no little prominence and influence in the conduct of Church affairs. But he sought no honors, titles, or praises. He was content to be a simple preacher and pastor. Always courteous and high-toned in his

John Knox

manner, he was indeed a beautiful exemplification of the best style of the Christian gentleman.—*See McClintock's Cyc.*

KLYN, H. G. Graafschap, 1851–2, Milwaukee and Franklin, 1852–3, Milwaukee, 1853–4, Grand Rapids, 2d, 1854–6, Kalamazoo, 1856–62, Chicago, 1st, 1863–8, emeritus.

Knevels, ...., St. John's, W.I., 18..–.. See *Mag. R.D.C.* iii. 27.—Knox's *St. Thomas, etc., W.I.*

KNIESKERN, JOS. R.C. 1838, N.B.S. 1841, l. Cl. Schoharie, 1841; Berne, 2d, and Knox, 1841–5, St. Johnsville, 1845–72, w. c.

Knight, Richard Waller, b. in England 1794; c. to America 1820, l. by Congregationalists; Clove, 1835–8, Roxbury, 1838–41, Sand Beach, 1841–4, Cato and Lysander, 1845–8, Cato and Wolcott, 1848–52, emeritus, d. Feb. 9, 1873.

Knight, Wm. S.S. Moresville, 1841–2, Spottswood, 1846–7.

Knowlton, Alb. W. N.B.S. 1859, l. Cl. Kingston, 1860; N. and S. Hampton, 1860–4.

Knouse, Chas. Ger. Ref., N.Y.C., 1823–7, Manhattan Ch., N.Y.C., 1829–33, w. c. 1862, d.

Knox, Chs. E. S.S. Utica, 1860–2.

Knox, John, b. near Gettysburgh, 1790; Dick. Col. 1811, studied under Mason, lic. by Assoc. Ref. Pres. Philadelphia, 1815; New-York, 1816–58, d. Elected a trustee of R.C. 1825. D.D.

He was descended from a chain of pious ancestry—Scotch Presbyterians in their relations. From childhood, he evinced great conscientiousness, tenderness, and affection, and a strict regard to every duty assigned him. In college he was regarded by all with respect and affection, and the associations then formed, whether with professors or students, were only terminated by death. In the Associate Reformed Seminary, among his fellow-students, there arose an attachment which bound them as with clasps of steel, and which became stronger with time. In 1816, he and his classmate, Paschal N. Strong, were called and settled, at the same time, over the church of New-York, and both continued in that single charge till death. For twenty-five years Dr. Knox was the senior pastor in the Collegiate Church. His character presented a beautiful harmony and symmetry. There was no peculiar prominence in any trait, so as to obscure and depress others. He was the model of a Christian gentleman. No hurried impulses or warping prejudices, no sharp dogmatism, no selfish indifference, prevented him from exhibiting, at all times and on all occasions, the calm, equable, humble, and dignified temper of a man who respects himself enough

to respect others. Kind without an air of condescension, truthful without an ostentation of frankness, warm-hearted without credulity, scrupulously honorable, and punctiliously exact in the use of words and in the performance of his promises, he won the friendship of those who knew him, and kept that friendship until the last.

As a preacher he lacked what is commonly styled eloquence in delivery, but his manner had the best element of eloquence—persuasiveness. Never boisterous, never resorting to tricks of art, or follies of pantomime, he presented the truth in a clear, bold, convincing, and winning form, so that his success in the high purpose of a Christian minister was far greater than that of more showy and fussy men. The matter of his sermons was always evangelical, and this was the chief secret of his long continuance in one charge, and of his undiminished influence throughout his pastorate. He was a man of disciplined, earnest, and uniform piety, not swayed by fitful impulses, and fluctuating in its nature, but it was a vital element in which he lived and moved. It breathed in his spirit, it spoke in his words, and acted in his life. Conscientiousness, simplicity, and integrity marked his character. He noted times and circumstances, in order to regulate his judgment and course of conduct, but guile was never found in his heart or on his lips. His judgment was sound, carefully trained, and of great practical wisdom. He was not a theorizer. He was much resorted to as a wise counselor in matters of difficulty and in cases of conscience. In his principles of faith and duty, he was fixed and unwavering. Of a prayerful spirit, no temptation could swerve him from the faith, or from the path of uprightness. His courtesy, kindness, and urbanity were also great. He was social in his spirit and in his habits. He could mix in the highest ranks of society without embarrassment, while no one knew better how to condescend to men of low estate. Tenderness of feeling appeared to those intimate with him as a striking feature. He was a true son of consolation. In all his multiplied and various duties he was systematic and industrious, and a catholic spirit crowned his character. For more than forty years he dwelt by the side of his ministerial brethren of other denominations in uninterrupted mutual respect and friendship. In his preaching, he was sound in sentiment, lucid in discussion, bearing the subject practically home to the consciences and hearts of his hearers. His preparation for the pulpit was careful. His manner was serious and bore the conviction of his cordial sincerity. Every reflecting mind and upright heart could not fail to be profited by his ministrations. As a pastor he was eminently attentive and useful. Few have surpassed him in this respect. His visits to the chamber of sickness and in seasons of affliction were ever most grateful and highly prized. He occupied many prominent places of trust in the religious and educational institutions of the day, spending much time and performing much labor in their behalf. There was a tendency to pulmonary disease, yet voyages and care preserved his health, and during his last years he was unusually robust and vigorous. Having been engaged in pastoral visitation on a certain day, he returned home and passing on the back piazza, by some misstep he lost his balance, and fell on the pavement below, fracturing

his skull. After lingering a few days in an unconscious state, he died. He was the greatness of goodness.

> "I would express him, simple, grave, sincere,
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well became
> A messenger of grace to guilty man."

See *Memorial with Sermons by Drs. Chambers, Rogers, Vermilye and De Witt, and addresses by Drs. Hutton and Van Vranken. McClintock's Cyc.*

*Publications:* The Duty and Necessity of Searching the Scriptures, delivered at the inaug. of Dr. John De Witt as Prof. Bib. Criticism at N.B. 1823. Reprinted in *Mag. R.D.C.* i. 41.—The Death of the Aged Pious a Blessing, delivered at the fun. of Dr. G. A. Kuypers, 1833.—Parental Responsibility, 1824.—Letter from St. Thomas, W.I., 1828, *Mag. R.D.C.* iii. 26.—Parental Solicitude, 1834.—Comfort in Sorrow, a sermon at the fun. of the wife of the Rev. Dr. McElroy, 1836.—Preparation for Death, a ser. at fun. of Col. A. R. Thompson, U.S. Army, who was killed in battle with the Indians in Florida, 1837.—The Church Glorious; delivered at the dedication of the Lafayette Place Church, 1839; with an appendix containing an address at the laying of the corner-stone, 1836.—The Good and Faithful Servant; delivered at the fun. of Rev. Wm. Cahoone, 1849.—Address at the laying of Corner-Stone of 29th St. Ch. 1851.—The Character and End of the Perfect and Upright, delivered at the fun. of John Nelson, M.D., 1857.—Art in *Sprague's Annals* on Rev. Dr. G. A. Kuypers.—Also many sermons and addresses in the papers. He was also the author of several largely circulated tracts of Am. Tract Soc.

Knox, James Hall Mason. N.B.S. 1845, l. Cl. N.Y. 1845; Easton, Pa., 1851–3, Presbyt. D.D. by C.C. 1861.

Knox, John P. R.C. 1830, N.B.S. 1837, l. Cl. N.B. 1837; Nassau, 1838–41, Utica, 1841–4, St. Thomas, W.I., 1847–54, (Presbyt. Newtown, L.I.)

*Publications:* Hist. of R.D.C. Nassau, 1841.—Hist of Is. of St. Thomas, with notices of St. Croix and St. John's, 1851.

[Kocherthal, Joshua, a Lutheran minister, born 1669; c. to America, 1708; supplied East and West Camp, 1708–9, again 1710–19, d.

The epitaph on his gravestone at West-Camp, in bad German, is curious: "Know, traveler, beneath this stone rests beside his Sybilla Charlotte, a real (*rechter*) traveler, the Joshua of the High Dutch in North-America, and a pure Lutheran preacher of the same on the East and West sides of the Hudson River. His first arrival was with Lord Lovelace, Jan. 1, 1707–8; his second with Col. Hunter, June 14, 1710. His soul's heavenward journey, on St. John's day, 1719, interrupted (*unterbrach*) his journey to Eng-

land. Desirest thou to know more? Then inquire in Melancthon's land, who was Kocherthal, who Harschiaz, who Winschenback. Berkenmayer, S. Heurtin, L. Brevoort, MDCCXLII." *Transl. by Dr. J. B. Thompson.* See *Col. Hist.* v. 44, 52, 53, 62, 63, 214, 215. Many of the Germans of that section afterward fell into Dutch Reformed churches.]

Koopman, H. R. Low Prairie, 1865–8, High Prairie, 1870–7.

Kriekaard, Adrian, b. at Niewdorp, Neth., 1839; R.C. 1863, N.B.S. 1866, l. Cl. Holland, 1866; Rochester, 1866–8, Kalamazoo, 1868–76, Grand Rapids, 3d, 1876—

Kriekaard, Cor., b. in the Netherlands; H.C. 1874, N.B.S. 1877, l. Cl. N.B.; Albany, 1877—

Krueger, Chs. H. T., b. at Stettin, Pomerania, Ger., 1850; R.C. 1874, N.B.S. 1877, lic. S. Cl. L.I.; Newark, East, 1877.

Krum, Josephius D. R.C. 1858, N.B.S. 1861; Florida, 1861–5, (Seneca Falls, Presbyt. 1865–..)

Kuss, ....., Sandusky City, 1855–6.

Kuyper, A. C. Ebenezer, (Holland, Mich.) 1867–77, w. c.

Kuypers, Gerardus Arense, b. 1766, in Curaçoa, (son of War. Kuypers;) studied under D. Romeyn and H. Meyer, lic. by Synod of D.R. Chs. 1787; Paramus, 1788–9, New-York, 1789–1833, d. (Also appointed Teacher of Heb. 1799.) A.M. by C.N.J. 1810. D.D. by Q.C. 1810.

His father removed to this country when Gerardus was but two years old. He was licensed to preach at the early age of nineteen. He was called from Paramus, to preach in Dutch, in the Garden Street church, and he continued to officiate in that language till 1803. He was a modest, retiring man, never seeking popularity. His great desire, in his several duties, was to please his Master. He was a man of the greatest uprightness and sincerity. In his character there was a beautiful symmetry and harmony. Meekness and humility were his prominent traits. The jealousy of superior talent and reputation was a sentiment to which he was a stranger. He was peculiarly useful and happy in the chamber of sickness, being a "son of consolation," rather than a "son of thunder."

His pastoral gifts and qualifications were excellent—social, affable, courteous, kind, bringing comfort into every family which he entered. He was a man of sound judgment, and of taste; of mildness, yet of firmness, when principle was involved. He possessed a delicate and almost unerring, instinctive sense of propriety—a man of peace and prudence, to a proverb. He was generally silent as a member of the Church courts, but his opinion when given was always judicious. For many years he had been regarded by his coadjutors as a living chronicle of past events, and his decision on usages and precedents was final. He was not superior in learning, but an excellent divine and systematic theologian of the Old School. He was also

no friend to innovations, in doctrine or usages, and hence by many was considered too cautious and formal. He believed that all true religion must be based on knowledge, and hence he was the enemy of all wild enthusiasm, but he prized highly Christian experience. He considered true piety to consist of communion of the soul with God. In early life, he had been a close student, and read extensively and with profit. But the Bible was his great book of study, and no one was more familiar with its contents. His was the ornament of a meek and quiet spirit, as he held on the even tenor of a blameless and consistent life.—See *Addresses at his Fun. by Drs. Brodhead and Knox. Sprague's Annals. Gunn's Livingston, ed.* 1856, 385. *McClintock's Cyc.*

Kuypers, Warmoldus, b. in Holland, 1732, studied at University of Groningen, (in company with Westerlo, Rysdyck, and H. Meyer,) (Curaçoa, 17..–68,) Rhinebeck Flats, and S.S. at Upper Red Hook and the Landing, 1769–71, Hackensack, (2d) and Schraalenburgh, (2d) 1771–97, d.

Mr. Kuypers was settled over that part of the church at Hackensack, which had belonged to the Conferentie party. They remained unrepresented in Classis, after the articles of union between the parties, for fifteen years. He was a contemporary for three years with Goetschius, for nine years with D. Romeyn, and for nine with Solomon Froeligh. The controversies of the day greatly marred the usefulness and comfort of those servants of God. Their trials were neither few nor small. They also stood aloof from the other section of the community in Hackensack, because of a certain charter which that party had obtained, covering, it is supposed, the church property, in an offensive way. (FROELIGH, GOETSCHIUS, CURTENIUS.) Yet Mr. Kuypers himself seems to have been a peaceful and quietly-disposed man. He was in his old age, while Mr. Froeligh was in his prime, which was greatly to the disadvantage of his people. He had been separated from his people for five days, with an ample provision on their part to pay him an annuity for life, when he died. Says one concerning him, "As long as I have known him, has he given conspicuous example for imitation, without being interrupted by a single transaction over which it is necessary to cast a veil. In short, this is the portrait of the man I love and esteem. Grace without austerity—friendly without dissimulation, and religious without hypocrisy. This can not be deemed flattery, for my soul abhors it. Frequently has he regretted the state of the church, and trusted that Providence would still the waves of contention, and say, 'Hitherto shalt thou come and no further.' I have more than once desired him to meet with the consistory during the dispute, and his general answer was, 'Trouble I hate. I have great cause to be thankful to Providence for the number of years of my life already past; but my glass is nearly run, and the bright prospect of a blessed hereafter fast opening to my view. The concerns of the temporalities of the church I wish to leave to others!'"—*John Van Buren, M.D.*

Kuypers, William Provost, (s. of Warmoldus Kuypers,) b. at Hackensack, 1773; studied under Livingston, lic. by Synod of D.R. Chs. 1792; Miss. on Delaware, 1792–3, Paramus, 1793–6, susp. 1797, deposed, 1797, re-

stored, 1798. Boonton, 1801–5, (Hempstead, Presbyt. 1805–13,) Miss. in South-west, especially in Texas, and Red River district, 1813–21, w. c., d. 1851.

Laboring under a misconception, he accused Rev. Solomon Froeligh of defrauding a man on Long Island of a watch, which was explained by his hasty flight when the British entered the Island allowing no opportunity for him to pay for it. This circumstance led to language in a Classical meeting in 1796 which resulted in discipline. Mr. K., with the spirit of a Christian, subsequently acknowledged his error, and was fully restored. Declining health compelled him to abate his labors on Long Island, when he undertook a useful mission to the South-west. His ministry was varied, peaceful, and happy, and the close of his life tranquil and blessed. Devoid of ambition, he lived to do good in his generation. Though an octogenarian, his mental vigor, sight, and hearing remained unimpaired to the last. His sickness was short, serene, and peaceful, cheered by a steadfast faith, and illuminated by a glorious hope. By them who knew him best was he esteemed the most.

Kuypers, Zechariah H., (s. of Warmoldus Kuypers,) b. at Rhinebeck, 1771; studied under Livingston, l. Cl. of Hackensack, 1793; Jamaica, Newtown, Success, Oyster Bay, and Lakeville, 1794–1802, Jamaica, Success, Oyster Bay, and Lakeville, 1802–18, Success, Oyster Bay, and Lakeville, 1818–24, Ponds, Wyckoff, and Preakness, 1825–41, w. c. 1841–8, emeritus, d. 1850, Oct.—*See Prime's L.I.* 295.

In his extended field on Long Island, living at Jamaica, he set out from home with his sulky on Friday or Saturday, returning on Monday or Tuesday. He availed himself of the hospitality of his people, and made pastoral visits. He was fond of his pipe, and told long stories, which were eagerly listened to by the children. He was of a mild temper, unsuspicious, and lacked worldly wisdom. In the pulpit he gave very good sermons from memory, but his mind, absorbed in recalling the words, was not enough at leisure to give emphasis to them also, so that his delivery became monotonous and mechanical. In politics he was a Federalist.—*H. Onderdonk.*

Kyle, Thomas. Salt River, Kentucky, 1804–16, became a Methodist.

Labagh Ab. I. N.B.S. 1826, l. Cl. N.Y. 1826; Evangelist at Rhinebeck, 1826–.., St. Thomas, W.I., 1827–42, Gravesend, 1842–59, w. c. 1865, d.

Labagh, Isaac, studied theol. under Livingston, lic. by the Synod of D.R. Chs. 1788; Kinderhook, 1789–1801, Canajoharie, Stone Arabia, and Sharon, 1801–3, New-Rhinebeck, and Sharon, 1803–11, Greenbush and Wynant's Kill, 1811–15, Ger. Ch., N.Y.C., 1815–22, New-Rhinebeck, 1823–7, Miss. to Utica, 1827–37, d.

Labagh, Isaac P., (s. of Peter Labagh;) N.B.S. 1826, l. Cl. Philadelphia, 1826; Waterford, 1827–30? supplied Orchard St., N.Y., 1831–2, Gravesend, 1832–42, w. c. 1842–5, suspended for heresies concerning Second Advent and the Christian Sabbath. Episcopalian.

yours affectionately

Peter Labatt

*Publications:* Review of Dr. McClelland on Bib. Interp. 1842.—A Ser. on Personal Reign of Christ. 1846.—Twelve Lects. on Great Events of Unfulfilled Prophecy. 1859.—Theoklesia, or the Organization, Perpetuity, Conflicts and Triumphs of the One Holy, Cath. Apost. Ch. 1868.

Labagh, Peter, b. in New-York, 1773; studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Miss. to Salt River, Kentucky, 1796–7, Catskill and Oakhill, 1798–1809, Harlingen and Ne-Shanic, 1809–21, Harlingen, 1821–44, w. c. 1844–58, d. Elected a trustee of Q.C. 1811. D.D. by Q.C. 1811.

His ancestors mingled the pious blood of France and Holland. Early in life he removed to Hackensack, and united with the church of Dr. Froeligh. He undertook the tedious journey of nine hundred miles on horseback, to respond to the call for gospel service in Kentucky. He there organized the church of Salt River, in Mercer County. At Harlingen, in 1831, he was blessed with a powerful revival.

He was a man of much more than ordinary powers of mind. He was remarkably rapid in apprehension, sound in his judgment, and correct and delicate in his taste; his faculties were well balanced, and he had a large measure of what is ordinarily called common sense. Without any thing in appearance, manner, or voice to recommend him, he was nevertheless a very profitable preacher, especially when he prepared his discourses with some care. He was an earnest speaker, and had much of the practical and experimental in his discourses, while, at the same time, his doctrinal statements were sound and scriptural. He was very much at home in deliberative ecclesiastical assemblies, large and small, and exercised great influence in them. He was very much attached to his own denomination, while he felt a deep interest in the welfare of every part of the Church of Jesus Christ. He was eminently social and genial in his disposition and habits, far beyond what his expression and manner would seem to indicate. He had a power of sarcasm and satire about him that was rather formidable, and a talent for retort and repartee which it was not easy to cope with. He was widely known in our Church, and was greatly instrumental in promoting her interests. He had a large share in the confidence of his brethren in the ministry. He might have made much more of himself than he did, considering his natural powers and advantages, yet he was a very valuable and useful man, and his memory will always be cherished.—*Rev. Dr. G. Ludlow.*

Dr. Bethune writes concerning him:

"Of Father Labagh's early or even riper years, I know little, and that little only by hearsay—the grateful unanimous testimony of all who had the privilege of association with him, to his devotional spirit, fidelity, sagacity, and consistent virtues as a man, a Christian, and a minister.

"I call him *Father* Labagh, for by that affectionate name all the members of our Classis, much younger than he, were accustomed to greet and address him. He was our *father*, to whom we gladly yielded the place of superior authority, whose counsel was at once sought, and very seldom, if ever, overborne, in every question of disputed doctrine, method of business, or eccle-

siastical policy. His prayers, occasional exhortations, and informal talks had for us the unction and pleasant authority of the aged disciple among his little children. He resembled, in our minds, the apostle of love, not only in the kindness of his speech, but also in the searching casuistry which he had acquired from a long experience of a Christian and ministerial life. Never arrogant or severe, but ever direct and faithful; never assuming, but ever thankful for our ready deference, he could not avoid being conscious of the rank we assigned in our fellowship, yet he ever treated the youngest and meekest of us with the respect and sympathy of true Christian friendship.

"It was this character that drew me to him, with a love and veneration which increased with every opportunity I had of enjoying his society. Perhaps this very manifest regard for him inclined him to think kindly of me; for he always treated me so as to make the hours I passed in his company very pleasant and profitable then, and the recollection of them will be cherished while my memory lasts.

"He had a keen sense of the ludicrous, and often showed it in pointed, epigrammatic sayings, and even in sarcasm, the sharpness of which was relieved by his good humor. He never shrank from the duty of rebuke, which none who received it had a right to be otherwise than thankful for. He read characters with instinctive skill, and was shrewd enough to avail himself of every advantage in an honorable strife; nor was he disingenuous enough to conceal his pleasure in a plain victory.

"The special grace of his disposition was its unfading youthfulness. Wherever he grew old, it was not in his heart. The generosity which moved him to forget himself or his personal power in the advancement of the Church was not lessened but increased by age. He was always on the side of true progress, never fearful of enterprise or enlargement; but on the contrary ready, even eager, to give his aid and advocacy to whatever promised increase of usefulness. He grew neither dull, morose, nor pragmatical, but was cheerful as morning, loving the sunshine rather than the shade, and sympathetic with the happiness of others, fully appreciating the wisdom of the inspired maxim, that 'a merry heart doeth good like a medicine. Frugal, temperate, and self-regulated, he was as free from asceticism as he was from world-worship. Young people never felt his presence an unwelcome restraint, and conversation was enlivened by his sprightly reminiscences and witty pleasantries."—*See Todd's Memoir of Him. Fun. Ser. by Rev. Dr. G. Ludlow. Letters on Death of, by Drs. Van Vechten, Williamson, Bethune, in Memoir. McClintock's Cyc.*

*Publications:* Extracts from his Inaugural at Harlingen, 1809, Charge to Heermance, 1832, and Ser. on Death of Rev. W. R. Smith, are given in Memoir.

LABAW, GEO. WARNE, b. 1848 in Allertown, N.J.; R.C. 1869, N.B.S. 1873, lic. Cl. Philadelphia; Northumberland and Fort Miller, 1873–4, Blue Mountain, 1874—

Laborie, Jas., (French Ref.;) Oxford, Mass., 1699–1704, N.Y.C., 1704–6, be-

FULTON STREET CHURCH, NEW YORK CITY. 1769-1874.

came Episcopalian. Died about 1734. *Doc. Hist.* iii. 250. *Col. Hist.* iv. 684, 755 ; v. 63.

Laes, Henry, a minister at Fort Altona, on the Delaware, was disgraced and fined for mal-conduct, Ap. 10, 1660.—*Mag. R.D.C.* iii. 54.

Laidlie, Archibald, b. at Kelso, Scotland, Dec. 4, 1727 ; University of Edinburgh (Flushing,* Holland, 1759–63,) New-York, 1763–79, d. S.T.D. by C.N.J., 1770.

He kept a diary of his life, giving us his spiritual experiences. He cared not for outward appearances, for the display of much knowledge, for polemics, or for the polish of style and diction, but he was anxious to have his heart thoroughly imbued with the saving influences of the gospel. He looked upon doctrines chiefly in reference to their heavenly and purifying efficacy. Theory was nothing without practice. Hence he sought to make every doctrine tell on the heart of his audience, by coming from his own heart warmed with the consciousness of the loveliness and worth of the truth. He believed that, to be an able steward of the gospel, one must have sat long at the feet of Jesus, and have drank deep of his spirit and grace. Hence he was one of the most spiritual, practical, and heart-searching preachers of his day. His tastes led him to no profound discussions. His amiability kept him separate from polemics. He presented the pure doctrine of Christ with evidences, brief yet clear, noticing extremes and

* As early as 1586 the Scotch established a church at Flushing, and now for nearly three hundred years have they maintained their own form of worship in the English language. Scotch churches, using the English language, were also established at Middleburgh, 1611, at Dort, 1622, and at Rotterdam, 1643. The English Presbyterians established a church at Amsterdam, 1607, and at Rotterdam, 1623. The Scotch churches of Flushing and Middleburgh, being only four miles apart, were united in 1815 by royal decree, and are now served by one minister. The English Presbyterian church at Rotterdam was for a while so large as to need the services of two ministers. The English Episcopalians also established English-speaking churches at Amsterdam, 1698, and at Rotterdam, 1700. These, besides having funded property, receive help from the British government. In 1816, with the *New Regulations* then adopted, the English and Scotch churches, as well as the Walloon, were included in the Dutch *Classes*. Previously to this, when a pastor was to be installed, the Classis would depute two or three of their members to attend, but the new-comer was always inducted into his charge by a countryman of his own. He was only required to bring the proper testimonials. If he came as a licentiate, he was sometimes finally examined and ordained by a Dutch Classis, and sometimes he returned to Britain for ordination. Until 1816, for more than two centuries, the validity of the English or Scotch Presbyterian ordination was never questioned in Holland. But with the decline of piety and the changes of 1816, foreign ordination began to be questioned. No correspondence was permitted with foreign churches except by permission of the King. Ordained ministers from Great Britain were strictly examined again, before admission to a Dutch Classis. These examinations were to be conducted in Latin or French, but differences of pronunciation compelled them to permit the examinations to be made in English, and by the English ministers. The Dutch said, "If the ceremony of ordination performed in another country be not respected in England and Scotland, it is but equitable that among us also no one be admitted, until after previous examination, to the ministry, who has received ordination in a foreign land, but has not been a stated pastor in any congregation." After a few years, this rule fell into desuetude, and the certificates of all Presbyterian institutions in Great Britain were honored.—*Stevens' Dutch Ecc. Establishment*, 1839.

errors, and then cautioning, reproving, advising, and comforting. He possessed a minute and extensive knowledge of human nature, and of the Christian's trials and joys, and he brought forth from his treasury things new and old. He was unusually successful in winning souls. A great revival attended his efforts. His manner was plain, easy, and affectionate. He was a faithful pastor. He was humble and grave, bold, persevering, patient of injuries and reproaches, indefatigable, full of charity and courteous feeling. On the back of a characteristic sermon, on Ps. 62 : 8, displaying great force and richness of Christian experience, a warmth of pious feeling, and a pathos and divine unction unusually instructive and touching, he has written, in his own hand, "Preached in the North Church, Feb. 25, 1770. N.B.—The Lord was pleased to bless this to many of God's people. Thanks to His divine goodness! He leaves us not without a witness." He was the first English preacher in America among the Reformed from Holland.

He came amid much opposition, on account of the prejudice of many against the English language. Dr. Livingston frequently adverted to the salutary influence which the ministry of Laidlie exerted not only in his own denomination, but in the cause of religion in the city. His diary, or parts of it, will be found in *Mag. R.D.C.* iii. Domines Ritzema and De Ronde, with several laymen, were appointed a committee to procure from Holland a minister to preach in English. Their letter and Dr. Laidlie's reply may be seen in *Ch. Int.*, Feb. 19 and 26, 1857. De Ronde afterward, however, sided with the opponents of English preaching, in the lawsuit which grew out of it. Dr. Laidlie died of consumption, at Red Hook, while in exile from the city on account of the Revolution.—See *Mag. R.D.C.* ii. 33–38, 161, 314, iii. 5, 24, 70, 107, 299, 360. *Gunn's Livingston*, 1st ed. 105, 106. *Doc. Hist.* iii. 309, 311. *Sprague's Annals. McClintock's Cyc. Mints. Ch. N. Y. Amst. Cor.*

*Publications:* A part of his Introduct. Ser., 1764, in *Sprague's Annals*, p. 41, *Mag. R.D.C.* ii. 161. He translated the Heidelberg Catechism from Latin into English, for use in R.D.C., about 1770. De Ronde had in 1763 made an English version also, probably from the Dutch. *See Centennial Discs.*, 87, 88.

Laing, J. Argyle, 1832–3.

Lane, Gilbert, b. at Readington, N.J., 1828; R.C. 1851, N.B.S. 1854, l. Cl. Philadelphia, 1854; ord. by Cl. North-Carolina, (G.R.C.,) May, 1856; [North-Carolina, as Miss. of Ger. Ref. Ch. 1855–7,] Gallupville and Knox, 1857–60, [Schooley Mountain and Mansfield, 2d; Presbyt. 1860–6;] also Chaplain in army, 1864–5, Florida, 1866–73, S.S. Three Bridges, N.J., 1877, w. c.

Lang, John Ebenezer, b. 1839, at Schaffhausen, Switz.; grad. at Schaffhausen, 1859; at Basle, Zurich, and Tübingen, 1865; lic. by Cl. ....., 1866; ord. Presb. 1866; [Wilkesbarre, Pa., 1866–75, Presbyt.] N.Y.C. Melrose, 1875—

[Lange, Charles, Frederick, Md., 1766–8.]

Lansing, Ab. G. U.C. 1853; New-Salem and Clarksville, 1858–62, Saratoga, 1862–7, Saratoga and Fort Miller, 1867–8, Miss. at Pella, 1868–70, Otley, Iowa, 1870–2, Norris, Ill., 1873–4, Irving Park, 1874–7, New-Salem, 1878—

Lansing, Jacob A., b. at Watervliet, 1792, N.B.S. 1842, l. Cl. Schenectady, 1842; Wynantskill, 1842–8, w. c. 1856, d.

It was late in life when he entered the ministry. In his twentieth year his constitution was shattered by a severe attack of typhus fever, and for twenty-two years he was an invalid. Upon regaining his health, he consecrated himself to the ministry. He was a plain, practical, pointed, experimental, earnest preacher, a man of much prayer, and of irreproachable consistency of conduct. The short term of his single pastorate was prosperous, and he was greatly beloved by his people. His mind, while not vigorous, was single in purpose.

Lansing, John A. U.C. 1842, N.B.S. 1845, l. Cl. Schenectady, 1845; S.S. Day, 1845–8, Bethlehem, 2d, 1848–69, Catskill, 1860–6, Sec. Bd. Publication, 1866–75, S.S. Coxsackie, 2d, 1877, Chaplain Am. Union Ch., Rome, Italy, 1878, S.S. Spring Valley, 1879. D.D. by U.C. 1861.

*Pub.:* Ministerial Support. 1854.

Lansing, John Gulian, b. in Syria, 1851; U.C. 1875, N.B.S. 1877, lic. Cl. Montgomery; Mohawk, 1877—

*Lansing, John V. S. Ham. C.* 1821, *P.S.* 1824, *lic. by seceders; Wynants and Pooster's Kill*, 1824–6, *Tappan and Clarkstown*, 1826, *w. c.* 1826–9. *Associate Ref., Bloomingdale and White Lake*, 1829–32, *d.*]

*Pub.:* Address to Friends of Sound Doctrine, etc., in T. R. D. C. *Pub. anonymously.*

Lansing, Nicholas, b. at Albany, 1748; studied under Westerlo, lic. by General Meeting of Ministers and Elders, 1780; Ancram, Stissick, and Livingston Manor, (the latter representing Greenbush, Linlithgo, and Taghkanic,) 1781–4, Tappan and Clarkstown, 1784–1830, Tappan, 1830–5, d.

In early life he was master of an Albany and New-York sailing-vessel. While pursuing this calling he was brought to the Saviour. He long clung to his own righteousness; but being led in a prayer-meeting, under a severe assault of Satan, to feel the corruption of his nature, his pride gave way. Relating his experience, he said, "Then my proud sails came down, and I saw that I must be saved by free, sovereign, and unmerited grace." In this grace he was soon led firmly to trust. Almost immediately thereafter he felt himself powerfully drawn to the ministry. In despite of much opposition and very feeble health, he soon began his studies. His physician said he would not reach the pulpit; but he did reach it, and was spared for a ministerial career of more than a half-century. He preached regularly till the second Sabbath before his death. He was a faithful, laborious servant of Christ, earnest in regard to his own spiritual life, and deeply concerned

for the salvation of his people. He passed much time day and night in his study, fasting much and being much in prayer. He usually spent much of the night, and sometimes the whole night, in praying. His clothing always gave way first upon the knees. In declaring the counsel of God, he never knew a fear of man. Throughout his entire ministry, he devoted his second Sabbath service for six months in each year to the exposition of the Heidelberg Catechism. He was cheerful and pleasant in company, and full of anecdote and life. Yet his conversation was deeply spiritual, free from levity, and of a deeply impressive character. His preaching was adapted to produce, and did produce, the deepest reverence and humility in the hearts of his hearers. It awakened deep conviction of sin, and earnest desire for salvation. It stripped off self-righteousness. It led to dependence on Christ alone. It taught believers to maintain good works, and to glorify God by a walk becoming the gospel. Its fruits are still manifest in the families reared under his ministry. Many of his impressive words are even yet, and frequently, repeated by those who heard them more than thirty years ago. A few of his latest sermons were delivered mainly in a sitting posture, though sometimes in his earnestness he would rise for a short time to his feet. When he did so, his hearers always feared that he would fall, and felt greatly relieved when he resumed his chair. He sat at his last service, having reached the place of worship only with the help of his colleague and a member of his consistory. He preached as if conscious that he was uttering his last public words. He earnestly reminded his people of his past instructions. "I have never preached to you 'Do and live,' he said, but 'Live and do.'" Recalling how much he had always dwelt upon the nature, the necessity, and the evidences of the new birth, saving faith, true repentance, and a godly life, he repeated what he said was now necessary for them to know for salvation, and earnestly exhorted all present to attend to the one thing needful. All felt that he was preaching as a dying man to dying men. The next Friday he was seized with the disease which terminated his life. In his last illness he was constantly engaged in prayer, or in giving instruction and counsel to those around him. Waking from sleep a short time before he breathed his last, he exclaimed, "We can not know our depravity." Soon after, he fell asleep in Jesus.—*Rev. David Cole.*

He was characterized by great earnestness of manner, and defense of the truth. He was very warm against the rising Hopkinsian doctrines of the day. He was a sound, plain, practical preacher. His illustrations were often quaint. Living at Tappan, on the west side of the Hudson, he said, about the inability of the sinner, "He could no more save himself, than he could take up this church and throw it over into Tarrytown." The church, moreover was a solid stone structure. He was very hospitable, and warmly welcomed the younger ministry to his house. He preached sitting, when he could no longer stand, at the age of 87. In his last effort he said he had prayed for five times his usual strength, and he had it, for his farewell to his people, when he sank back exhausted. In his last hours he was incessantly engaged in prayer, or in singing, or recalling the promises of God.—*Rev. John Munday. McClintock's Cyc. Ch. Int.*, Jan. 25, 1872.

(Larimore, Jas. Wilson. N.Y.U. 1856, P.S. and U.S. 1859; (S.S.) Cold Spring, 1860?)

[Larose, John Jacob, b. 1755, lic. by Presbyt. of Philadelphia, (?) 1795; Guilford Co., N.C., 1795–1804, Montgomery Co., Ohio, 1804–12, organizing the Ger. Ref. Chs. of St. John's, 1805, Stettlers, 1806, and Germantown, 1809.]

Larzelere, Jacob, b. 1775; studied theol. under Livingston, l. Cl. N.Y., 1796; N. and S. Hampton, 1797–1828, d. 1834. A.M. by C.C., 1804.
*Publications:* A Sermon on the Death of Gerard Wynkoop. 1812.

Lasher, Calvin E. R.C. 1870, N.B.S. 1873, lic. Cl. Hudson; Guilford, 1873—

La Tourette, J. A. M. N.Y.U. 1848, P.S. 1851, l. Presbyt., N.Y.; Westfield, (now Huguenots,) S.I., 1852–4, Presbyt.

Lawrence, Egbert Charles, b. at Borodino, Onondaga Co., N.Y., 1845; U.C. 1869, P.S. 1875, lic. Presbyt. N.B., Feb. 3, 1875; ord. Presbyt. Brooklyn, Oct. 28, 1875; [Brooklyn, Grace Ch., Presbyt., 1875–6, assisted in publication of Jas. B. Thompson's new Algebra, and made the key to it, 1876–7;] S.S., Owasco Outlet, 1877–8, Schenectady, 2d, 1878—

Lawrence, Wm. H. R.C. 1874, N.B.S. 1877.

Lawsing, Sidney Oscar. N.B.S. 1879.

Lee, Robert P., b. 1803, at Yorktown, N.Y.; Dick. Col. 1824, N.B.S. 1828, l. S. Cl. N.Y. 1828; Miss. in N.Y.C., 1828–9, Montgomery, 1829–58, d. Elected trustee R.C., 1851. D.D. by R.C., 1854.

In the Seminary he was a close student. He possessed a clear and discriminating mind, and a very retentive memory. Familiar with sacred and profane history, he could state facts and dates accurately, and was of more than ordinary attainments. He was noted for his decision of character, and was a great lover and defender of the doctrines of grace. He had a number of fine qualities, which peculiarly distinguished him in the Classis. A man of almost unfailing prudence and practical wisdom, he was the counselor of surrounding churches, and the arbiter whose advice settled a host of congregational and classical difficulties. His decisions were seldom disputed, and never charged with haste or passion. Hence, his influence as a minister was unusually great, while he was among the most modest of men. His prayers were often spoken of as the simple, earnest, and touching utterances of a child of God, and few excelled him in this grace. His sermons were designedly free from the ornaments of rhetoric, but were clear, full of gospel truth and experience, carefully prepared, well delivered and impressive—often truly eloquent.—*Rev. Ch. Scott. McClintock's Cyc.*

Le Fevre, Jas., b. at New-Paltz, N.Y.; R.C. 1854, N.B.S. 1857, l. Cl. Kingston, 1857; Raritan, 3d, 1857— Dec. 1874, Middlebush, Jan. 1875—

*Publications:* Sketch of Rev. Dr. B. R. Hall, in *Christian Intelligencer*, January 29, 1863, and in Manual.—Thanksgiving Sermon, *Somerset Unionist*, November 29, 1863.—Assistant Editor of "*Our Home*," a magazine published at Somerville, 1873.—Discourse on Death of Rev. Wm. Cornell, D.D., in *Somerset Gazette*, October 22, 1876.—Twelve Annual Reports, 1864–76, as Corresponding Secretary of Somerset Co., N.J., (S.S.) Association, to the State Association.

Leggett, Wm. Jas., b. at Ghent, N.Y., 1848; R.C. 1872, N.B.S. 1875, l. Cl. Hudson; Schodack Landing, 1875—

Lehlbach, Fred. A. From Grand Duchy of Baden, 1850; Newark, 3d, 1850–61, suspended.

Lente, James R., b. at Newtown, L.I., 1822; R.C. 1842, N.B.S. 1850, l. N. Cl. L.I.; Wawarsing, Jan. 1852–4, Rosendale and Bloomingdale, 1855–63, 1868, emeritus.

[Lentz, see Loritz.]

Lepeltak, Peter. R.C. 1862, N.B.S. 1865, l. Cl. Holland, 1865; High Prairie, 1865–70, Greenleafton, Minn., 1870–7, Overyssel, 1877—

Letard, Peter, (Fr. Ref.,) Fordham, 1712–44? He was the last Huguenot minister at Fordham.—*Bolton's Westchester Co.* ii. 332.

Letson, Wm. W. R.C. 1851, N.B.S. 1854, l. Cl. N.B. 1854; Ghent, 1st, 1856–64, Gilboa, 1864–8, Amity, 1868—

Leydekker, see Lydekker.

[Leydich, John P., b. 1715; c. to America, 1748; Faulkner Swamp and Providence, Pa., 1748–71, (?) itinerated, supplying Upper Milford and Salzburg, Pa., d. 1784.—*Harbaugh's Lives*, ii. 384.]

Leydt, Johannes, b. in Holland, 1718; studied under Frelinghuysen and Goetschius, lic. by Coetus, 1748; New-Brunswick and Six Mile Run, 1748–83, d.

He was a Hollander by birth, and, with an elder brother, emigrated to this country, settling at first in Dutchess County, near Fishkill, N.Y. The Classis of Amsterdam very reluctantly permitted his ordination in this country. His whole ministerial life was spent in one field of labor; and, while he does not seem to have left any distinct impressions of his pulpit talents, he is represented to have been a very laborious minister. In connection with the organization of new churches, the calling and installation of pastors, and the healing of difficulties in congregations, we shall find the name of Mr. Leydt. He took a warm interest in the great conflict which agitated the Church, and, as a member of the liberal and progressive party, he commanded a wide influence. Several pamphlets are still preserved which he wrote during this period, evincing a thorough knowledge of the points in controversy, and showing him to be a man of broad and Christian views.

These were replied to by Ritzema. At the meeting of General Synod, at New-Paltz, in 1778, he was elected President. During the war of the Revolution, he was a firm patriot, preaching upon the topics of the day so as to arouse the enthusiasm of the people, and counseling the young men to join the army of freedom. In the cause of education his efforts were early and devotedly enlisted. He was one of the prominent movers in the organization of Queens, now Rutgers College. Appointed one of the trustees by the charter, he warmly advocated its claims, and gave to this cause his best energies.

Mr. Leydt is described as a short, stout man, of dark features, very quick in his movements, and in his disposition kind and affable. As a pastor he is said to have been highly esteemed, and to have had a peculiar faculty of drawing around him the young people of his charge. His dress was the classical costume of the times, and in his manners he was a gentleman of the old school. During the early part of his ministry his preaching was in the Dutch language; in his later years one-half of the services were in English. His sermons were instructive, and always delivered with a full voice and an earnestness of manner that held the attention of his hearers. He was a good man, and much respected beyond his own denomination. His sudden death, at the age of sixty-five, was regarded as a public loss.—*Rev. R. H. Steele, Amst. Cor. Coetus Mints. McClintock's Cyc.*

*Publications: In Dutch,* Ware Vryheyt tot Vrede, etc., etc., or True Liberty the Way to Peace: An account of the manner in which the negotiations for union and peace were conducted, and what prevented the happy issue. Besides, A Defense of the Examinations and Promotions effected by the Coetus, showing what the Grounds are on which these things were done. Philadelphia, 1760. (See *Ritzema's Reply,* 1761.)—A Defense of the Volume, "True Liberty the Way to Peace," against the so-called concise refutation, by the pretended lovers of Truth and Peace; showing that they did not happily succeed in their effort to unite Truth and Peace, and that they have not disproved the existence of the Assembly of the Coetus, nor its authority to examine and ordain. Philadelphia, 1762. (See *Ritzema's Reply,* 1763.)

These pamphlets of Leydt, with replies to each of them by Ritzema, with the letter of the Synod of North-Holland, 1765, condemning the Coetus, were recently found, collected and bound together in one volume, which is now in the Sage Library at New-Brunswick. These pamphlets are necessary to understand the history of those times. They have recently been translated by Rev. Maurice G. Hansen, of Coxsackie, and are ready for the press if means can be raised to defray expenses.

Leydt, Matthew, (s. of J. Leydt,) b. 1754; Q.C. 1775, studied under Livingston, (?) lic. by Gen. Meeting of Mins. and Elders, 1778; Belleville and Gansegat, 1779–80, N. and S. Hampton, 1780–3, d. Nov. 24. Elected a trustee of Queens College, 1783.

Leydt, Peter, b. 1763, (s. of John Leydt;) Q.C. (acc. to Catalogue, 1775, probably 1785,) studied theol. under Livingston, lic. by Synod of D.R. Chs. 1788; Ponds, Kakeat, and Ramapo, 1789–93, d. 1796.

Liddell, John A., b. in Scotland, 1806; Glasgow College and St. Andrew's College, 1826; (?) Greenbush, 1830–4, Totowa, 2d, 1834–8, Lodi, N.Y., 1838–48, supplied Cicero, 1848–9, Stone House Plains, 1849–50, d. Also supplied Franklin.

A child of pious parents, and of many prayers, he passed into the kingdom, he knew not when. While pursuing his theological studies, he determined to accept the invitation of an uncle in the United States to visit America. When he had been here six months, he determined to stay, and make it his home. At Greenbush he was blessed with a large revival, as well as at Totowa.

He had qualities, as a preacher, which invested his pulpit utterances with more than ordinary power. His sermons were clear, evangelical, pungent, forcible, and simple. He lacked the advantages of an attractive exterior and a graceful action. Yet no one could fail to be convinced that a devout and earnest heart prompted his solemn accents. He excelled in giving touching interest to those occasions when the heart's emotions are excited, and in bringing nigh to the wounded spirit the balm which it craved. In all respects he was a "son of consolation." The very tones of his voice fitted him for this. He was frank and unreserved in his intercourse, true, kind, and affable, finding delight in social converse. But his nature was sensitive, and he shrunk from conflict, preferring rather to retire, when he should have stood his ground.—*Rev. Dr. Cor. Van Santvoord.*

As a minister, he manifested much of the spirit of his Lord, and loved his work. He was wise to win souls, and possessed the faculty of attaching to himself the people of his charge in a peculiar degree. The lambs of the flock were the special objects of his attention. He won their hearts, and then drew them to Christ. It was clear to all who attended on his ministry that his controlling motive was love to Christ and the souls of men. His appeals to the conscience and the heart were direct and faithful, and often awakening and impressive. There was a fervor and a pathos in his manner that touched and melted the hearts of his hearers. His was the glowing ardor of one who stood between the living and the dead, and preached in view of the judgment. In life and death he bore ample testimony to the sustaining and consoling truths he preached.—*Rev. J. H. Duryee. A MS. Commemorative Ser. by Dr. C. Van Santvoord, in Sage Lib.*

Liebenau, M. F. N.Y.U. 1839, U.S. 1841, l. 3d Presbyt. N.Y. 1841; (New-Paltz Landing, 1841–6, Paterson, 1846–9, New-Paltz Landing, 1850–67,) Dashville Falls, 1867–8, S.S. Rosendale, 1868–70, pastor, 1870–6, also S.S. Bloomingdale, 1874—

Lillie, James, (Salem Assoc. Ref. 1836–44,) Clove, 1844–5.

Lillie, John, b. 1812, at Kelso, Scotland; Edinburgh University, 1831, studied privately, and at N.B.S. 1835, l. Cl. N.Y. 1835; Kingston, 1836–41, President of Grammar School of University of N.Y. 1841–2, Broadway, afterward Stanton St. N.Y.C. 1842–8, also editor of *Jewish Chronicle*, 1844–8 engaged in Am. Bible Union, 1851–7, [Kingston Presbyt.] 1858–67, d. D.D 1855 by Univ. Edinburgh.

He early developed a strong inclination for books and study, making such progress that he entered the University of Edinburgh in his sixteenth year. His name stood first on a roll of two thousand students, in what was then the most flourishing institution of learning in Europe, and he went forth to his life-work with the testimony that he was the most accomplished scholar that had graduated from that institution in half a century. He carried off eleven prizes. He deliberated between the bar and the pulpit, choosing the latter. He entered a divinity school in his native land, where, having remained a couple of years, he traveled in England, and, in the summer of 1834, came to America, and spent a year in the New-Brunswick Seminary. He succeeded the venerable Dr. Gosman, at Kingston, unsurpassed in his day for eloquence, influence, and popularity. Yet he maintained his position, and established himself in the esteem and admiration of the community. But his principal labors were in the American Bible Union. His marked qualifications for scholarly work led to an invitation to him to occupy this important position. Here he made his crowning acquisitions in Biblical scholarship. His revisions and translations of the Thessalonian Epistles, the Second Epistle of Peter, those of John and Jude, and the Revelation, won him the highest encomiums from the most competent critics, for the elegant and masterly scholarship displayed. In 1858 he again settled, now over the Presbyterian Church of Kingston, and while there, delivered those lectures on the Epistles to the Thessalonians, (published here in 1860, and afterward in Scotland,) which stand as a monument to his ability and industry as a critic and a scholar, and which, with his other scholarly works, secured to him the doctorate from the University of Edinburgh. His last contribution to scriptural exposition was the translation, enlarged and enriched by his own learned and valuable additions, of the commentary on the Epistles to the Thessalonians, as part of the share assigned him in the American edition of Lange's great German Commentary, and with which he also closed his life. He was suddenly prostrated, in the very prime of his powers and usefulness, and, after four brief days of unconscious illness, he died.

He was of a truly catholic spirit. His preaching was clear, direct, instructive, using great plainness of speech, yet in a style marked by an exquisite and even fastidious taste, adorned and illustrated by the treasures of profane and sacred learning, and delivered with the solemn emphasis and energy of a conscious ambassador of Christ. He was of a strong native modesty, almost approaching diffidence, which held him back from position and eminence in the public eye, which a more confident and self-asserting nature would have claimed and held as a right. But in the freedom of private relations, the native beauty of his character stood revealed. There was a noble frankness and manly truthfulness about him. Open and sincere, without deceit or subterfuge, he was a true and trusty man. He was a firm and outspoken opponent of Southern slavery a generation before its overthrow, and when it was universally and disastrously unpopular, and hardly safe to be an abolitionist. He was a millenarian in his views. This struck the key-note of his preaching, colored his conversation, and tinged his fervent and heavenly prayers.—*Memorial Sermon by Rev. W. Irving. Sketch*

*in Preface to Lange's Com. on Thessalonians. McClintock's Cyc.—Wilson's Presb. Almanac*, 1868, p. 117. *Kingston Argus and Journal*, Feb. 1867. *British and For. Evang. Rev.* lxix. 619.

*Publications:* Perpetuity of the Earth. 1842.—Preface and Notes to "A Sober Inquiry on Christ's Reign." 1843.—Ed. of *Jewish Chronicle*, 1844–8. —New Versions of, and Philolog. Commentaries on the two Epistles to the Thessalonians, 2 Peter, the three Epistles of John, Jude, and the Revelation. 1851–7. *Am. Bible Union.*—Lectures on the Epistles to the Thessalonians, 1860. *Bib. Sac.* xvii. 672.—Address at the Fun. of Dr. Gosman. 1865.—The Hope of the Church: a Miss. address before Partic. Syn. N.Y. 1865.—Translations, with additions, of Auberlen and Riggenbach's Com. on the Epistles to the Thess. (In *Lange's Com.*) 1868.—Com. on the two Epistles of Peter, with an Introd. by Schaff. 1869. (See *Bib. Sac.* xxvi. 389.)

Lindsay, D. South-Africa, 1840–2, independent.

Linn, John Blair, (s. of Wm. Linn,) b. in Pa. 1777; C.C. 1795, studied with Romeyn; lic. Cl. Albany, 1798; [Philadelphia Presb. 1799–1804, d.] S. T.D. by U. Pa. 1801.

A most remarkable man, but spending all his active ministry in the Presbyt. Church, an extended notice can not be given here. He was a prolific author. See *Blake's Biog. Dict.* 750; *Duyckinck's Cyc.* i. 652; *Sprague's Annals*, vol. iv.; *Mem. of Dr. J. J. Janeway; McClintock's Cyc.; Allibone's Dict. of Authors; C. B. Brown's Sketch of his Life*, 1805.

Linn, Wm., b. in Pennsylvania, Feb. 22, 1752; C.N.J. 1772, studied theology under Dr. Robt. Cooper, l. by Donegal (Carlisle) Presb., Ap. 1775; chaplain in Am. army, 1776, (Big Spring Presbyt Ch. in Pa. 1777–84, prin. of academy in Somerset Co., Md., 1784–6, Elizabethtown, 1786–7,) New-York, 1787–1805, (supplied Albany, occasionally, 1805–6,) d. 1808, Jan. 8. Elected a trustee of Q.C. 1787. Pres. R.C. *p. t.* 1791–4. Regent of University of State N.Y. 1787–1808. S.T.D by C.C. 1789.

His eloquence was of a most ardent and impassioned kind. In his missionary and charity appeals he was eminently successful. His glowing imagination conceived his object vividly, and his language, of which he had an astonishing command, painted it to the minds and imaginations of his audience in such a manner that he often produced effects similar to what are said to have taken place under the preaching of Massillon and Bourdaloue. On special occasions, his performances were masterpieces. His eloquence would send a thrill of joy or a shivering of horror through his audience, at times, so that they would suddenly start up and look around them. In his *gleaning sermon*, as it was called, in behalf of the parochial school of the Collegiate Church, he *extracted* about eleven hundred dollars. This at the opening of the present century was wonderful. Yet it was more his manner than what he said.

His natural talent was excellent; his acquired knowledge respectable; his disposition amiable. To a stranger he seemed reserved and austere. The subjects of his discourses were generally very practical. He loved to

exalt the Saviour, and the burden of his discourses was to direct even the chief of sinners to the cross of Christ. He was always deeply impressed with the importance of his work, and dealt faithfully with the souls of his people. His exhortations were earnest, pathetic, persuasive, and alarming. He was a true and fast friend to his country. He took a warm interest in the politics of the day, which gave offence to those who would eliminate religion from politics. His complaints of disease were thought to be imaginary by his friends, but the sad event proved their reality.—*Fun. Sermon by Dr. Bradford, in part in Sprague's Annals. Dr. De Witt's Hist. Disc.*, 1854. See also *Blake's Biog. Dict. Mag. R.D.C.* iv. 1. *Sprague's Annals. Duyckinck's Cyc.* i. 201, 326. *McClintock's Cyc.*

*Publications:* A ser. at Carlisle, Pa., before a reg. of soldiers. 1776. (Reprinted in *Christian Intell.* Dec. 7, 1876.)—The Blessings of America. July 4, 1791.—A vol. of sermons, historical and characteristic. 1791.—Ser. on the Spiritual Death and Life of the Believer. 1791. (In *American Preacher*, vol. i.)—A ser. on the Christian Warfare. 1793. (In *Am. Preacher*, vol. iii.) —The Character of Simon the Sorcerer: a ser. designed to prove that Baptism is not Regeneration. 1793.—Remarks on Dr. Moore's Address to Members of Prot. Epis. Ch. in N.Y.C. 1793.—A vol. of discourses on "Signs of the Times." 1794.—Thanksgiving Discourse after an Epidemic. 1795.—A disc. at Hackensack, at a meeting of the Synod's Commission to compose certain differences, etc. 1796.—Disc. on National Sins. 1798.—Eulogy on Washington, delivered before N.Y. Soc. of Cincinnati. 1800.—A ser. before N.Y. Miss. Soc. 1800.—A collection of essays on Episcopacy, originally pub. in the *Albany Centinel*, were ascribed to Dr. Linn, Rev. Mr. Beasley, and Thos. D. How, Esq. 8vo, pp. 210. 1806. Dr. Linn wrote Miscellany IX. in *Albany Centinel.* For a rev. of the essays, see *Christians' Mag.* i. 85, 187, 308, 437; ii. 66, 186, 325; iii. 389, 525.

LIPPINCOTT, BENJ. C., b. at Hoboken, N.J.; R.C. 1847, N.B.S. 1850, l. Cl. N.Y.1850; Hurley 1850–66, also S.S. at Marbletown, 1851–66, Clarkstown, 1866–72, Walkill Valley, 1872–7, N. and S. Hampton, 1877—

[Lischy, Jacob, ordained 1743, by the members of the Union movement, as an evangelist. Eastern Pennsylvania, 1743–4, York, Kreutz' Creek, Conewago, and Bermudian, 1745–57, 1760 susp., d. 1781.]

He was converted in his fourteenth year, and soon fell in with the Moravians. He was greatly taken with their sweet teaching concerning reconciliation, and the lovely harmony which seemed to reign among them. In their company, he came to America, (1741.) By birth and education, he was one of the Reformed Church. His position in America was a long time doubtful. He was empowered by the Moravians as a Reformed preacher, and yet seemed to claim to be one of the Moravian brethren. He was at last compelled to declare his position—Reformed. He was, however, of a catholic spirit, believing that all the truly pious are one in Christ, and should be one in zeal and co-operation, for the general good of His kingdom. Hence he was earnest in the Union movement of the day. He held his *Reformed* predilections subordinate to the *Union*, which, however, by the

withdrawal of the Lutherans and Reformed—as Muhlenberg arrived in 1742, and Schlatter in 1746, to organize their distinct communions—became almost wholly Moravian. This placed Lischy at length in an apparent attitude of duplicity, which compelled him to withdraw and declare his principles.

Being a close, warm-hearted, gifted, and approved preacher, he received many calls to settle, but preferred for a long time the life of an evangelist. He came in conflict with Mr. Boehm, (BOEHM,) who, under the Classis of Amsterdam, opposed the Union movement, on account of some of its tenets. He published a caustic pamphlet, and used the papers vigorously against Lischy. The latter found it very difficult to keep on good terms with both the Reformed and the Union movement, now under Moravian control. After an interview with Schlatter, 1747, he permanently left the Union, and declared himself Reformed. Twice he resigned at York, but was each time re-called, until in 1766, after the death of his wife, he became guilty of a scandal with his maid-servant, whom he also married, for which he was driven away, and ultimately suspended. He continued, irregularly, to preach till his death.

Little, Elbridge Gerry. C.N.J. 1845; Manayunk, 1848–50.

Little, Jas. A. .... Canastota, 1861–2.

LIVINGSTON, EDWARD P. R.C. 1852, N.B.S. 1855, l. Cl. Monmouth, 1855; Griggstown, 1855–8, Bushnell, 1858–70, S.S. Pekin, 1st, 1873–8, pastor, 1878—

Livingston, Gilbert Robert, b. at Stamford, Ct., 1786; U.C. 1805, studied under Perkins, of Ct., and Livingston, lic. by North-Hartford Assoc. 1808; then studied two more years under Dr. J. H. Livingston; joined Cl. N.Y. May 29, 1810; Coxsackie, 1811–26, Philadelphia, 1826–34, d. D.D. by Wms. C. 1829.

He was of the celebrated family of Scotch Livingstons, of which Prof. J. H. Livingston also came. His field at Coxsackie was very laborious and extensive, and required a most vigorous constitution to bear the labor incident to it. But his labors abounded. He enjoyed while there three revivals, the last especially extensive, bringing three hundred and seventy-three into fellowship with the church, (1821.) About six hundred were added to this church under his ministry; in Philadelphia, about three hundred. His life was strictly devoted to the glory of God. He pursued this object with diligence and zeal, and it was manifest that his heart was in it, so that he produced an unusual impression on the public. Yet his piety was never obtrusive, but modest, humble, and retiring.

He was never a rigid student, nor what might be called a ripe scholar. He was always actively engaged in distributing at once what he could gather, as food to hungry souls. The character of his preaching was rather pungent and forcible than eloquent and persuasive. The object at which he most habitually aimed was to make Christians active, and to make sinners bow to the Lord's scepter, under the conviction that they had rebelled against him. Perhaps he was not sufficiently aware of the importance of enlarged Chris-

tian knowledge to right and efficient action, and that some who can not be driven to submission by the force of conviction may yet be drawn by the power of affectionate persuasion; still he was among the most efficient and successful preachers of the gospel.

His religion was benevolent and expansive. His heart was engaged in every thing which had for its object the dissemination of divine truth, the glory of God, and the salvation of men. Hence he was the active friend of every great enterprise of Christian benevolence and practical Christianity. After he lost the power of speech, from cancer in the mouth, he wrote to the teachers of his Sabbath-school, entreating them to be faithful in their trust of the little ones, impressing anew their responsibility on their minds. In a similar manner he wrote to those who sustained the prayer-meetings, and the monthly concert, and to individuals.—*Funeral Discourse by Rev. C. C. Cuyler. Sprague's Annals.*

*Publications:* A ser. in *Greene Co. Preacher* and a tract.

Livingston, Henry Gilbert, (s. of G. R. Livingston,) b. 1821 at Coxsackie; W.C. 1840, prin. Clinton Academy, L.I., 1840-2, U.S. 1844, lic. Presb. L.I. 1844; [Carmel, N.Y., Presb. 1844-9;] Philadelphia, 3d, 1849-54, June; prin. Raymond Academy, Carmel, June, 1854-55, Jan 27, d.

In his childhood and youth he evinced an uncommonly gentle and affectionate temper, which continued to be one of the attractions of his character till the close of his life. He was remarkable for the harmonious adjustment and beautiful symmetry of his character. No one could look upon him without an impression of his superiority. He was modest, yet not lacking in courage; frank, but unobtrusive; firm, and still never obstinate. His manners were bland and his deportment always dignified. His mind was well balanced, and, for his age, well developed and well furnished. He devoted a considerable part of each day to systematic reading. His piety was fervid, and exerted a controlling power over all the movements of his life. His preparations for the pulpit were made with much care, and he was generally very happy in his addresses and sermons. These abounded in brilliant thoughts and expressions, and often rose into the sphere of a lofty eloquence. His manner was animated, his voice strong, full, and excellently modulated. His gestures and features added much to what he uttered. In all the relations in which he stood, in mind, heart, and life, he discovered a singular freedom from most of the weaknesses and faults of others. He won the respect and affection of all who knew him.—*Sprague's Annals. Commem. Disc. by Rev. Dr. W. J. R. Taylor. McClintock's Cyc.*

*Publications:* Christ's Care for the Young. 1852.

Livingston, John H., b. at Poughkeepsie, 1746; Y.C. 1762, University of Utrecht, 1769, l. Cl. Amsterdam, 1769; New-York, 1770-1810; (during Revolution, at Kingston, 1776, Albany, Nov. 1776-9, Livingston Manor, 1779-81, Poughkeepsie, 1781-3;) also Prof. Theology, 1784-1810, in New-York and at Flatbush; Prof. Theology and Pres. Queen's Coll. in New-Brunswick, 1810-25, d. Elected a trustee of Queen's Coll. 1784; again 1809. S.T.D. by Univ. Utrecht, 1769.

He was ambitious to enter the legal profession, and pursued the study of the law for two years, but his health failing, he relinquished it. This gave him opportunity for reflection, and he was brought to Christ. After a time he resolved to devote himself to the ministry, and he chose to prepare for the Dutch Church in preference to the Presbyterian or Episcopal, chiefly because of the sad dissensions then existing among the Dutch, which he felt it his duty to try to heal. He even felt in his heart that Providence would make him the instrument to accomplish these results. (HISTORICAL INTRODUCTION.)

He spent the winter of 1765–6 in New-York, and greatly enjoyed the society of Domine Laidlie. He sailed May 12, 1766, for Holland, to prepare for the ministry. He was the last of the American youth who went to Holland for this purpose. In Holland he made many warm friends, and was himself greatly respected. While there he was called to become the second English preacher in the Church of New-York. He now presented himself before the faculty of the University of Utrecht for the degree of Doctor of Divinity. He passed through the severe ordeal, conducted in the Latin language, and subsequently wrote and published a dissertation on the Sinaitic Covenant in the Latin language, and defended it.

When he arrived in this country he was pre-eminently the peacemaker between the parties. He at once took a high stand as a minister, and was honored of all. He had few superiors. In the Revolution he was a warm patriot, praying fervently for his country's cause. Upon his return to the city, after the triumph of freedom, he found himself the only pastor of that large church organization. Elected also at the same time as Professor of Theology, he had more than double duties to perform. The church in which he officiated generally had three or four ministers as colleagues. For three years he remained the sole pastor. Yet during this period he received more than four hundred on profession of their faith. But his extensive labors almost broke down his health. In 1786 he received a colleague in Dr. Linn, and three years later another in Rev. G. A. Kuypers. He spent his summers, after 1786, for several years on Long Island, whither his students followed him, returning to the city in the winter. He, in connection with Drs. D. Romeyn and Westerlo, were the molding minds of the denomination. They prepared the Constitution from the articles of Dort and the articles of Union. Dr. L. also prepared the first hymn-book for the churches. In 1794 Synod recommended him to remove his Divinity School to Flatbush, on account of too high board for the students in the city. This he did in 1796, but it lasted for only one year, when the Synod, to the wounding of the Doctor's feelings, ceased all efforts in behalf of the Professorship.* (THEOLOGICAL SEMINARY.) He still, however, continued to teach. In 1810, after forty years' service in the ministry and twenty-six in the Professorship, (the latter without compensation,) he broke all the ties he had formed in New-York and removed to New-Brunswick, because the Synod requested it, to open his seminary in connection

* The cause of this is not apparent. It may have been owing to the French Revolution and pecuniary difficulties therefrom resulting.

your friend and servant

J. H. Livingston

with Queens College, the Presidency of which he also took. This move was only made from a stern sense of duty, and was, as he himself declared, almost like martyrdom. Here for fifteen years he continued his labors. Nearly two hundred students were trained under his instructions during the fifty-four years of his ministry. He was making sacrifices all his life for the prosperity of the Church. He lived to see her firmly established and her Professorships nearly endowed. Without any human appointment, he was the acknowledged and cheerfully accorded Bishop of the denomination. (See Gunn's *Life of Livingston.*) The following is an original characterization:

From the beginning of his course he was a distinguished man and an honor to the denomination to which he more particularly belonged. His presence was always and in all places impressive, commanding, and dignified, and his dignity had nothing affected about it. It was not any thing extraneous, but an essential part of the man, of his mental and bodily structure. He must have been dignified as a child, as a boy, as a young man, as well as in his maturer years. He was tall and erect—erect to the last day of his life. His step was deliberate yet elastic. He wore the antiquated costume, of which an ample wig, of almost snowy whiteness, was a very conspicuous part. He carried a staff, but it did not seem necessary to his support, for his step was firm, steady, but was carried simply because such an appendage was suitable and becoming to one of his years and position. His expression of countenance was serene, benevolent, with a slight dash of the aristocratic about it—a dash not assumed, but natural and not disagreeable, for every one that knew him seemed to admit that he at least had a right to it. As a preacher, he stood very high, and it was regarded as a great privilege to have an opportunity to hear him. His preaching was in every respect peculiar to himself, and such as became him and no one else. He loved to descant on a very comprehensive passage of Scripture, and sometimes an unusually extended one. He dealt much, in exposition, in what is called the textuary mode of handling a Scripture passage and subject. But the abundance of material did not seem at all to embarrass or encumber him. He had great skill in selecting what was best suited to his purpose and then in arranging it, and there was a surprising unity in his discourses, however many parts they might embrace. That which would in discourses formed by some men be a number of dissertations but slightly connected, was by him so skillfully managed as to form one whole, making one impression on the mind—a distinct, full, and ineffaceable one. His style was a model of clearness, plainness, liveliness, directness. He practiced the colloquial—the dignified colloquial, not the affected and puerile—and advised his students to cultivate it. His manner in the pulpit was his own especially. He had great variety in posture, tone, expression of countenance, and gesture. He seemed to loathe any thing like monotony. His gesticulation would have been deemed extravagant in any one but himself. It partook very much of the pantomimic; but no one objected to it in him, because in him it seemed to be becoming. In the professorial chair he had great excellence.

The measure of theological lore which he secured and brought away from the halls of old Utrecht in her palmy days was very large. His excellence as a theological teacher did not lie in the vigorous treatment which he gave to a few prominent, important, favorite topics of theology, but in the comprehensive, clear, systematic view he gave of the whole and of every part of that science. The whole of it was mapped out in its various compartments, and the relation of every part was shown to every other part distinctly. Thus every part threw light upon every other part—a light which could not have been thrown upon any part if viewed and treated separately from any other. And if to this you add that a full, clear, precise definition was given to every doctrine and fact embraced in the system, and that the student was required to make himself at home upon all this, any thinking, unprejudiced man can appreciate the advantages attending such a course of instruction and the high ability of the man that carried it out into effect. The pupils of Dr. Livingston were not required merely to furnish their memories with theological truth, but to exercise their judgments and reasoning powers upon what they had gathered from their wise, good, and faithful instructor. His pupils, when they issued from the seminary, were not finished, acute, profound theologians; it was not expected by their instructor or any reasonable man that they should be such. He, however, laid a foundation large and firm, and it was left to them in their after life to build upon it a proportional superstructure. If they did not, it was owing to their indolence and negligence, not to any defects in their previous course of instruction. All honor to one who did so much for the Church and her ministry. Let him be held in grateful, affectionate, everlasting remembrance.—*Rev. Dr. Gabriel Ludlow. Funeral Sermons by Dr. John De Witt, Dr. Gunn, Dr. Marselus, and Dr. C. C. Cuyler. Memoir, by Dr. Alex. Gunn*, 1830, 8vo, pp. 540. *The same condensed by Dr. Chambers*, 1856. *Sketches in Sprague's Annals by Drs. T. De Witt and James Romeyn and Bishop Kip. See also McClintock's Cyc. For a sketch of Robt. Livingston, original proprietor of Livingston Manor, see Doc. Hist.* iii. 434. *Also Mag. R.D.C.* i. 100, 128, 157, 158, 223. *Hist. of Livingston Family, Mag. R.D.C.* iii. 193, 225.—*Berg's Evang. Quarterly*, ii. 111.—For Life of Rev. John Livingston of Ancram, Scotland, see *Gunn's Mem.* 1830, p. 17; ed. 1856, p. 351.—*Ch. Int.*, Feb. 9, 1872.—*Sketch of Philip Livingston, Col. Hist. N. Y.* vi. 60, *note*.—Also *Smith's N. Y.* 91, *note*.

*Publications:* De Fœdere Sinaitico, Utrecht, 1770.—Plan of Union between Coetus and Conferentie, 1771. (This was largely written or molded by his influence while in Holland.)—An Inaugural Oration in Latin, as Prof. of Theology R.D.C. 1785. [Oratio Inauguralis de veritate Religionis Christianæ quam, coram Veneranda Ecclesiarum Belgicarum Synodo Neo Eboraci Convocata publice in æde sacra habuit Johannes H. Livingston, S. Theol. Doctor, atque v. d. ibidem Minister, quum Theologiæ Professionem in earundem præcipue usum auspicaretur ad diem XIX. Maji, MDCCLXXXV. This was reprinted in first edition of *Centennial Discourses R.C.A.* 1876, pp. 553-601.]—Three sermons in *Am. Preacher*, two on Growth in Grace, (vol. i.,) one on Sanctuary Blessings, (vol. ii.,) 1791.—A Ser. before

N.Y. Miss. Soc., 1799.—A Ser. before N.Y. Miss. Soc., 1804. (To the last is added the Annual Report of the Directors, and other papers relating to Am. Foreign Missions.)—An Address at the Commencement of Queens College, 1810.—Funeral Service; or, Meditations adapted to Fun. Addresses, being selections from Scripture, 1812.—A Dissertation on the Marriage of a Man with his Sister-in-law, 1816.—An Address to the Ref. Ger. Churches in the U.S., 1819.—A System of Theology, in MS. (This large bound vol. of MS. is in Sage Library.) An abstract of this was published by one of his pupils, Rev. Ava Neal, 1832.—An elaborate letter to the (one) Particular Synod of the R.D.C. about the condition of the Professorship, 1796, is published in *Mints. Gen. Syn.* i. 464.—Another to the Gen. Syn., 1812, i. 415.—Letter to a Young Convert, *Mag. R.D.C.* i. 157.—Essay on Best Plan for Meliorating the Condition of the Jews, *Mag. R.D.C.* i. 100, 128, 158, 223.—*Letters*, a few in *Dr. Janeway's Life*, 136, 140, 187, 188; a number in *Gunn's Memoir of him* to his colleagues and others. His own story of his personal religious experience is also quoted in his Memoir. In 1787 he made a selection of hymns for the Church, and was the principal author of the Explanatory Articles of the Constitution of the Church.

Lloyd Aaron, b. in Erie Co., Pa., July 27, 1817; R.C. 1842, N.B.S. 1845, l. Cl. Bergen, 1845; Gorham, 1846–7, (Phelps, Presbyt., 1848–50,) Livingston Ch., N.Y.C., 1851–3, Miss. at Hudson, N.J., 1853–5, White House, 1855–6, Pekin, 1857–60, w. c.—

*Publications:* Scripture Office of the Deacon, 1850.—Ser. before City Miss. Soc., 1853.

Lloyd, Wm. S. S.S., N.Y.C., Madison Av., 1877–8.

[Lobitz . . . . 17. .]

Lockhead, Wm., Cohoes and Waterford, 1838–9, New-Rhinebeck and Cobleskill, 1839–43, Cobleskill, 1843–4.

Lockwood, John Hoyt, b. in N.Y.; W.C. 1868, P.S. 1871; Canastota, 1871–4.

Lockwood, Louis John, b. at Newburgh; R.C. 1875, N.B.S. 1878, lic. Cl. N.B.; Hurley, Jan. 1879—

Lockwood, L. R., Princetown, 1833–4.

Lockwood, Samuel. N.Y.U. 1847, N.B.S. 1850, l. Cl. N.Y. 1850; Cortlandtown, 1850–2, Gilboa, 1852–4, Keyport, 1854–68, w. c.

*Publications:* Consolation on the Death of Infants, 1851.—Manly Old Age; on death of De Lafayette Schenck, 1862.—Temperance, Fortitude, Justice, 1855.

Lodewick, Edward, b. in Rensselaer Co., N.Y., 1846; R.C. 1869, N.B.S. 1872, l. Cl. Rensselaer; St. Johnsville, 1872–5, Pascack, 1875—

[Loppius, . . . . , Canajoharie, (1770–17. .)? probably the same as Ludwig Lupp, who died in 1798, aged 65.—*Tercent Monument*, p. . . . . .]

LORD, DANIEL, b. N.Y.C., Ap. 1, 1821; U. Pa., 1844, N.B.S. 1847, l. Cl. Passaic; Piermont, 1847–50, Jersey City, 1st, 1850–51, Warren (or Henderson,) 1851–6, Nyack, 1856–60, Henderson, 1860–4, [South Cong. Bridgeport, Ct., 1865–9, Chicago, Calvary Presb., 1869–73; Physician-in-chief of South Side Dispensary, Chicago, 1873–8;] Henderson, 1878— M.D.

Lord, Edward, b. at Danby, Tompkins Co., N.Y.; W.C. 1843, Aub. Sem. 1846'; lic. by Presb. Ithaca, 1845; [Romulus, N.Y., (S.S.) 1846–7, pastor, 1847–51, Fulton, N.Y., 1852–65; also Chaplain, 110th N.Y. Regiment, one year of this period, being present at the capture of Port Hudson, La.; Adams, N.Y., 1865–70;] Metuchen, 1870—

*Publications:* Ch. Manual, Romulus, N.Y., 1851.—Address on Horticulture, 1854.—Blessedness of the Pious Dead; at Fun. of Deacon Samuel Bond, 1870.

Lord, Jer. Skidmore, b. Jamaica, N.Y., May 10, 1812; N.Y.U. 1836, U.S. 1839 lic. 1st. Pres. N.Y., 1839; Resident Lic. 1839–40; Montville, 1840–3, Griggstown, 1843–7, N.Y.C., Harlem, 1848–69, d. Ap. 2. D.D. by U.N.Y., 1859.

He was an eminently social and sympathetic man. He relished in a high degree the social circle, in which he always appeared to advantage, through his very superior conversational power. There was no moroseness, no haughtiness, no reserve, no formality in his disposition. His words and actions were stamped with sincerity. He possessed a large and warm heart. To the courage and stern decision of a hero he united the tenderness of a woman. He made the sorrows and joys of his people his own. He won hearts by his genuine Christian kindness and affability. It was, however, by the sick-bed and in the abode of sorrow that the deep, sympathetic emotion of his nature found its full expression, as he poured forth his desires in prayer, or unfolded the rich consolations and promises of the gospel of Christ. It was this *warm-heartedness* that drew towards him even the affections of childhood. He emphatically obeyed the Saviour's injunction, "Feed my lambs." The accessions to his church were largely from the young of his flock.

He was characterized by a *piety*, deep-toned, ardent, earnest, unostentatious, pervading his whole life. It was beautiful, cheerful, soul-refreshing. He was a man of prayer,—systematic in his private devotions. He felt the burden of souls committed to his charge. He was accustomed habitually to carry that burden to the mercy-seat. In family worship he was accustomed to remember in his supplications particular individual circumstances with much tenderness and minuteness. He fully believed in the duty and efficacy of prayer. His piety was also catholic,—free from all sectarian bigotry.

He possessed also indomitable energy and perseverance. Not impulsive, he loved to work. His industry was wonderful. Difficulties did not discourage, toil, seemingly, did not exhaust him. Pressure of duties only intensified his ardor. He would not take rest. If anything could render him unhappy, it was inaction. His fine constitution ultimately succumbed to the incessant demands made upon it. Worn out, not with years, but with

incessant work, he descended, in the maturity of manhood, to a premature grave.

His great power was in the pulpit. He possessed a rare combination of qualifications and endowments as a preacher of the gospel. He formed an early and correct conception of the ministerial office—to proclaim the unsearchable riches of Christ to perishing, sinful men. To this he devoted all his powers, and made subservient all his reading and study. He never allowed himself to be diverted by the attractions of science or general literature. He read little that had not a direct relation to his profession. He was a scribe well instructed for the kingdom of God. He never yielded to temptations of a merely intellectual nature; never indulged in pure rhetorical display; sought after no novelties to amuse, startle or attract; pursued no idle speculations in philosophy, so-called. His discourses were replete with Biblical instruction, and characterized by simplicity, perspecuity, happy illustrations, and manly, unaffected, solid reasoning. He preached Christ as one personally interested in his theme, and knowing by experience the preciousness of the Saviour. His discourses were imbued with earnest, sincere, affectionate feeling, and glowed with a holy fervor. He reached the heart as well as the intellect. He was a tender, powerful, eloquent preacher of the gospel. His appeals were ofttimes overpowering. In death he possessed an assured hope of salvation. He sent a message from his deathbed to his people.—*Commemorative Ser. by Rev. Dr. E. H. Gillett.*

*Publication:* The Voice of God in Calamity. *Pulpit Repository*, 1850.

[Loritz Andrew, came to America 1784. Tulpehocken, Swatara, and Heidelberg, 1784–6, returned to Europe.]

Loritz (or Lentz,) N. and S. Carolina, 1789–1812, d.

Losch, H., Hackensack, (Ger.,) 1870–2.

Lo Tau, (a native Chinese,) studied under the missionaries; ord. by Tai-hoo (Classis) of Amoy, March 29, 1863; Amoy, 1863—

Lott, Henry Ray. N.B.S. 1859, l. Cl. N.B.; never ordained. Died Nov. 12, 1878.

Lott, John S., b. at Flatbush, L.I.; R.C. 1855, N.B.S. 1858, l. Cl. N.B.; Franklin, 1859–65, Middleburgh, 1865–70, w. c.

Lowe, John C. R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Oyster Bay, 1859–63, Rotterdam, 1st, 1863—

Lowe, Peter, b. at Kingston, 1764; studied under Livingston, l. by the Christian Synod of R.D. Chs. 1787 (?) Brooklyn, Flatlands, Flatbush, Bushwick, and New-Utrecht, 1787–1808, Flatbush and Flatlands, 1808–18, d June 10. A.M. by R.C. 1810.

He was born of humble but respectable parents, and at the age of twelve was deeply impressed with religion. In early youth he was very fond of reading, and acquired knowledge easily. He possessed a generous and af-

fectionate heart, his piety being blended with civilities and benevolent attentions to his fellow-men. Religion in him was neither loose and heartless, nor tied down to forms and show. He was social in his disposition, pleasant and friendly in his looks, agreeable and interesting in conversation, having the happy faculty of mingling gracefully pious reflections therewith. He was meek and peaceful in his temper, modest and unassuming, ever seeking to be more entirely alienated from the world, and more fully conformed to Jesus. Hence by those unacquainted with him, his real powers were not at first appreciated. He was also of industrious habits, of a candid and liberal spirit. He labored with fidelity and zeal, speaking to the heart and conscience, firmly reproving the obstinate, tenderly consoling the afflicted, and teaching from house to house. He died of cancer. The last Sabbath of his life he spoke during the whole day to the multitudes who visited him. So solemn were his words, so impressive, persuasive, powerful, and even eloquent, that he seemed like one inspired. In reply to his friends, who asked him of his feelings, he said, "I am comfortable. My soul rejoices. Jesus is kind to me. I enjoy much of his divine presence; I hope soon to see him." He was a pattern of humility and Christian affection, in honor preferring others to himself.—*Van Pelt's Sermon. Ch. Int.* vol. ii. 125. *Rev. Dr. Jas. Brownlee's Discourses at Port Richmond,* 1865 *and* 1875.

*Publication:* A sermon at organization of Cl. L.I. 1813.

Ludlow, Gabriel, b. at Aquackanonck, N.J., April 23, 1797; U.C. 1817, N.B.S. 1820, l. Cl. N.B.; S.S. Albany, six months, 1820–1, Ne-Shanic, 1821–78, d. Feb. 19. D.D. by R. C. 1850.

He was remarkable in remaining so long in one parish, and in personal qualities. He could easily have obtained a more prominent position had he desired it. If he had been called to a city charge in early life he would have performed its duties as satisfactorily and successfully as he discharged those of a rural parish. He would have gathered around him an intelligent, thoughtful congregation, and have maintained his influence over their children and children's children, as he did at Neshanic. To within the last three or four years he was essentially a young man. In mind and heart he did not grow old, but retained freshness and vivacity of thought and expression, and feeling, to an extent seldom seen.

He was a genial, sympathetic, tender-hearted, generous friend and pastor. He was strong in thought; strong, distinct, and decided in expression; strong in conviction. He was independent in thought as far as one could be who received the Bible with the simple faith of a little child. His mind was active, alert, and eager to know and understand the times. He was a sound scholar, not speculative, but acquisitive of facts and principles. He preached extemporaneously much of the time, and his sermons were analytical, clear, Scriptural, instructive and vigorous. Whether he was called to deliver a funeral discourse, or an address, or lecture, his hearers always received a succession of striking points, clearly expressed, full of individuality and at the same time admirably adapted to the occasion and their circumstances, and full of the Scriptures, and Christian experience, and sterling

common sense. The sentences did not flow on rapidly, but came steadily in strong, plain words, and were as clear and forcible and happily expressed as though they had been elaborated with the utmost care. His preaching was extremely interesting, and held one's attention to the end.

*Publications:* Ser. at Fun. of Rev. Dr. Peter Labagh. In *Todd's Memoir* of Labagh.—Fifty Years of Bible Work. A disc. at semi-centenary of Bible Soc., Somerset Co., N. J., 1867.—Fifty Years of Pastoral Work. A ser. at 50th anniv. of his ordination, 1871.—Prayer at dedication Ref. Ch. Readington, 1865.

Ludlow, Jas. Meeker, b. in N.J.; C.N.J. 1861, P.S. 1864; [Albany, 1st, Presbyt., Jan. 1865–8;] N.Y.C., Collegiate, 48th St. 1868–77; [Brooklyn, Presbyt. 1877—.] D.D.

*Publications:* Address at Centen. Anniv. North D. Ch. 1869.—Address at Laying of Corner-Stone of 48th St. Ch. 1869.—Our Creeds, a Sermon. 1869.—Address before 15th Convention S.S. Teachers. 1870.—Sermon in Commemoration of Dr. Thos. DeWitt. 1874.

Ludlow, John, (brother of Gabriel Ludlow,) b. at Aquackanonck, 1793; U.C. 1814, tutor in U.C. 1815–6, studied theology with Rev. Andrew Yates and at N.B.S. 1817, l. Cl. N.B. 1817; New-Brunswick, 1817–19, Prof. of Heb., Ecc. Hist., Ch. Gov., and Past. Theology in N.B.S., 1817–23, Albany, 1st, 1823–34, Provost of the University of Pa., 1834–52, Prof. of Ecc. Hist. and Ch. Gov. in N.B.S. 1852–7, also Prof. of Metaphysics and Philos. of Human Mind in Rutgers Col., 1852–7, d. Elected a trustee of Queens Coll. 1819. D.D. by U.C.; LL.D. by R.C. 1851.

His most striking characteristic was *strength*. His person was strong. His frame, large, firmly knit, and commanding, rose before you like a column on which no ordinary weight of public burden might be safely laid. His countenance was strong. The lines of thought and decision were deeply traced, his eye clear and almost stern, and the whole expression so settled and firm, even in his fresh years, that many were surprised when his age was announced at his death, because they could not remember him ever but as a dignified, ripe man.

His voice was strong. With difficulty he restrained it from what in another would have been vociferousness; but when his earnest soul burst through such caution, its tones thundered through the largest edifice, commanding the most distant hearer, and often overpowering those who sat nearer to the pulpit. No one who looked upon him and heard his Boanergic eloquence, doubted his strength.

His intellect was strong. Culture and convictions of taste smoothed some of his ruggedness, and his living heart pleaded through his massive sentences, yet neither fancy nor grace was largely found in his qualities. But his grasp was vigorous, his logic direct and determined, crushing the superficial semblancy of sophistry or art; and his analysis was more like a sledge-hammer wielded by an arm such as his own, dashing the material apart, than the keen dissection of a subtle wit. He was impatient of all

between him and the truth, but the truth, when he reached it, as he did quickly, he held fast to with a muscle no human hand could take it from.

His will was strong. The prompt energy of his convictions and the humility with which he obeyed well-ascertained principles made him determined, because he was sure. He rarely undertook a measure in which he consented to fail; and if he did fail, it was not until he had exhausted all his forces.

His affections were strong. If those who looked on his muscular frame and hard features, or heard his stentorian voice, or were beaten down by his unadorned argument, or strove in vain against his inflexible purpose, thought him to be in temper harsh and in spirit unkindly, they knew him not. To his friends, to all who approached him in social life or sought his counsel and sympathy, he was gentle, and kind, and considerate. The people to whom he ministered in his several charges, or in occasional services, found a well of sympathy in his heart for all their troubles and anxieties. The young students never left him after a personal interview for advice, or even rebuke, without a sentiment of filial gratitude and esteem; while in his family, as a host, as a father, as a husband, his memory is one of unmixed love and tenderness, and most watchful delicacy.

When such a man came under genuine religious influences, it is not surprising that he should be strong in faith. He owned no authority in doctrine or morals, but the word of God, and to that he bowed with unhesitating reverence and a child-like simplicity. No man could shrink more than he did from mingling his own prejudices or speculations with the pure wisdom from on high; but that which he received on the Divine testimony, he frankly professed, earnestly taught, and fearlessly adhered to. His doctrinal views on the atonement were very clear and decided; his practical apprehension as firm and cheerful. He spoke rarely of his inner experience, and then with unfeigned humility and thankfulness for the grace which was given him. His theology was very grave, resembling nearly that of the most evangelical Reformers and the fathers of our Reformed Churches.

So also was he strong in the virtue which is the fruit of faith. He loved his Master, his Master's cross, his Master's example, and his Master's will. Therefore for his Master's sake did he love all men, especially the household of faith. His truthfulness was remarkable. He was honest as the day, and as generous as he was honest. He chose ever the most liberal policy, and inclined to the most charitable judgment. Hence fidelity in his duties and friendship was a distinguishing trait of his life in all his relations. Practically wise, and of unusual foresight in calculating contingencies, he was one of the best of counselors, though sometimes failing through his unwillingness to think evil of men. His life was pure, grave, calm, consistent, industrious, and kind. He was vigorous when controversy was demanded, and resolute in urging sound policy, despite of opposing minds; and he could not therefore avoid some rude shocks and sharp assaults.—See *commemorative sermons by Drs. W. J. R. Taylor, I. N. Wyckoff, and Bethune. Evan. Quarterly*, ii. 117. *Also ser. at his install.* 1823, *by Dr. A. Yates.*

*Publications:* Address at his Inauguration as Provost of University Pa. 1834.—Address before the Albany Female Academy. 1834.

Lupardus, Wilhelmus, Flatbush, New-Utrecht, Brooklyn, Flatlands, (occasionally supplying Bushwick and Gravesend,) 1695–1702, d.—*Doc. Hist.* iii. 89, 94. *Amst. Cor.*

[Lupp, Ludwig, (see Loppius.) b. 1733; lic. about 1770–5 (?); Lebanon and Lancaster Co., Pa., 1786–98, d.]

At first he was a schoolmaster, and after a while read sermons to the people, conducted prayer-meetings, and gave exhortations. He was thus engaged as early as 1772, in Cumberland Co., Pa. He was considerably advanced in age when he received regular ordination. The exact date of licensure can not be ascertained, owing to loss of early Coetal minutes. Though not of regular education, he was a well-read man, and acquainted thoroughly with the Bible. He was untiring in his pastoral labors to promote piety among his people.

Lupton, Brandt Schuyler. C.C. 1788, studied theol. under Livingston, lic. by Synod of R.D. Churches, 1788; Lansingburgh and Waterford, 1788–9, d.

Lusk, Matthias. R.C. 1830, N.B.S. 1833; Jersey City, 1833–48, w. c.—

[Luther, ..... Western North Carolina, 1780–..]

Luyck, Aegidius, teacher of Grammar Sch., New-Amsterdam, 1662–72. Supplied church N.Y.C. 1671.

Afterward became a burgomaster. His classical school obtained such reputation, that pupils came from Albany, Delaware, and Virginia.—*See Paulding's New-Amst., Brodhead's N. Y., Dunshee's Hist. of School R.D.C.* 53.

Lyall, John Edward. R.C. 1876, N.B.S. 1879.

Lyall, Wm., b. in Scotland, 1798; c. to America about 1835; (Miss. in Canada, 1835–.., in Newark, ...., in Riverhead, 18..–43,) Kiskatom, 1843–7, (Presbyt. 1847–51,) Taghkanic, 1851–65, Miss. to the freedmen in Charleston, S.C., 1865–6, d. 1868.

He had been an attendant on the lectures of the late Dr. Chalmers, while in his native land, of whom he was an enthusiastic admirer. He was learned in theology, critical as a Biblical expositor, familiar with the original languages, conversant with books, and possessed of a retentive and ready memory. His Christian experience was deep, rich, and joyous.

Lydecker, Geo. DeWitt. b. at Clarkstown, N.Y., 1850; R.C. 1874, N.B.S. 1877, lic. Cl. Paramus; Bloomingburgh, Nov. 7, 1877—

Lydekker, Garret, b. in America, 1729; C.N.J. 1755, studied under Ritzema, Kalls, and Goetschius, lic. by Conferentie, 1765; supplied North-Branch occasionally, 1767, English Neighborhood, 1770–6; a Tory, fled to New-

York, and finally to England. He died at his son's house, at Pentonville Eng., 1794.

Although the Conferentie denounced the ordinations of the Coetus, they at last sought permission to do the same thing. They call Lydekker a well-educated young gentleman, but not of rugged health. The Classis at Amsterdam permitted this ordination as a special "example of their generosity."—See *Amst. Cor., Let.* 998. *Doc. Hist. N. Y.* iii. (4to) 309, 312.

Lydius, Johannes, [Antwerpen, (under the Cross,) in Belgium, 1692–1700,] c. to America; Albany alone, 1700–9, also Schenectady, 1705–9, Miss. to the Mohawks, 1702–9, d. Mar. 1, 1709.

He and Dellius exchanged places, the latter going to Antwerp, and Lydius to Albany. (For the sinister attempt to anticipate his pastorate at Albany by another, see FREEMAN and NUCELLA.) Robt. Livingston, the Indian Agent, promised the Mohawks, in 1700, that he would engage Lydius to learn their language, and preach the gospel to them. He hoped soon to have the Bible translated into their language, and then some of their children should learn to read it, and it would be mightily interesting and consolatory to them. In 1702 the praying Indians represented to the agent that Lydius had exhorted them to live as Christians, not in envy and malice, which are the works of Satan, but in concord and peace; that then God would bless them. These teachings, they say, had so wrought on their spirits, that they were now all united and friends. They returned hearty thanks for the pains taken with them, which they acknowledged with a belt of wampum. When Lydius died the Indians presented four beaver-skins to the agent as an expression of condolence at his death.*—*See Doc. Hist.* iii. 77, 538–541, 893, 897; iv. 734. *Col. Hist.* iv. 734, 988; v. 225. *Amst. Cor., many letters. Munsel's Annals of Albany. Dr. Rogers' Hist. Disc.* 1857.

Lyell, James, N.B.S. 1863, d.

* In Council Min. ix. 48, June 13, 1702, Lydius is styled, "Minister of D.R.C. at Schenectady." His son John Henry Lydius, who was a prominent Indian trader in the Colony of N.Y., died in Kensington, near London, in 1791, aged 98, having retired to England in 1776. For a pleasing obituary of him see *Gentleman's Mag.* vol. 61, p. 283. This magazine says the son was born in Albany in 1794, but this is plainly an error. It adds the Lydius family were possessed of considerable landed property under the original grant from James I., among others, to their ancestor, who went there in the capacity of a missionary to convert the Indians. The grateful natives also added to these domains a large tract of country in those parts. These Indian deeds were taken to Kensington, England, by the son in 1776, covering vast tracks of Central New-York. The latter was familiar with several Indian dialects, (Cherokee, Choctaw, Catabaw,) and was a counselor of Sir Wm. Johnson, and was for some years governor at Fort Edward. He is said to have visited England in 1776 to solicit arrears for services done for the government, and moneys expended, but also especially to visit Holland, the home of his ancestors. He settled 2700 families with habitations, and directed his children, when he left America, to continue to show the same humanity. He spoke Dutch, French and English fluently. One of his daughters married Col. Keyler, and another married Capt. Napier Christie, of England.—*See also Doc. Hist. N. Y.* iii. ...., where the account in *Gentleman's Magazine* is said to be exaggerated. *Col. Hist. N. Y.* vi. 372, 385, 561, 569, 577, 603, 650, 662, 664, 982, 984, 983, 987, 994, 995; vii. 29, 174, 456; viii. 624; ix. 1019–1021, 1102; x. 42, 144, 146, 210, 215.

Mabon, John S., b. 1784, in Scotland; U.C. 1806, taught in Erasmus Hall, 1806–7, in Brooklyn, 1810–11, N.B.S. 1812, l. Cl. N.B. 1812; tutor in Union Col. 1814–15, Rector of Grammar School, in New-Brunswick, 1817–25, teacher in Morristown, 1826–8, of a select school, in Brooklyn, 1828–30, ord. by Cl. N.B. Nov. 1828; temporary Prof. of Hebrew, 1818–19, d. 1849.

His parents belonged to the Secession Church in Scotland, and he was reared amid associations and influences favorable to an early acquaintance with divine truth. At the age of nine, he became the subject of deep and abiding religious impressions, which, diligently cherished, gave a prominent and consistent religious complexion to his character, and a steadiness and uniformity, in his Christian course, which afterward ripened into the maturity of grace. While a boy, his parents emigrated to America, and settled at Florida, N.Y.

He was a most diligent student, especially in the languages, searching the original Scriptures. His habits were evidently and eminently devoted, and the truths he investigated and embraced were brought by him in the application of their experimental virtue. Ardently as his soul had desired the ministry of the gospel, and gratified as he would have been in the prosecution of it, he was induced to devote himself to the instruction of youth, from the consideration that, with a slender consitution and feeble voice, his usefulness might be impeded or shortened, and also hoping that his training fitted him for instructing. As a teacher, he was industrious and devoted, active and thorough. His constitution was naturally frail, and he was, more or less, a sufferer during a great part of his life. For his last fifteen years, he was the victim of a bronchial consumption. But he was a man of faith and of patience. He possessed great simplicity and integrity of character, was most conscientious, firmly adhering to his convictions of duty. He was an Israelite in whom there was no guile. His yea was yea, and his nay was nay. He was a devout man, meditating on the word of God with constant study, and continuing instant in prayer. His many trials contributed to the culture of his spiritual life. See *Sprague's Annals.*

Mabon, Wm. Augustus Van Vranken, (s. of J. S. Mabon,) b. at N.B., 1822; U.C. 1840, N.B.S. 1844, l. Cl. Bergen; Miss. to Buffalo, 1844–6, New-Durham, 1846— D.D.

*Publications:* Our Duties to the Young in the Home and the Church. 1870.—Thanksgiving Sermon on the Bible in the Common Schools.—A Sermon before the Partic. Syn. of New-Brunswick. 1870.—A Sermon at New-Durham. 1875.—Resemblance of Ecc. Polity of Ref. Ch. to that of our Country. In *Centennial Dis.* 1876.

Macauley, John M. U. Pa. 1834, P.S. 1837; South Dutch, N.Y.C., 1837–61, w. c. ....; Woodside, N.J., 1872— S.T.D. by C.C. 1855.

*Publications:* Annual Ser. before City Miss. Soc., 1852.

Madoulet, J. B. Burlington, Ill., 1853–5.

Mair, Hugh, b. July 16, 1797, at New-Milno, Scotland; Univ. Glasgow, 1820: lic. by Assoc. Syn. Secess. Ch. 1823; Dom. Miss. Work in Scotland, 1823–8;

c. to America; Miss. to Argyle and Fort Miller, Jan. 1829, Northumberland, 1829–1831, (Johnstown, 1829–43, Brockport, 1844–5, Warsaw, 1846–7, Fergus, Canada West, 1847–54, d. Nov. 1.)

Magee, Geo. A., b. in Londonderry, Ireland, May 11, 1830; c. to America, 1840; studied theology with Dr. Krebs of N.Y.C.; l. Presbyt. N.Y. 18..; [Williamsburgh, L.I., 18..–.., Providence, R.I., 18..–.., in Maryland,] Ramapo, 1871–5, w. c., died Jan. 16, 1878.

Major, John W., b. 1825; U.C. 1850, P.S. 1853, (Caledonia, N.Y.) Boght, 1860–4; (Presbyt. again,) d. at Palmyra, May 10, 1869.

Mancius, Geo. Wilhelmus. Schraalenburgh and Paramus, 1730–2, Kingston, 1732–56, or 1759, died Sept. 6, 1762, also occasionally supplied Deerpark, Minisink, Walpack, and Smithfield, 1737–41.

He did not come to this country under the auspices of the Classis of Amsterdam, but either independently or under other auspices not yet ascertained. It was only through the solicitations of the ministers at New-York City that he consented, in 1732, to place himself under the Classis, and to correspond with it.

He was present at the preliminary meeting for a Coetus, Sept. 7, 1735, and in conjunction with Mutzelius, gave good reasons why a Coetus should be formed, viz., that the pastors are responsible, individually and collectively, for the best welfare of the Church; that the Classical Acta say that the clergy in the provinces must exercise the ministerial office and ecclesiastical government in every respect; that all the congregations which have ministers, except two, are favorable to a Coetus, believing that it does not conflict with Scripture, with church discipline, nor with subordination to the Classis of Amsterdam; that their present action is conditional, and to be approved by the Classis; that several members of the Classis had already signified their approbation of the plan in writing; and that the Classis itself had encouraged Haeghoort and Van Driessen to bring it about; and finally that certain Low Dutch ministers, when sent to the Camp, while yet in Holland, had an order *in mandatis* to hold a Classis in the Camp.—(*Mints. of Consist. N.Y., Lib. B., Eng. Trans.* 135.)

His anxiety for ecclesiastical independence is also evident from his relations to Fryenmoet, (FRYENMOET.) But several years later he became strongly opposed to these efforts for independence, and was unwilling to recognize the acts of Coetus as binding. When the student Leydt, by authority of Coetus, wished to exercise his gifts in the neighborhood of Kingston, he was denied permission by Mancius. Indeed, he never became reconciled to Coetus, although he once sent in charges to that body against Domine J. H. Goetschius; but they were not entertained. He also took sides with Arondeus in the Long Island dispute, and when the Coetus split, at the proposition to form a Classis, in 1753, he attached himself to the Conferentie party. He was the immediate predecessor of Domine Meyer, of Kingston, and it has generally been represented that Meyer's practical and evangelical preaching, in contrast with what they had been accustomed to,

was one cause of Meyer's troubles in Kingston. But it is claimed by the friends of Mancius that his MS. sermons, left behind him, show this to be untrue; that these prove him to have been a faithful, learned, industrious, and zealous preacher of the gospel—one who did not fear to declare the whole counsel of God; that it was, on the other hand, his opposition to an illiterate ministry and to heresy, his independence in reproving vice, and his general zeal and fidelity, which induced certain of his enemies to misrepresent him. Between him and Meyer there was, of course, never any dispute, as Meyer did not arrive in America till the year after Mancius died, and a daughter of the latter united with the church under his successor. Domine Mancius left 420 members in full communion in his church, which argues great success. A portrait of Mancius is in possession of Jas. Wynkoop, of Rhinebeck.—*Amst. Cor., many letters or allusions. Mag. R.D.C.* ii. 296; iii. 55, 301, 338.

Mandeville, Garret, b. 177. ; studied under Froeligh, l. Cl. N.Y. 1796; Rochester, Wawarsing, and Clove, 1798–1802, Caroline, 1802–4, (Ithaca, Presbyt. 18..–15,) Beach Woods, 1824–6, Berkshire Valley, 1826–8, Six Mile Creek, 1828–31, w. c. 1831–50, emeritus, d. 1853.

Mandeville, Giles Henry, b. in N.Y.C., 1825; R.C. 1848, N.B.S. 1851, l. Cl. N.Y. 1851; Flushing, 1851–9, Newburgh, 1859–69, N.Y.C., Harlem, 1869— D.D. by R.C. 1870.

*Publications:* Flushing, (L.I.,) Past and Present. 1860.—Fun. Ser. of Col. Benj. R. Hoagland. 1858.—Address to Young Men's Ch. Assoc. 1859.—Address at Fun. of Dan. C. Belknap. 1861.—Sermon, "My Country." 1861.—"Golden Memories," or Hist. Ch. Harlem. 1875.

Mandeville, Henry, b. at Kinderhook, 1804; U.C. 1826, N.B.S. 1829, l. Cl. Albany, 1829; Shawangunk, 1829–31, Geneva, 1831–4, Utica, 1834–41, (Mobile, 1841–9, also Prof. of Moral Phil. and Rhetoric in Hamilton Col. 1841–9, Albany, Presbyt. 1850–4,) d. 1858. D.D. by U.C. 1847.

He was one of the most able and successful ministers of the Church. In his first charge, he at once gained a hold on the affections of the people by his zeal, eloquence, and piety, and a revival followed the labors of his first year. Indeed, he left no charge where his departure was not deeply regretted, and from which he did not go with the sincere love of those to whom he had ministered.

As a teacher of elocution, he won a brilliant reputation for himself, and for Hamilton College. The system he introduced formed the basis of a style of oratory so natural, graceful, and effective, that it became an attractive feature in the course of that institution.

As a preacher he had few superiors. He invested every theme he touched with new and striking charms. He delighted to linger about the cross; he loved to lean on his Saviour's bosom; Christ and the cross were ever held up to the contemplation of his hearers. As a pastor he was most attentive and faithful. He labored and prayed for his people, and his efforts were crowned with the divine blessing.

He was a man of unusual vigor of intellect, indomitable perseverance, and great tenacity of purpose. His work on elocution, embracing a complete and elaborate analysis of English sentences, and, indeed, of language in general, is a witness and monument of these qualities.—*Rev. Chas. Scott.*

*Publications:* Perseverance as a Means of Success: Before Lit. Societies Hamilton Coll. 1840.—Reflex Influences of Foreign Missions: Before Soc. of Inquiry, N.B.S. 1847. (*Princeton Rev.* xix. 428.)—Elements of Reading and Oratory. 1849. (*Princeton Rev.* xxi. 462.)—Goodness of God to a Nation 70 Years Old. 1853.—Essays on a Part of Epistle to Romans.—Art. in *Sprague's Annals* on Rev. John DeWitt, D.D.

Manley, John. R.C. 1828, N.B.S. 1831, l. Cl. N. B. 1831; Manheim, 1831–3, Saddle River and Pascack, 1834–54, Saddle River, 1854–66, w. c. Died, 1870.

Manley, Wm., l. Cl. N.Y. 1798; Miss. to Susquehannah River Region, 17..–1800, supplied Cortlandtown and Peekskill, 1800–6, d.

Mann, Alex. McCalla. R.C. 1827, N.B.S. 1830, l. Cl. N.B. 1830; Ithaca, 1831–7, West-Troy, (S.S.) 1837, Poughkeepsie, 1838–57, Hoboken, 1858–61, (Trumansburgh, Presbyt.) 1862–5, w. c.— D.D. by Univ. Rochester, 1856.

Manning, John H. R.C. 1844, N.B.S. 1847, l. Cl. N.B. 1847; Spotswood, 1847–54, South-Brooklyn, 1854–73, w. c. Died Oct. 25, 1878; elected trustee R.C. 1863. D.D.

He was a man of amiable disposition, good judgment, and cautious habits —courteous in manner and considerate of others. In his pastorate he was earnest, zealous, frank, and winning. He was a plain, decided, and clear preacher of the gospel in its simplicity, with unction of spirit and warmth of manner. His ministry was eminently useful, and always marked by singleness of mind and sincere devotedness to its high aims.

Marcelus, Aaron A., b. at Amsterdam, N.Y., 1799; U.C. 1826, N.B.S. 1830, l. Cl. N.Y. 1830; Lysander, 1830–1, Schaghticoke, 1831–4, N.Y.C. Manhattan, 1834–6, Prin. of Lancaster Academy, Pa., 1836–9, Freehold, 1839–50, teaching in N.Y.C. and Williamsburgh, 1851–6, Greenville, 1856–9, teaching in Bergen, 1859–60, d.

He made no pretensions to superior abilities, but his discourses were full of Christ, ever abounding in the great doctrines of the faith, while his public prayers had the unction of the Holy One. His bodily infirmities were many, frequently interrupting his ministry. Yet he had not a few seals of his ministry, and some encouraging revivals. He was a cheerful and happy man, under all his trials maintaining consistency of life, and aiming at fidelity to his trust.

Marinus, David, studied in Pennsylvania, lic. by Coetus, 1752; Aquackanonck and Pompton Plains, 1752–6, Aquackanonck, Totowa and Pompton Plains, 1756–73, Kakiat, 1773–78, suspended; 1780, deposed. Also supplied Fairfield, 1756–73.—*Amst. Cor., Let.* 759.

*Publications:* Remarks on the Disputes and Contentions in this Province. 1755. (A copy in vol. v. Miscel. Pamphlets, N.J. Hist. Soc., Newark.)—A Letter to the *Independent Reflector, pub. separately* in vol. v. as above. *See also Centen. of Rutgers Coll.* p. 73.

MARKLE, JOSIAH. R.C. 1853, N.B.S. 1857, l. Cl. Albany, 1857; (Chester, Presbyt.) 1857–8, Samsonville, 1858–61, Dashville Falls, 1862–4, Gansevoort and Northumberland, 1864–5, Gansevoort, 1865–8, w. c.....; S.S. Mapleton, 1870, Schoharie Mt. and Lawyersville, 1872–5.

Marselus, Nich. J., b. in Mohawk Valley, 1792; U.C. 1810, N.B.S. 1815, l. Cl. N.B.; Greenbush and Blooming Grove, 1815–22, New-York City, (Greenwich,) 1822–58, w. c. Died 1876, May 5. D.D. by R.C. 1844.

It is quite impossible to err in estimating the personal qualities and distinctive forces which combined in the character of Dr. Marselus. He was a man of faith and of intense convictions. Honesty pervaded his thoughts and gave direction to his life. He had great will-power, not in any wise akin to stubbornness or obstinate prejudice, but power to abide in the service of truth and righteousness. This quality he never failed to exhibit all through his much labor and many trials. His solid and firm mind gave shape and purpose to his sermons. He preached to reach a mark. Sermons for him were tools to accomplish results. No idle elegancies of rhetoric, nor vapid sweets of sentimental philosophy allured him away from the straight path of evangelical teaching. He sought out acceptable words, but they were ever words deriving their impressive eloquence from their serious meaning and the warm heart which gave them impulse to strike the hearts of hearers. He believed in the power of God's Word, and preached it with simplicity and sincerity. Few ministers in this or any other city have been more successful in winning souls than was Dr. Marselus. Converts were constantly added to his church, many of whom survive to attest his zeal and fidelity in their behalf. Over thirty of these converts entered the ministry of grace, and thus extended the influence of the good man of God who had brought them to Christ.

*Publications:* Translation of Elijah: A ser. on death of Dr. J. H. Livingston. 1825. The Good Old Way. 1830.—Gospel Ministry and its Results. 1842. —Ministerial Appeal and Complaint. 1850.—A Sermon. 1850.

[Martin, .... Western North-Carolina, 1759.]

MARTINE, AB. J., b. Rockland Co., N.Y. 1848; R.C. 1873, N.B.S. 1876, l. Cl. Paramus; Stanton, 1876—

MARTYN, WM. CARLOS, b. N.Y.C. 1841; U.S. 1869; ord. (Cong.) June, 25, 1869; [St. Louis, Mo., 1869–71, Portsmouth, N.H., 1871–6;] N.Y.C., 34th St., 1876—

Marvin, Fred. R. C.C. (Med. Dep.) 1870, N.B.S. 1877, lic. Cl. N.Y.; [Middletown, N.Y. (Cong.) 1878—]

MARVIN, URIAH, b. at Albany, N.Y.; U.C. 1835, P.S. 1847, lic. by Presby-

tery of Troy, 1846; Union Village, 1848–55, Greenwich, 1855–8, Nyack, 1860–70, w. c.

MASDEN, C. P. Philadelphia, 2d, 1872—

Mason, Ebenezer, (s. of Rev. Dr. John M. Mason,) b. in N.Y.C. 1800; C.N.J. 1820, P.S. 1825; Brooklyn, 1826–7, (Sixth Av., N.Y.C., 1827–8, Blooming Grove, 1848–9,) d. S.T.D.

He early displayed a docile temper, and a quick and susceptible mind, whose powers were subjected to the careful training which so eminent a father as Dr. J. M. Mason would seek to secure for a son. He accompanied his father to Europe in 1816, while still a lad. When settled in Brooklyn, conscientious scruples concerning the subject of baptism, according to the usage of that church, led him to resign his charge. In his new enterprise, in Sixth Avenue, N.Y.C., he exerted a powerful influence for good, though his pastorate was short. He remained many years after this without a pastoral charge, making two journeys to Europe, and on his last trip, seeking to establish an American chapel in Paris. (MCCLURE.)

Mild and retiring, he interfered with the self-love or advancement of none. He was one of the most amiable of men, quick to sympathize, and prompt to aid; so that, while many warmly loved him, none could be his enemy. His mind was of a highly reflective cast. Fond of investigation and discussion, without reckless speculation, he often suggested thoughts and presented views, especially on theological subjects, which were rare, and worthy of careful examination. As a sermonizer, his style was somewhat on the beaten track, and without affectation or obscurity, certainly had the merit of considerable originality. Yet his fancy had hardly been cultivated with that degree of attention which its vast importance, as an aid in the elucidation and enforcement of truth, demands; and hence his preaching, though greatly interesting and instructive to the thoughtful Christian, failed in a measure to produce that glow and excitement in which mingled audiences delight. His natural modesty, moreover, unwillingness to seem obtrusive, diffidence of his own powers, and a slight indistinctness of articulation, interfered with his advancement to prominent positions which his temper, his endowments, and his acquisitions abundantly fitted him to adorn.

(Mason, John. S.S. Hurley, 1834–6.)

[Mason, John M. See *Manual*, 1869. Also *Van Vechten's Life of Dr. J. M. Mason*, 1856.]

Mathews, John R. N.Y.U. 1859, N.B.S. 1862. *Episcopalian.*

Mathews, James M., b. in Salem, N.Y., March 18, 1785; U.C. 1803, Assoc. Ref. Sem., 1807, 1. Assoc. Ref. Presbyt., N.Y., 1807; Assistant Prof. of Bib. Lit. in Dr. Mason's Sem. 1809–18, supplied South Dutch, Garden St., N.Y.C., 1811–12, pastor of South Dutch, 1812–40, Chancellor of University, 1831–9, w. c., d. 1870. D.D.

The town of Salem, Washington County, N.Y., has been greatly favored in the number of young men who have entered the gospel ministry. The

leading church of that village is of the Associate Reformed connection, and for a number of years was under the pastoral charge of the Rev. Drs. Proudfit, father and son, who were of unusual devotion and of broad, catholic spirit. Dr. Alexander Proudfit had a special gift in addressing the youth of his charge on the subject of personal religion, and of introducing them at an early age into the Church. And it was his habit, when he found a young man possessing special qualifications, and giving the promise of usefulness, to present to him the claims of the ministry, and urge him to enter this noble calling. Many of these young men were thrown providentially into the Reformed Church, and have proved themselves to be among her most useful and loyal ministers. Among this number is the subject of this sketch, James M. Mathews. His father came to this country some time previous to the War of the Revolution, and engaged in agricultural pursuits. During the struggle for independence he enlisted in the army as a common soldier, and served until the conclusion of peace. The son displayed very early a taste for study, and was fond of books, a fact which was noticed by his pastor and encouraged. In the Academy he was popular with his teachers, and made such rapid progress that he entered college two years in advance, graduating with the reputation of being a most excellent scholar. He did not unite with the church until he had completed his course, and was engaged in the work of the farm. Under the judicious instruction of Dr. Proudfit he chose without much hesitation the work of the ministry, and studied in the Seminary of Dr. Mason, being one of the first who passed through that recently organized institution of the Associate Reformed Church. Dr. Mason discovered in his student special qualifications for the work of instruction, and at his solicitation he was called to the Professorship of Biblical Literature, a position which he filled with marked ability, until he was called to take charge of the church in Garden Street, an organization then consisting of but nineteen families, and numbering at the first communion only seventeen members. In a very short time, though unfavorably located, the church became one of great strength and influence, passing through several seasons of wonderful revival. Dr. Mathews continued in the active duties of the ministry until 1840, when he was released from the pastoral office. He took a prominent part in the founding of the University of the City of New-York, and was chosen as its first Chancellor, a position which he held for about nine years. His interest in its welfare, and the sacrifices he made to promote its prosperity are important points in its history, and were warmly appreciated by his co-laborers in this great enterprise.

Retiring from these official positions with a constitution very much broken by reason of excessive labors, after a short season of rest, during which he recovered his former strength, he turned his attention to another important field. He employed his pen in preparing courses of lectures on topics which had commanded his attention while connected with the university. These were delivered before intelligent audiences in various cities of the country, and highly appreciated. They were subsequently published, and widely circulated. In addition to these he prepared a volume of great

interest, embodying his recollections of eminent men and prominent events. All of these works were valuable, and some of them are still sought for and read, as presenting most excellent views upon the subjects which they discussed. He spent the last few years of his life in works of general benevolence, interesting himself chiefly in the cause of education and promoting the welfare of young men, especially the medical students who came to the city to pursue their studies. He was in public life for sixty years, and in the various fields of usefulness which he occupied he met with an unusual measure of success.

He was highly favored in his personal appearance. He was above the ordinary hight, of fine physical development, and possessed a countenance of marked benevolence and intelligence. He would naturally draw observation by his superb and erect form, and his attractive dignity of manner. In any circle he would leave the impression that he was a finely educated and highly polished gentleman. It was supposed by some that he was not easily accessible or friendly; but, with those who knew him, he was a model of kindness and amiability, as well as a cultivated and refined man. The bestowment of favors was a great gratification to him, and he would make sacrifices in order to oblige his friends. In his conversational powers he was very gifted, and in literary and social circles he was the center of attraction, and often fascinated the company by his fund of information and timely anecdotes relating to men and events.

As a preacher he ranked among the most acceptable and impressive of his day. Among the pulpit celebrities of New-York in the early part of the century, he held a very honorable position, and maintained the reputation of being a solid, earnest, and powerful preacher. His congregation numbered some of the most wealthy families of the city, and it became the spiritual home of many in the various professions of life. His hearers always found his sermons rich in the exhibition of evangelical truth, full and accurate in their doctrinal statements, and written in a style that was chaste, vigorous, and animated. His voice was full and distinct, and his delivery was strong but unimpassioned. The cast of his mind was rather logical than imaginative, and he depended more on the force of argument and fact than on illustration and ornament. His whole manner in the pulpit was solemn and earnest, exhibiting itself in the favorite topics of his discourses, and in his very tones and gestures. He was active with his pen up to the very last, and intent on doing good wherever an opportunity offered. He was fond of cultivating the acquaintance of young men who were engaged in the work of preparation for the professions of life, inviting them in numbers to the hospitality of his home, and giving them most valuable counsel. He lived a long and useful life, and must be counted among those who were successful in an eminent degree. After a lingering sickness, during which he was sustained by an unfaltering trust, he fell asleep in Jesus at the advanced age of nearly eighty-five years.—*Rev. Dr. R. H. Steele.*

*Publications:* The Religious Influence of Mothers. The Adorable Saviour. Critical Periods in the Sinner's Life. All three in *Nat. Preacher.*

1836.—What is your Life? A ser. on the loss of the Lexington. 1840.—The Bible and Men of Learning, pp. 392. 1855.—The Bible and Civil Government, pp. 268. 1858.—Fifty Years in N.Y. 1858.—Articles in *Sprague's Annals* on Revs. Ch. Bork, J. M. Bradford, Alex. Gunn, Wm. McMurray, P. N. Strong.

MATTHEWS, ALGERNON, b. in Isle of Guernsey, 1841: Elizabeth Coll., Germany; N.B.S. 1875, lic. N. Cl. L.I.; Jersey City Hights, 1875, Manheim, 1876–9. Dismissed to the Presbyt. of Kingston, Canada.

MATTICE, AB., b. in Schoharie, N.Y., 1833; R.C. 1858, N.B.S. 1862, lic. and ord. as an evangelist by Cl. Schoharie, 1862; Miss. to Kewascum, Wis., 1862–4, Eden, 1864–6, Prof. of Ancient Langs. and Mathematics, in Riverside Seminary, Germantown, N.Y., 1867–9, teaching at Hudson (N.Y.) Academy, 1869–73, at Fort Plain, N.Y., 1873–9, at Pine Plains, Dutchess Co., N.Y., 1879—

MATTICE, HENRY, b. in N.Y. 1822; lic. (N.S.) Presb. Kansas, 1861; ord. (O.S.) Presb. Kaskaski (Ill.) Apr. 1868; [Miss. A.S.S.U. in Kansas, 1859–64.] Agent U.S. Ch. Com., 1864–6, S.S. Missions, and Agent Y.M.C.A., St. Louis, Mo., 1867–8, supplied Trenton, Ill., 1867–8, Missionary, Howard Miss., N.Y.C., 1869; [supplied West New-Hempstead, 1869–71, recd. by letter in Cl. Paramus, Ap. 1871; Assist. Sup. House of Industry, and Miss. Pastor, Calvary Chapel, N.Y.C., 1871–3; pastor, Palisades, 1873–8, Jersey City, Free Ch., Jan. 1879—

May, Edward H., b. 1795; Hoxton Coll. and Sem., London, Eng., 1815. [Bary Lane, 1815–.., Rochford, Essex, ...., Corydon, Surrey, .....] Northumberland, 1835–6, Northumberland and Schuylerville, 1836–9, Twenty-first Street, N.Y.C., 1839–48, Sec. Col. Soc. 1848–9, Sec. Seamen's Friend's Soc. 1849–57, d. 1858.—*See Presbyt. Hist. Almanac*, 1860, 206.

Mayou, Joseph, b. at Birmingham, Eng., 1829; R.C. 1855, N.B.S. 1858, lic. and ord. Cl. Schoharie, 1858; voyage to India, Dec. 1858–Ap. 1859, Arnee, 1859–62, Gingee Station, 1862–3, Sattanbady and Arnee, 1863–5, Arnee, Vellambi, Aliendal, and out-stations, 1865–70, voyage to America, 1870; Somerset, Kansas, 1872–6, [La Cygne, Kan., Presb. 1877—]

McCartney, Geo. Rensselaer, 1849–57, Northumberland and Gansevoort, 1857–63, [Presbyt.]

MCADAM, H. P. Lodi, N.Y., 1871—. He pub. a Hist. Sketch of Ch. Lodi, N.Y., in *Ovid Independent*, Aug. 30, 1876.

McClelland, Alex., b. at Schenectady, 1794; U.C. 1809, studied under Mason, lic. by Assoc. Ref. Presbyt. 1815, N.Y.C. Rutgers St. Presbyt. 1815–22, Prof. of Logic, Metaphysics and *Bel. Let.* in Dickinson Col. 1822–9, Prof. of Langs. in Rutgers Col. 1829–32, Prof. of Evidences of

Christianity in Rutgers Col. 1840–51, Prof. Oriental Lit. in R.C. 1833–64, Prof. of Oriental Langs. and Lit. in New-Brunswick Sem. 1832–51, d. 1864, Dec. 19.

He was remarkable for the keenness, breadth, and force of his mind. He had the faculty of concentrating all his powers on a given subject. Whatever he undertook, he was *totus in illis*. His robust intellect abhorred vagueness, guesswork, and skimming over the surface of a subject. He spared no pains, and was rewarded with corresponding success.

Few men in the pulpit were so widely popular, among all classes, as he was. He preached the old gospel, but it was with ever new freshness and force, and with an individuality of statement and application peculiar to himself. Much was due to the brilliancy of his flashing eye, the manifold resources of his sonorous and musical voice, the naturalness and energy of his whole action in the pulpit, all of which were greatly enhanced by his habit in early years of speaking *memoriter*. The whole discourse was so thoroughly mastered that he obtained the *ars celare artem*, and uttered his words with as much freedom as if they were born of the moment. Voice and manner were wholly unconstrained, yet they were perfectly adapted to the occasion. But these alone would never have produced the effect always wrought by his efforts. He was clear, connected, and thorough in his treatment of a subject. He was powerful in statement, having the instructive gift of putting the right word in the right place. Often his utterances were as pregnant as those of Bacon in the Essays. For example, to set forth the impossibility of our Maker's being ever under inducement to depart from the truth, he said, "Power never lies."

His extensive reading furnished him with a range of illustration not often equaled in breadth and appropriateness, and his fine imagination gave him a singular power of reproducing the past or the distant, for the present impression of his hearers. His topics covered the whole range of homiletics; but whatever the theme, the arrangement was lucid, the argument logical, the style clear as crystal, the main point held steadily in view, and at times, when the occasion prompted, a burst of eloquence carried the whole audience captive.

His prayers were noted for simplicity, humility, reverence, and the apt and abundant use of Scripture phraseology. His reading of the word of God was an intellectual treat. What distinctness of utterance, what power of expression, what variety of tone, what profound reverence of manner! "Come, boys, let us go up to prayers this evening, and hear Dr. Mac read Job," used to say a theological student to his comrades.

But his fame as a preacher was far outstripped by his success as a professor. Every student felt and showed the influence of a teacher whose own enthusiasm enkindled that of the class, and made the abstrusest and dryest of themes attractive. He gave young men the mastery over their own minds, imparted the secrets of mental discipline, and instead of storing them with acquisitions, put them in the way of making acquisitions for themselves, while life should last. He was an unequaled teacher of Hebrew. Hardly a young man could graduate from the New-Brunswick

Seminary without being well grounded in that language. He also taught them how to read, study, and think. Even the dullest minds he roused as with the blast of a trumpet.

In exegesis he was masterly. The ordinary canons of interpretation he explained and enforced with power, but the varied capacities of his mind were best exhibited in commenting upon the great apostle, or on Isaiah. His logical acumen was grandly developed while dealing with the former, while in the case of the latter, the sympathy of his own soaring genius with the eloquent seer enabled him to enter into and display the full force of those lofty oracles. He had infirmities of temper, which were greatly aggravated by the inroads of disease. Dullness in his pupils was most annoying to him. He read the English Bible for devotion, lest this use of it should be absorbed in the current of his critical investigations. He talked instructively and suggestively on every topic, and at times with deepest feeling on matters of experimental religion.—See *Mag. R.D.C.* i. 310; ii. 19, 23, 45. *Sketch of Life prefixed to a vol. of his Sermons. Fourteen articles, "Reminiscences of Dr. McClelland," by Dr. Chambers, in Christian Int., beginning Jan.* 11, 1872. *McClintock's Cyc. Fun. Ser. by Rev. Dr. Gordon.*

*Publications:* Vindication of the Religious Spirit of the Age. 1820. (Also printed in Ebaugh's "*Heavenly Incense.*")—The Marriage Question. Doctrine of Incest. 1826. 2d ed. 1827. (This was also pub. in part, under pseudonym "Domesticus," in *Mag. R.D.C.* i. 310. Reviewed, *Mag. R.D.C.* ii. 19, 23, 45.)—Spiritual Renovation Connected with the Use of Means. In two parts. 1834.—Plea for a Standing Ministry, Ps. 74 : 9. (Printed also in Ebaugh's "*Heavenly Incense.*")—Manual of Sacred Interpretation. 18mo. pp. 168. 1842. (LABAGH, I. P.)—Second ed. called Canon and Interpretation of Scripture. 18 .. (See *Princeton Rev.* xxii. 333.)—A Volume of Sermons. Posthumous. 1867. (*Princeton Rev.* xxxix. 318.)

McClure, Alex. Wilson, b. in Boston, 1808; Y.C. and A.C. 1827, A.S. 1830; (Malden, Mass., 1830-41, St. Augustine, Florida, 1841-4, Ed. of *Christian Observatory*, 1844-7, Assist. Ed. *Puritan Recorder*, 1844-7, Malden, 1848-52,) Jersey City, 1st, 1852-5, Cor. Sec. Am. and For. Ch. Union, 1855-8, Chaplain at Rome, Italy, 1856, d. 1865. D.D.

He was great-grandson, on his mother's side, of Rev. John Morehead, first Presbyterian minister at Boston. His fondness for reading was remarkable from his youth. During the last term of his senior year in college he was a very marked subject of a powerful revival, and he at once devoted himself to the ministry. His labors in his first charge were largely blessed and the church greatly strengthened. In Florida he also labored among the military then stationed there with great assiduity, and also in a general way in the cause of temperance, until the guard-house became nearly useless. A number of the soldiers who afterward fell in the Mexican war were the happy subjects of converting grace through his labors. He was chosen to succeed Dr. Baird in the American and Foreign Christian Union. At the great anniversaries in London and Paris he represented this Society. He secured, after great labor, the erection of the chapel in Paris for Protes-

tant worship. (MASON, E.) In March, 1859, while at Rutland, Vt., he was suddenly attacked by asthma and disabled from active labors.

He was a man of great and varied learning, a true scholar. He knew something valuable in every department of knowledge, while in many things he went deep. Bacon's *Novum Organon* was familiar to him, and works of that class were comprehended by him with wonderful facility. No man ever had a greater range of illustrative incidents in history and in literature generally, and they fitted so aptly for his purpose that they seemed created for his use. He had a superabounding wit. His conversation sparkled with brilliant remarks, keen satire, playful imagery, quotations from almost every source, especially the sayings of great and good men among the ancients, and a vivid perception of the false and wrong, with an unsparing delineation of it, together with a brimming admiration of what was excellent; all this made him a most agreeable and profitable companion. His friendships and personal attachments were very ardent; he was a faithful, disinterested friend; he never shirked duty; and when his presence and influence were needed in adversity, he was as bold as a lion in defending those who were unjustly assailed, while he could in a masterly way and by a few words expose the pretentious and lay bare a sophism.

He was also truly a devotional man. Listening to his facetiousness, which would keep a company excited with mirth, one would be greatly struck, on hearing him pray, with the deep reverence and awe, and the earnest supplicatory tone of his prayer. He was a godly man, a sound divine, a trenchant controversialist, (as witness his unparalleled *Lectures on Universalism*, a theological classic, unanswered and unanswerable, solemn, mirth-provoking, severe, good-natured, argumentative, and full of incident;) and withal he was truly a Christian gentleman. Marvelous were his sufferings during many years; but God had chosen him in the furnace, and there are few who have been better prepared to appreciate and enjoy the holiness and bliss of heaven.—*Dr. N. Adams, in Boston Recorder, Nov.*, 1865. See *Abbot's "Corner-Stone,"* for his own account of his religious experience.

*Publications:*—The Life-Boat: an Allegory.—Four Lectures on Ultra-Universalism.—Lives of the Chief Fathers of New-England. Two vols.—The Translators Revived. 1853.—Editorials in "*Christian Observatory.*"—A half-dozen articles in *New-Brunswick Review*, especially that on Rev. Elias Van Benschoten.—Art. on "Native Depravity" in *Lit. and Theol. Rev.*—The School-Question: Correspondence between Rev. J. Kelly, (Romanist,) of St. Peter's Ch., Jersey City, and Dr. McClure. 1852.

McClure, John. N.B.S. 1822, lic. Cl. N.B.; Spotswood, 1822–5, d.

McDERMOND, C. H. Philadelphia, 4th, 1875, suspended, 1877.

McDowell, Robt., b. 1760–70; lic. Cl. Albany, 1790; Bay of Cante, Canada, 1798–1800, Adolphus-town, Earnest-town, and Fredericksburgh, Canada, 1800–19, [pastor of the same churches, Presbyt., 1819–35?] Died 1841, after fifty-one years of ministerial labor.

He entered Canada by way of Niagara, from Albany, in 1798, five years after the organization of the Presbytery of Montreal. His principal field of labor was at Fredericksburgh, but he itinerated constantly, and his labors were abundantly blessed. He sowed the seeds of true religion over a wide region, and kept alive many small congregations which might otherwise have become extinct. In his prime he was a powerful man, and well fitted, both physically and mentally, to be a pioneer. He loved the old orthodox faith. The Classis of Albany commissioned him to labor in Upper and Lower Canada. Besides caring for his regular churches, he labored in Richmond and Camden townships, and from time to time, until 1811, traveled down the St. Lawrence 98 miles to preach, until a missionary from England, Rev. Mr. Smart, relieved him. Also once a year, until 1819, he traveled 186 miles west to Toronto and New-Market when a seceding minister from the United States settled in those parts. His field of labor was for a long time 282 miles in length. Before 1820, in that whole region, there were only three Episcopal ministers, two Lutheran, four Baptist, and several Methodist ministers.

See his letter, 1839, describing his early labors, in Presbt. Year Book for the Dominion of Canada, 1875, pp. 19, 20, 82, 83. *Doc. Hist.* iii. 683. See also *Centennial Discs.* 510. Several of his sermons were printed. He was the father of Rev. John R. McDowell, (U.C. 1828, P.S. 1829, Miss. in N.Y.C., d. 1836,) whose Memoir and Select Remains were published in N.Y. 1838. The latter is styled on the title-page, *The Martyr of the Seventh Commandment.*

McEckron, Geo. M. U.C. 1848; Poughkeepsie, 1858–66, [N.Y.C. Presbyt. 1868.]

McFarlane, Jas. Bloomingdale and Rosendale, 1843–5, Canajoharie, 1845–8, English Neighborhood, 1849–55, Esopus, 1855–61, [Presbt.,] d. 1871.

McGregor, Ed. R. N.Y.U. 1843, from 2d Presbyt. N.Y. 1854; Livingston Ch., N.Y.C., 1855, Presbyt.

McKee, Jos. West. Ch. Sixth Ave., N.Y.C., 1852–8, d. 1863.

McKelvey, Alex., b. in Ireland; R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Irvington, 1858–60, Totowa, 1st, 1860–5, Coxsackie Landing, 1865–6, Rector of Grammar School, New-Brunswick, 1866–7, Greenpoint, 1867–72, in Europe, 1872–3, [Westfield Presbyt. 1874–6, N.Y.C., Canal St., 1877—]

McKelvey, John, b. in Covenary, Ireland, 1801; Belfast Col. 1821, N.B.S. 1827; Miss. to Argyle, Fort Miller, and Wilton, 1827, Niskayuna and Amity, 1827–30, deposed, 1831; at Port Hope, Canada, where he died a few years later.

He migrated to Canada in 1822. He was shipwrecked on St. Paul's Island, and was detained by sickness resulting therefrom in the hospital at Quebec until 1823, when he joined his relatives at Port Hope. He exhibited a high order of talent in the seminary, having received a superior education

in Ireland. His preaching was remarkable for ability and excited great interest; but drinking habits contracted in his native country clung to him, and brought him to an untimely grave.

McKinley, G. A. S.S. Owasco Outlet, 1877.

McLaren, Malcolm N. U.C. 1824; Brooklyn Central, 1847–9, Newburgh, 1850–9.

McLean, Chas. G., from Presbyt. Newcastle, 1844; Fort Plain, 1844–51.

McLean, Robt., from England, 1822; Miss. in the neighborhood of Broadway and Canal St., 1824, Broome St., N.Y.C., 1824–6, returned to Great Britain and preached in Liverpool, d. 1850.

McLeod, Thos., b. in Ireland, 1848; C.N.J. 1870, P.S. 1873, lic. Pres. N.B. 1872; [Sandy Hill, N.Y., 1873-.., Batavia, N.Y., 18..–76, both Presbyt.,] Hudson, N.Y., 1876—

McMurray, Wm., b. in Salem, 1784; U.C. 1804, tutor in U.C. 1806–7, l. Assoc. Ref. 1808; (Lansingburgh, 1808–11,) Rhinebeck Flats, 1812–20, N.Y.C., Market St., 1820–35, d. S.T.D. by C.C. 1852; D.D. by U.C. 1853.

Few have evinced a greater purity, loveliness of character, consistency, and fidelity in every part of Christian and ministerial duty, and few have displayed a more instructive, peaceful death-bed. An affectionate confidence and respect from the whole community centered on him, and he died lamented and honored by all.

His parents were eminent for their piety, and wished him to preach the gospel, and much of his superior ripeness in piety was derived from that unction which pervaded the walk and conversation of his parents. Discretion, soundness of judgment, a sweet and soothing influence in his manners and conduct peculiarly his own, were prominent characteristics. His power was often felt, not only in calming the troubled mind, but in scenes of debate; where warmth of argument was rising too high, his voice would fall like oil to calm the rising tempest. He was kind toward all, affectionate to those he loved, and thus qualified peculiarly for usefulness among the young of his flock whose hearts were allured to religion by his friendly smile. Of his death, says Dr. Mathews: "I never saw a death-bed scene of such varied joys, such wonderfully enlarged views of divine truth and of the promises which reveal it, such an entire superiority to every earthly tie and feeling. His spirit often seemed to have soared away so far toward heaven as to have lost all view of earthly cares, and to be waiting with its eyes fixed upward, and upward only, for the signal that would call it to its heavenly home."—See *Sprague's Annals.*

*Publications:* Ser. before Am. Col. Soc. 1825.—Remarks on the Letter of "*Domesticus,*" (McClelland,) concerning Incest, etc., under pseudonym "*Veritas.*" 1827.—Ser. on the Death of Col. Rutgers. 1830.—Ser. on the Death of Aaron Hand. 1831.—A Ser. before A.B.C.F.M. 1833.—Responsibility, as applied to the Professions and Callings of Daily Life. 1856.

McNair, John L. R.C. 1850, N.B.S. 1853, l. S.C. L. I. 1853; Oyster Bay, 1853–5, Marbletown, 1855–9, Acting Sec. Bd. Ed. 1859–60, Marbletown, 1860–7, Miss. pastor at Fulton St. Ch., N.Y.C., 1867–70, (Watkins, Presbyt., 1870–76,) Bedminster, 1876—

*McNeil, Archibald, united with Seceders,* 1823, *Owasco,* 1823–4, *Ovid,* 183.—

McNeish, David, b. in Scotland, 1820; R.C. 1841, N.B.S. 1844, l. Cl. N.Y. 1844; Centreville, Mich., 1844–6, Centreville and Constantine, 1846, Constantine, 1846–9, South-Bend, 1849–52, Constantine, 1852–4, d.

Educated by the beneficence of the Church, he determined to go and labor just where the Church might send him. He was sent to the Western field, where he spent his life, sometimes engaged in building up new churches and sometimes infusing new life into old. His record is written in alternate trials and triumphs, discouragements and successes. He endured hardness as a good soldier of Jesus Christ. He was emphatically a sustainer of his brethren. When some were disposed to give up the Western field, his zeal burned the more intensely for it. His mental abilities were of a high order. He was a close and acute observer, quick in his perceptions, and clear and discriminating in his views. His mind was comprehensive and versatile, and his temperament ardent, impulsive, and decided. His qualities were of that positive order which always give prominence both to a man's virtues and failings. He was no cold speculator in morals or theology, but a practical, common-sense, warm-hearted man. His views of the great system of gospel truth were broad and deep. His preaching was solid and practical, argumentative and persuasive. His early natural eloquence, developed into a genuine and soul-moving oratory, was wielded in the pulpit with great power. It was perfectly characteristic of the man, now moving on with stormy energy, and again subsiding into sweet-toned strains of touching eloquence. In the pulpit, there was a pervading, awful solemnity, which made the hearers feel that it was no light thing to appear before a holy God. He delighted in those truths of the system of grace which are the strong meat of the ripe believer. His preaching was full of Christ, uncompromising toward error, faithful to the cross, tender to the sinner, comforting to the believer, and the earnest utterance of his own warm heart.

McWilliam, Alex., b. in Scotland; U.C. 1850, Assoc. Ref. Sem. now United Presbyt. at Newburgh, 1854, l. by Presbyt. of Caledonia, 1854; [Graham Ch. Assoc. Ref. 1855–60,] S.S. Walpeck, Oct. 1860–1, June, pastor, 1861–70, East-Millstone, 1870—

Mead, Corn. S., b. at Charlton, N.Y., 1818; U.C. 1841, Aub. S. 1844, l. Presbyt. of Cayuga, 1844; Rotterdam, 1st, 1844–9, Herkimer Village, 1849–59, Chatham, 1859–70, w. c. Prin. Spencertown Academy one year; supplying churches—Ghent, Stuyvesant Falls, New-Concord, etc.

MEAD, ELIAS, born in Albany Co., N.Y.; R.C. 1868, N.B.S. 1870, lic. Cl. Albany; Coeymans, 1870–3, Keyport, 1873—

Meeker, Stephen H., b. at Elizabethtown, N.J., Oct. 17, 1799; C.C. 1821, N.B.S. 1824, l. Cl. N.B.; Bushwick, 1825–30, Jersey City, Ap.–Oct. 1830, Bushwick, 1830–76, d. Feb. 1.

He was preparing the materials for his fifty-first anniversary discourse when he was translated. In forty years he had been absent from his pulpit on account of sickness but a single Sabbath, so hale and hearty was his vigor, even down to his last days. He organized the first Sunday-school within the present limits of Brooklyn. To four generations of parishioners he broke the bread of heaven. His church was a goodly mother of churches. His ministry was calm, earnest, and fruitful. His personal character and piety commanded universal regard among the people before whom he went in and out daily for half a century. And we may truly say of him what is written of Enoch: "Before his translation he had this testimony, that he pleased God."—*Ch. Int., Feb.* 10, 1876.

Meerwein, Otto, b. Prussia, Jan. 19, 1840; Frederick William's College, Berlin, Germany; U.S. 1868, l. by 3d Presbyt. N.Y. 1868; Philadelphia, 5th, (at Kensington,) 1868—

Megapolensis, Joannes, b. 1603; (Wieringerwaard, 1634–..., Schoorel and Berge, 16..–42;) Rensselaerwyck, 1642–9, New-Amsterdam, 1649–70, d. Jan. 24. Also assisted Polhemus at Flatbush and Flatlands, 1664–70.

He was the son of a minister in Koedyck, Holland, of the same name. He came over under the patronage of the Patroon of Rensselaerwyck, engaging himself for six years. His expenses over were to be paid, and he was to receive a salary of one thousand guilders. It was also stipulated that he should befriend the Patroon in every possible way. The call was approved by the Classis of Amsterdam, and he arrived, with a number of emigrants, in August, 1642. He soon exerted a visible influence in restraining the immoralities of frontier life. He was instrumental in saving Father Jogues, a Jesuit missionary, from the extremity of torture and probable death at the hands of the Mohawk Indians. Father Jogues had been captured while ascending the St. Lawrence. The Dutch at once sought to ransom him, but were refused. At first the Indians despised his zeal; but after some months they began to listen to his teachings, and some were baptized. They took him with them to Fort Orange. While there, a report was received that the French had defeated the Mohawks, and the Dutch commander advised the missionary not to risk their vengeance by returning, but now to effect his escape. He remained in close concealment for six weeks. Domine Megapolensis was his constant friend, and saw him safely embarked for New-Amsterdam, whence he proceeded to Europe. He subsequently returned to Canada and visited the Mohawks, by whom he was now put to death. In 1644 Father Bressani was also rescued from the Indians by the Dutch and treated with great kindness. Gov. Kieft

gave him a letter of safe conduct. Similar kindness was shown to Father Poncet when in trouble. (*Matt.* v. 44.)

Megapolensis also learned the heavy language of the Mohawks, so as to be able to preach to them fluently. A number of them united with his church in Albany. He was the first Protestant missionary to the Indians, preceding by several years John Eliot, in New-England. Stopping at New-Amsterdam on his way back to Europe, he was prevailed on by Governor Stuyvesant to remain there, that that colony might not be left destitute of ministerial service, Backerus having just left. While here he exhibited an intolerant spirit toward the Lutherans and Independents. The West-India Company enjoined him not to be too precise on indifferent matters, which rather tended to create schism than to edify the flock. (DRISIUS.) In 1658, he was visited by Father Le Moyne, a Jesuit, who spent the winter in New-Netherlands. A warm friendship grew up between them. He afterward carried on a correspondence with him, when he returned to Canada, on controversial topics. To prevent effusion of blood, as they had no adequate means of defense, he strongly advised Stuyvesant to surrender when the English demanded it, in 1664. He was a man of thorough scholarship, energetic character, and devoted piety. He saw the infancy of the Dutch province, watched its growth, and saw its surrender. The original form of the family name was Van Mekelenburg, which was Hellenized into Megapolensis when his father came into Holland, becoming minister at Egmont on the sea, and afterward at Koedyck and Pancras, in North-Holland.

The following epitaph was written by Domine Selyns :

| GRAAFSCHRIFT. | EPITAPH. |
|---|---|
| Nieuw-Nederlander, schreyt, | New-Netherlander, weep, |
| En spaert geen tranen, want | Check not the gushing tear. |
| Megapolensis leyt | In perfect shape doth sleep |
| (Zuyl van Nieuw-Nederlandt) | Megapolensis here— |
| Heir uyt syn volle leden. | New-Netherland's great treasure. |
| Syn onvermoeyde werck | His never-tiring work |
| Was bidden dag en nacht, | Was, day and night, to pray, |
| En yv'ren in Godts kerck. | And zeal in th' Church exert. |
| Nu rust hy, en belacht | Now let him rest where may |
| Des weerelts ydelheden. | He scorn all worldly pleasure. |

*Amst. Cor., many letters. Col. Hist. N.Y.* i. 431, 496, 505 ; ii. 455, 473, 509, 722, 726 ; iii. 76, 250. *Doc. Hist.* iii. 69. *Call and contract at Albany, printed in Munsell's Annals and O'Callaghan's New-Netherland. Sketch of, by J. R. Brodhead, in Hist. Soc. Coll.*, 1857, 139. *Sketch of, by Dr. Thos. De Witt, in Sprague's Annals. Brodhead's Hist. of N.Y.*, vol. i. *Rogers' Hist. Dis.*, 1857. *McClintock's Cyc. Also Archbishop Bayley's Hist. Cath. Ch. of N.Y.*, 14-21, 25. *Charlevoix*, i. 634. *Shea's ed. of Charlevoix*, ii. 138. *Jesuits' Relation*, 1642-3, p. 243. *Doct. Hist. N.Y.* iv. 14, 20.

*Publications :* Een Kort ontwerp van de Mahakvase (Mohawk) Indianen, haer landt, tale, statuere, dracht, godes-dienst, ende magistrature. Aldus beschreven ende nu Kortelijck den 26 Augusti, 1644, opgesonden uit Nieuw-Neder-Lant. Door J. M. Juniorem, Predikant aldaar. Mitsgaders een kort

verhaal van het leven ende statuere der Stapongers in Brasiel. t'Alckmaer, by Ysbr. Jansz. v. Houten. 8vo, pp. 32. (No date.) With a plate. (Pub. in Holland without his consent, 1651. (A short Account of the Mohawk Indians, their country, language, figure, costume, religion, and government. Written and despatched from New-Netherland, Aug. 26, 1644, by J. M., minister there. With a brief account of the life and manners of the Stapongers in Brazil.) Translations may be found in Hazard's State Papers, i. 517–526, and in the Hist. Collections of the State of N. Y. vol. iii. *See Duyckinck's Cyc. Lit.* i. 80.—Onderzoeck en belydemis Ten behoeve van degenen die aan S. Heeren avondmaal menschen te gaan. (Examination and Confession for the Benefit of those who desire to partake of the Lord's Supper. 1656.

Megapolensis, Samuel, (s. of John Megapolensis,) b. 1634; Utrecht University, 1659, l. Cl. Amsterdam, 1659; New-York, 1664–8, returned to Holland, (Wieringerwoord, 1670–7, Flushing, (Scotch Ch.,) 1677–85, Dordrecht, (Scotch,) 1685–1700, emeritus.)

He was sent to Harvard College, in 1655, to study the classics and English branches, and in September, 1658, was sent to Holland to enjoy the advantages of the University at Utrecht. His father, in a letter, expresses the desire that he may return commissioned by the Classis of Amsterdam, and qualified, (even at that early day,) to preach both in Dutch and English. He remained six years, studying medicine also, in the University of Leyden, and on his return to New-Amsterdam, Selyns was allowed to return to Holland, (July, 1664.)

But the time of the surrender was at hand. In August, he and his father, with many others, were sent to meet Nicholls, whose fleet lay menacing the city. He was one of the commissioners also appointed to prepare the terms of surrender. Probably it was through his influence that the rights of the Reformed Church were so carefully guarded. Afterward, in Holland, he labored in the same church for a time, (Flushing,) from which, a century later, Laidlie was called to preach in English in New-York. For terms of surrender, see *Brodhead's N. Y.* i. 762; *Amst. Cor. ; Col. Hist.* i. 496; ii. 223, 253, 413, 722, 736; iii. 76.

Meinema, Benj., lic. 1727; Poughkeepsie and Fishkill, 1745–55, d. 1761.

Merrill, Franklin, b. 1819; P.S. 1848; Hempstead, L.I., 1848–53, Stillwater, N.Y., 1853–8,) Saratoga, 1858–61, d.

He was an earnest and instructive preacher, without being a brilliant and fascinating one; yet even if he had been the latter, he would have merged and sunk his own brilliancy in the surpassing effulgence of the cross. Without rhetorical grace and flourish, he had the higher art of impressing the message of God with a point and pungency, which made the careless solemn, and those at ease in Zion anxious and troubled. He besought his hearers with tears to become reconciled to God. He felt that the responsibility of watching for souls was high and awful. There was an honest-dealing directness, an evangelical ardor and tenderness about his

utterances that suffered few who heard him to remain unmoved. With a body never robust and health greatly impaired, so as to make preaching in the latter part of his life laborious, his appeals were invested with peculiar pensiveness, which heightened their effect. He was blessed with several revivals and large accessions to the church.

MERRITT, WM. B., b. at Kingston, N.Y., 1836 ; R.C. 1862, N.B.S. 1865, lic. Cl. N.Y.; Flatbush, (Ulster Co.,) 1865–73, N.Y.C., Union Ref., 6th Av. 1873—

*Publications :* Mem. Ser. on Death of J. Judson Buck.—Address on Agriculture.—Disc. at Fun. of Rev. L. H. Van Doren.

Mershon, Stephen Lyon, b. at Landon, Ky., Mar. 4, 1831 ; C.N.J. 1851, P.S. 1854, lic. ...., ord. by L.I. Presbyt. 1854 ; [East-Hampton, L.I., Presb., 1854–66, Birmingham, Conn., Cong. 1866–9,] Middlebush, 1869–74, d. Ap. 11.

He was a man of exuberant health, ever brimming over with energy and animal spirits. But his gayety was not the result of thoughtlessness or unconcern, but his expression of gratitude to God for the comforts and mercies of his providence. He was not a sour Christian, but worshiped God with his body as well as with his soul, taking cheerful and happy views of the world that now is, and of that which is to come. Genial, gentle, cheerful, loving, and thoroughly practical, he bore a good testimony throughout his life. He was an attractive preacher, intensely earnest, a workman who needed not to be ashamed, rightly dividing the word of life. His sermons were full of the love of Christ. He led his hearers up to the cross, baptizing them in the Saviour's blood, and then, with their sins all washed away, he led them to the land where the new song is put into their mouths. Or he would unfold the deep mysteries of faith, making them so plain that all could understand them. He entered the Reformed Church at the full vigor of his manhood. While at Middlebush he met the young people of his charge weekly at his house for religious conversation and instruction. Every communion brought additions to the church, and at his sudden death, under peculiarly sad circumstances, he left his church in a full tide of prosperity.

His first wife, Mary Talmage, was sister to the Talmage brothers, Revs. James, John, Goyn, and T. DeWitt, so eminent in the American pulpit and in missionary work. She died in 1872. A couple of years after, when leaving home to consummate a second marriage with the daughter of Rev. James Talmage, he was already suffering from a severe cold upon his lungs. Storms and detention in travel increased it, and when he reached his destination he was already suffering from pneumonia. Although very ill, the marriage took place according to arrangement in the Reformed Church of Napanoch. But he went from the bridal altar to the sick-bed, and in three days he died. His loving congregation, in the midst of their preparation to welcome the bridal pair, were suddenly required to change their plans and attend their pastor's funeral.

*Publications :* The Church of the Colony and Town of East-Hampton, 1649

–1861. Two Sermons. 1861.—Causes for Thanksgiving in the Midst of Civil War. 1861.

MESICK, JOHN F. R.C. 1834, N.B.S. 1837, l. Cl. Green, 1837; Rochester, 1838–40, [Harrisburg, Ger. Ref.] 1840–55, Raritan, 2d, 1855—. D.D. by R.C. 1853.

*Publications:* Evils of Dancing. 1846.—How to Rise in the World. In *The Guardian*, 1851.—Understandest thou what thou readest? In *The Guardian*, 1851.—The Intellectual and Moral Characteristics of Infidelity. 1851.—Amusements. In *The Guardian*, 1852.—Woman's Obligations and Duties to the Temperance Cause. 1852.—The Papacy the Anti-Christ of Scripture. 1853.—Economy and Efficiency of Christianity as a Means of Social Reform and Regeneration. In *Prot. Quarterly*, 1851.—Formal Religion. In *Prot. Quarterly*, 1854.—Temperance and Patriotism. 1856.—Ser. at Fun. Jas. Taylor. 1859.—Thanksgiving a Duty in Time of Civil War. 1861.—An Argument in the Case of Cen. Ref. Ch., Plainfield, before Classis. 1872.—Hist. Ser. at 40th Anniv. of 2d Ref. Ch., Somerville. 1874.

MESSLER, AB., b. at Whitehouse, N.J., Nov. 15, 1800; U.C. 1821, N.B.S. 1824, l. Cl. N.B. 1824; Miss. to Montville, Aug.–Nov. 1824, Miss. to Ovid, 1824, Ovid, 1825–8, Miss. in North St., New-York City, 1828–9, Pompton Plains and Montville, 1829–32, Raritan, 1st, 1832—. D.D. by R.C. 1843. Elected a trustee of R.C. 1845.

*Publications:* Fruits of Early Piety. American S.S.U. 1838.—Pastor's Memorial. 1852.—Eight Memorial Sers. and Hist. Notes of Chs. in Somerset Co., N.J. 1873.—Life and Pub. Services of Ex-Gov. Vroom. 1874.—Centennial Hist. of Somerset Co. 1878.—Ser. at Dedication Ch. Lodi, N.Y., 1827. (*Mag. R.D.C.* ii. 11, 38.—Address at Laying Corner-stone of Ch. Raritan, 1835.—Ser. at Dedication, 1836.—St. Paul's Gratitude to Onesephorous. 1839.—Man Frail and Mortal: Fun. Ser. of J. H. Castner. 1841.—Domestic Feeling in Our Church. 1845.—Life and Immortality: Fun. Ser. of Mrs. Thompson. 1849.—Ser. at Ordination of Rev. J. Gaston. 1852.—Ser. at the Install. of Rev. John Steele. 1853.—The End of the Upright: Ser. at Fun. of Jas. Campbell. 1864.—Ser. on Death of Pres. Lincoln. 1865.—Thanksgiving Ser. 1868.—The Hollanders in N.J. 1830.—Address at Dr. G. Ludlow's Semi-Centennial. 1871.—Address at Fun. of Rev. Van Liew. 1869.—In *Somerset Messenger* the following: Indians on the Raritan; Military Operations in Somerset Co. in Revolution; Chimney Rock; Washington Rock; Simcoe's Raid; First Things in Old Somerset.—*Serials in Christian Intelligencer*, as follows: The Christian Ministry, 52 arts., 1853; Confession of Faith, 13 arts.; Local Reminiscences in Holland, 12 arts.; in Belgium, 8 arts.; of the Rhine and Rhineland, 24 arts.; of the Isle of Wight, 12 arts.; Reforms and Reformers before the Reformation, 33 arts.; Science and the Bible, 13 arts.—Editorials in *Ch. Int.*, 1855–61; again, 1870–1.—Arts. in *Sprague's Annals:* On Rev. T. J. Frelinghuysen; On Rev. J. R. Hardenbergh.—Reminiscences of Dr. T. DeWitt in *DeWitt Memorial.*

Meuri, John. Melrose, 1867–70.

MEULENDYK, JOSIAS, b. at Rochester, N.Y., 1849; H.C. 1873, H.S. 1876; l. Cl. ....; S.S. Otley and Sand Ridge, Ill., 1877—

Meyer, see Myer.

Meyer, Hermanus, b. in Germany, 17..; Groningen University; Kingston, 1763–72, Totowa, Fairfield, and Pompton Plains, 1772–85, Totowa and Pompton Plains, 1785–91, d. Oct. 27. Also Prof. of Hebrew, 1784–91, and Lector in Theology, 1786–91. D.D. by Q.C. 1789.

He was as much distinguished for the warmth of his piety and the ardor of his evangelical preaching as for his deep reading and learning. But a few months' exercise of his faithful preaching made it manifest that there was a wide difference between his sentiments and zeal and those to which the people of his first charge had been accustomed. Mancius, his prede cessor, had much learning and ability for discussion, and could triumphantly defend the doctrines; but, alas! consciences slumbered. Meyer, on the other hand, was very practical and pointed. His preaching excited disgust, opposition, and enmity. Such was the disposition in many of the early churches toward doctrines which they now love.

So practical was his preaching, that many of his people declared that, while they respected the man, it was impossible to sit under his ministry. After preaching once pointedly on the necessity of regeneration, one of his officers met him and said, "Flesh and blood cannot endure such preaching." He quickly answered, "Flesh and blood cannot inherit the kingdom of God." They could find no just ground of accusation against him.

In 1764, he was compelled by the civil authorities to take the oath of allegiance to Great Britain, renouncing, as the oath required, all allegiance, civil or ecclesiastical, to any other power. This made him feel that he had abjured the authority of the Classis of Amsterdam, though he desired to keep up brotherly correspondence. The matter was so important that it became the subject of official correspondence by the civil power, as it was feared that independent charters of non-conforming churches might become detrimental to the Established Church of England. Yet the terms of surrender in 1664 expressly guaranteed to the Dutch freedom in all religious matters. But the Coetus party now took advantage of this matter of the oath to help their cause. Dr. Meyer at first indeed refused to take it, and only on the advice of Hon. Wm. Livingston, an eminent jurist of New-Jersey, did he finally consent. This gave great offense to his consistory, who were of the Conferentie party.

At length his marriage with one of the families of the Coetus party (a sister of Dr. Hardenbergh) formed division lines. The flames of discord began to spread. The Church was convulsed. Certain Conferentie ministers (Rysdyck, Fryenmoet, and Cock) were invited by his enemies to come and judge their affairs, and, though themselves fighting against independent judicatories in America, audaciously took it upon themselves to hear charges and to suspend Mr. Meyer from the ministry, discharging his congregation from their obligations to him. (1766.) Party lines were formed, approving or condemning this strange procedure. Thus this excellent and exceedingly

useful man by a faction was shut out of his church. But he continued to preach for seven years in private houses to such as loved the gospel. The Classis of Amsterdam never lost confidence in his integrity, and at the convention to effect a union of the parties, in 1771, he was admitted to an equal seat and voice without hesitation. But about this time he received a call from New-Jersey, which he accepted, and his ministerial success there was signally great. His trials and afflictions all wrought for his good. He became more earnest, and practical, and evangelical, than ever. He was subsequently honored by being chosen to two professorships by the Synod. But his old enemies at Kingston never became reconciled to him. Yet the consistory there, in 1806, virtually allowing the former bad treatment, attempted to call his son-in-law, Rev. Jeremiah Romeyn, though without success. They also hoped in this way to cover their pecuniary obligations to Dr. Meyer, they not having paid his salary to him for several years before he removed away. Mr. Romeyn, however, went and preached for them on the angels' song at the birth of Christ. Mr. M. was the intimate friend of Westerlo, of Albany. The happiness of his dying-bed is described in *Mag. R.D.C.* ii. 300. He possessed full assurance. He was a man of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious. His great humility prevented him from being as generally useful as he deserved, but those who were acquainted with his worth esteemed him as one of the best of men.—*Amst. Cor., many letters. Doc. Hist.* iii. 599. *Mag. R.D.C.* ii. 296, 300; iii. 55, 301, 338. *Sprague's Annals. McClintock's Cyc.* He left a MS. autobiography, which is in the hands of Dr. Hoes.

Meyer, John H. C.C. 1795, studied theol. under Livingston, l. Cl. N.Y. 1708; New-Paltz and New-Hurley, 1799–1803, Schenectady, 1803–6.

He was an accomplished scholar, speaking with great fluency and elegance both in Dutch and English. As a preacher, he was gifted and popular, and was possessed of a peculiar unction in his delivery. He was a son of Hermanus Meyer.—*Stitt's Hist. Ch. New-Paltz.*

Meyer, Karl, from Hesse, Ger., 1863; S.S. New-Brunswick, 3d, 1863–4, Miss. in Jersey City, 1864–6, S.S. New-Brunswick, 1867– D.D. Also Prof. Mod. Langs. R.C. 1869—

Meyers, Ab. H. U.C. 1827, N.B.S. 1830, l. Cl. N.B. 1830; St. Johnsville, 1830–1, Beaverdam and Berne, 1831–5, Belleville, 1835–7, St. Johnsville, 1837–44, S.S. Berne and Schaghticoke, 1844–8, Manheim, 1848–52, Glenville, 1st, 1852–4, North-Esopus, 1855–6, Germantown, 1856–62, S.S. at Esopus, 1862–5, Saddle River, 1866–72, Easton, N.Y., 1872–5, Linlithgow, (Livingston Ch.) 1875–8, emeritus.

Michael, Daniel. R.C. 1833, N.B.S. 1836, l. Cl. Montgomery, 1836; Domestic Miss. at Redford, Mich., 1836–47, d. 1865.

Michaelius, Jonas, b. 1577, educated at University of Leyden, lic. 16 . . ;

[Niewbokswonde, 1612–14, Hem, 1614–16.., St. Salvador, 1624–5, Guinea, 1626–7,] New-Amsterdam, 1628–33, returned to Holland.

Jonas Michaelius was the first minister of the Reformed Church in America. He has taken this honor from Rev. E. Bogardus, to whom it was long conceded. Through the researches of J. J. Bodel Nijenhius, a letter was discovered in the archives at the Hague, bringing these facts to light, and which was transmitted in 1858, by Hon. Henry C. Murphy, the American minister stationed there. The letter is dated New-Amsterdam, August 11, 1628, and is directed to Rev. Adrian Smoutius, Amsterdam. It is not known exactly how long he remained in New-Amsterdam, but in 1637–8, he is styled "late minister to Virginia," (or America.) Since we have no proof that he was colleague with Bogardus, who came in 1633, we may safely suppose that he continued not more than four or five years, leaving New-Amsterdam before Bogardus' arrival. The Classis of Amsterdam wished to send him back in 1637, but he did not return. He was married in 1612, his wife dying in May, 1628, seven weeks after their arrival, leaving three children. He arrived at New-Amsterdam April 7, 1628. He had a tempestuous voyage, having embarked on Jan. 24th preceding. At his first communion here, he had fifty communicants. He paints a sad picture of the low condition of the natives, and proposes to let the parents go, and try and educate the children. His letter breathes a spirit of deep piety, and submission to the Divine will in all his bereavements.—*For letter and fuller particulars, see Col. Hist. N. Y.* vol. ii. 759–770. This letter is also printed in appendix to *Mary Booth's Hist. N.Y.C.*

Middlemas, Jasper. Blooming Grove, 1840–3, S.S. Salem and Berne, 2d, 1848–54, Salem, 1854–5, died 18..

Miles, John B., received from the Presbyt. Ch. of Ireland, as a candidate, by the Classis of Ulster, 1799–1801, dismissed.

Milledoler, Philip, b. at Rhinebeck, 1775; C.C. 1793, studied under Gros, ordained by G.R. Synod, 1794; (N.Y.C., Nassau St. Ger. Ref. 1795–1800, Philadelphia, Pine St. Presbyt. 1800–5, N.Y.C., Rutgers St. Presbyt. 1805–13,) New-York, 1813–25, Prof. Theol. and Pres. Rutgers College, at New-Brunswick, and Prof. Moral Phil. 1825–41, d. 1852, Sept. 22. S.T.D. by U. Pa. 1805. Elected a trustee Q.C. 1815; again R.C. 1833.

His parents were Swiss Germans, coming from the Canton of Berne, and settling in New-York in early life. During the occupation of the city by the British, they took up their abode in Rhinebeck. They were members of the Nassau Street German Reformed church, and piously sought to bring up their children in the fear of the Lord. They were gladdened by the early development of lovely piety in their son Philip. He united with the church in very early youth, and at once chose the ministry, and was licensed in his nineteenth year. He soon became pastor of the church in which he had been reared, preaching both in German and in English. These early labors met with great acceptance, being already characterized by the rich spiritual unction which afterward pervaded his prayers and discourses,

while his development of character and conduct attracted interest and respect. When he preached in English many of other denominations attended. His reputation became such that, on the removal of Dr. Blair from the Third Presbyterian Church of Philadelphia, he received a unanimous call, which he accepted. Here he labored with great diligence and success. A gentle, yet powerful and extended religious influence spread among the people of his charge, so that large additions were made to the church. When the Rutgers Street Presbyterian Church of New-York was started, he was chosen as the man eminently adapted for the enterprise, and here, too, he was greatly prospered. The reviving influence of the Spirit of God diffused itself, and penetrated like the dew from heaven. There was no sudden and transient excitement like a passing shower, but rather like the spring, unfolding itself, and spreading its streams onward, broader and deeper. But few ministries have been more blessed than his in this church.

While in New-York he was sought after by the German Reformed Church to take charge of their projected Seminary at Frederick, Maryland, but, difficulties springing up respecting the introduction of the English language, Dr. M. was led to decline. (*Tercent. Monument,* 548.) He succeeded Dr. Livingston, however, as Professor of Theology, and President of Rutgers College, in New-Brunswick. Dr. C. C. Cuyler gave him the charge on this occasion. His duties in this double office were discharged with signal industry and fidelity. He was cordially catholic in his spirit, a lover of good men. He took an active part in the organization and development of some of the leading benevolent institutions of the day. He was especially noted for his peculiar unction in prayer. He seemed to carry his hearers, as it were, to the very portals of heaven. This gift in him was marvelous. When Henry Clay was received by the Historical Society of New-York, shortly after the death of a son, Dr. M. made the prayer. Clay was so much impressed that he sought an introduction and expressed his thanks. The great Dr. Mason once said there were three men who prayed as if they were immediately inspired from heaven. One was Rowland Hill, the other was a certain layman, and the third was Dr. M. This gift led him to give a prominence in his sermons to Christian experience, in the delineation and dissection of which he was rarely excelled. He was of a commanding form, a pleasant mien, and attractive manners. He was a preacher of superior gifts. His piety was ardent, confiding, and laborious. His success in the ministry was marked; many and powerful revivals attended it. His sick-chamber was quite on the verge of heaven. His wife died one day after him, and their funerals were held together.—See *MS. Memoir by himself. Mag. R.D.C.* i. 366; ii. 8; iii. 148. *Evangelical Quarterly,* ii. 116. *Sprague's Annals. McClintock's Cyc.*

*Publications:* A Disc. before a Ladies' Soc. for Relief of Widows with small Children. 1806.—A Ser. at Install. of Rev. J. B. Romeyn in Cedar St. Ch., N.Y.C. 1808.—A Ser. at the ordination of Rev. Gardiner Spring in Beckman St. Presb. Ch. 1810.—A Charge to Professor Alexander and the Students of Divinity at Princeton. 1812.—*Concio ad Clerum:* a Ser. at the Opening of Gen. Synod, Albany. 1823.—A Ser. at Hackensack, by appoint-

ment of Gen. Synod, before the Classis of Paramus and a Commission of the Synod. 1824. (This relates to the recent Secession.)—Address at Rutgers Coll. 1827. (*Mag. R.D.C.* iii. 148).—Address before the Alumni of Columbia Coll. 1828.—An Address to the Graduates of Rutgers Coll. 1831.—Letter from, in *Sprague's Lectures on Revival of Religion*. 1832.—Address at Inaug. of Hon. A. B. Hasbrouck as Pres. Rut. Coll. 1840.—Dissertation on Incestuous Marriage. 1843.—Introduction to Currie's Memoir of Sluyter. 1846.—Art. in *Sprague's Annals* on Rev. Dr. J. N. Abeel.

MILLER, BENJ. CORY, b. at New-Lima, Ind., 1850; R.C. 1872, N.B.S. 1875. lic. Cl. Newark; S.S. Roxbury, 1875–6, pastor, 1876—

MILLER, EDWARD ROTHSAY, b. in Pa.; C.N.J. 1867, P.S. 1871; ord. by Presbyt. Jersey City, April, 1872; [Miss. to Japan, 1872–5, Presbyterian.] Enters R.D.C. Miss. in Japan, 1875—

MILLER, EDWARD. R.C. 1857, N.B.S.1860, l. Cl. Hudson, 1860; Berne and Beaverdam, 1860–72, N. Blenheim and Breakbin, 1872—

Miller, Isaac L. Kip. R.C. 1840, student in N.B.S., d. 1846.

Miller, John E., b. in Albany, 1792; U.C. 1812, l. 1817; (Miss. in the South and West, 1817–18, Chester, N.J., 1818-23,) Tompkinsville, 1823–47, d. Also Chaplain in Marine Hospital, and at Seaman's Retreat.

In his chaplaincy he was undaunted by all the forms of disease with which the hospital was acquainted. Whatever might be the danger to himself—and it was often appalling—or from whatever land the suffering patient might have come he was always by his side when necessity required. He preached the gospel with a simplicity that every one could understand, and with an earnestness which every one felt. Did collision or irritation arise among brethren, he poured a healing oil on the chafed spirit, soothing it to peace and kindness. Was bold and unblushing iniquity to be rebuked, he threw the fear of man behind him, and looked only at fidelity to God and duty. He walked with calm spirit and unwavering step through rooms charged with poisonous contagion and fetid disease, bearing the message of salvation to the guilty and lost. He was an Israelite indeed, in whom was no guile. His bosom was transparent as the purest fountain—an utter stranger to deceit. He said only what he thought, and what he said he did. The transient character of the community prevented him, in general, from seeing the fruits of his labors. This was a trial to him. But a short time before his death the Master gladdened him with a precious revival, especially among the young.

[Miller, John Peter, b. 1715; studied at Heidelberg, (Ger.,) came to America 1730, as a licentiate, with 260 Palatine emigrants; was ordained in 1730 by the Presbyt. Synod of Philadelphia; Tulpehocken, 1731–5, became a hermit; died 1796.]

Miller, Wm. A., b. 1824; U.C. 1842, N.B.S. 1845, l. Cl. Albany, 1845; Glenham, 1846–9, Prof. Langs. Albany Acad. 1849–56, Rhinebeck, 1856–9; d. 1863. D.D. by R.C. 1862.

In every position which he occupied he discharged his duties with fidelity, energy, and success. Gifted with a mind well balanced and thoroughly cultivated, he was qualified for wide-spread usefulness. He was an accurate, well-read scholar, and fully equal to the standard of modern criticism. He was a thorough, analytical, and instructive teacher. As a preacher, he clearly presented the truth, was logical in his reasonings, practical in his expositions, and forcible in his appeals. As a Christian, he was meek in spirit, ardent in piety, and earnest in his endeavors to secure the salvation of souls.

*Publications:* Lessons of the Atlantic Telegraph. 1858.—Hist. For. Miss. in *Ch. Int.*

Miller, Wm. H. N.B.S. 1861, l. N. Cl. L.I. 1861; Albany, 3d, 1861–2, Mt. Pleasant, 50th St., N.Y.C., 1862–3, w. c.

Milliken, Peter Houston. R.C. 1876, N.B.S. 1879.

Milliken, Richard P., l. Cl. Orange, 1876; Grahamville, 1876—

Mills, Geo. N.Y.C. (Ger.) 1823–33.

Mills, Geo. A. R.C. 1863, N.B.S. 1866, l. S.Cl. L.I. 1866; Taghkanic, 1866–70, Castleton, 1770—

Mills, Samuel Wickham, b. in Orange Co., N.Y., 1820; R.C. 1838, N.B.S. 1842, l. Cl. N.B. 1842; S.S. Bloomingburgh, Oct. 1842–3, May; pastor, 1843–58, Deerpark, 1858–71, w. c. D.D. by R.C. 1874.

*Publications:* Ref. D. Ch. of Walpack: a Hist. Ser. at Dedication of Ch. Bushkill, 1874. Ref. D. Ch. Port Jervis, 1737–1878: a Hist. Ser. 1878.

Millspaugh, Alex. C., b. in Orange Co., N.Y., 1810; R.C. 1838, N.B.S. 1841, l. Cl. Orange, 1841; Middletown Village, 1841–66, Jerusalem and Onisquethaw, 1866–72, Schoharie Mt. and Central Bridge, 1876–78, Union, 1878.

Minor, John. R.C. 1842, N.B.S. 1845, l. Cl. N.B. 1845; Miss. to Ridgeway, 1845–8, to Centreville, 1848–50, to Keyport, 1850–1, Leeds, 1851–6, Cor. Sec. Bd. of Publication, 1857–9, Flatbush, (Ulster Co.,) 1859–64, Glenville, 1st, 1864–73, Port Jackson, 1873—

Mitchell, Sam. S., b. New York; C.N.J. 1861, P.S. 1864; [Harrisburg, Pa., 1864–9, Washington, D.C., N.Y. Ave., 1869–78;] Brooklyn Heights, 1878—

Moerdyk, Peter, b. in the Neths. 1845; H.C. 1866, H.S. 1869; lic. Cl. Holland; Macon and South-Macon, 1869–71, Assist. Prof. Latin and Greek in Hope Coll. 1871–3, Grand Rapids, 1873—

The first minister of a Ref. Ch. who had received his whole education in our Western institutions.

MOERDYK, WM. H.C. 1866, H.S. 1861, lic. Cl. Holland; Drenthe, 1869–72, Zeeland, 1872–77, Milwaukee, 1877—

MOHN, LEOPOLD, from Evan. Miss. Assoc., Berlin, 1854; North-Bergen, 1854–7, Hoboken, (Ger.) 1857—

Montaigne, John, (French Ref.) Fordham, 1696....
See *Watson's Huguenots of Westchester Co.*, N.Y., 87, 88. *Bolton's Westchester Co.* ii. 332. *Waldron's Fordham*, 87.

Monteith, Walter, b. at Broadalbin, N.Y., 178.; U.C. 1811, Tutor in U.C. 1812–15, N.B.S. 1818; Flatlands and Flatbush, 1819–20, (Schenectady Presbyt. 1820–.., N.Y.C., Pearl St., 18..–29,) d. 1834, May 6, in N.Y.C.

His talents were of a superior order, and he cultivated them with diligence and success. His piety was deep and energetic. His preaching was instructive and edifying, giving profound and comprehensive views of truth. He was somewhat reserved in his manner, yet an interesting companion and a great supporter of the rising benevolent institutions. In 1828, he was taken with an affection of the throat which baffled human skill. He resigned his charge in 1829, and sought the benefit of a southern climate, but without avail. He died at Mobile. His letters show perfect Christian hope.

Moore, Jas. G. La Fayette Col. 1842, P.S. 1845; (Beaver Meadow;) supplied Minisink, 1848–9; teacher at Blairstown, N.J., ...., (West-Farms, N.Y.,) d. 1858.

MOORE, WM. LEWIS, b. in N.Y.; R.C. 1854, P.S. 1857; [Wyoming, Pa., 1857–9, S.S. in N.J. 1859–.., New-Providence, N.J., 1864–70, all Presbyt.;] Little Falls, N.J., 1878—

MOORE, WM. S., b. N.Y.C. 1813, N.B.S. 1839, l. Cl. N.B. 1839; Unionville, Jan. 12, 1840–50, New-Prospect, 1850–6, Unionville and Greenburgh, 1856–64, Minisink, 1864–9, Gilboa, 1869–73, Woodstock, 1873—

Morgan, Joseph, b. 1674; ordained 1697, in Connecticut. (Bedford and East Chester, N.Y., 1699–1704, Greenwich, Ct., 1704–8, Freehold, Presbyt. 1708–31,) Freehold and Middletown, N.J., 1709–31, (Hopewell and Maidenhead, N.J., 1732–7, susp.;) d. 1740.

His father came to New-London about 1647, under the lead of the younger John Winthrop. He is said to have been of Welsh origin. Joseph was subjected to persecutions in his ministry, on account of the manner of his ordination. His use of notes in preaching was much opposed by the neighboring ministers, so that he was obliged to desist. In 1708 he removed to Freehold, to take charge of the Scotch church there. The Dutch sought a part of his services, and he was also installed as their pastor, Oct. 19, 1709, although a member of the Presbytery of Philadelphia. He learned the Dutch language out of pure zeal for the work. He gave the

Dutch three-fourths of his services. About 1721 a revival was enjoyed. The next year he went to Connecticut to seek additional ministerial help, but in vain. He was the author of a number of printed sermons, on various subjects, and was in correspondence with Cotton Mather. A Latin letter of Morgan to Mather, dated 1721, is preserved at Worcester, Mass. He complains that he had very few books. He published treatises on Baptism, on Deism, on Original Sin, and on Sin its own Punishment. Also, a Reply to an anonymous railer against election. He says, in one of his publications, that as congregations keep their ministers free from worldly avocations, by liberal support, does the work of Christ flourish. Various charges were at length brought against him, such as "practising astrology, countenancing promiscuous dancing, and transgressing in drink," (1728.) They were not sustained. In 1736, intemperance was proved against him, but in 1738 he was restored. Subsequently, having heard Whitefield preach, he was so affected thereby that he went forth as an evangelist along the sea-coast of New-Jersey, and died in this work.—*See Webster's History of the Presbyt. Ch.* 335. *Rev. T. W. Wells' Hist. Disc. at Marlboro'*, 1877.

*Publications:* A Latin letter to Mather, 1721. (The original in Antiquarian Soc. at Worcester.)—Treatise on Baptism.—A Treatise on Original Sin.—A Treatise on Sin its own Punishment.—A Reply to an Anonymous Railer against Election.

Morris, Henry, b. near Buskirk's Bridge, Washington, N.Y., Sept. 19, 1803; Ham. C. 1823, N.B.S. and P.S. 1824–8, l. Presbyt. Troy, Feb. 25, 1829; ord. by same as an evangelist, Feb. 23, 1831; (Miss. at Wapping, Ct., 1829–32, Granville, N.Y., 1832–4, Orwell, Vt., 1834–41, supplied Burlington, Ct., 1841–3,) Union Village, 1843–8, Easton, N.Y., (S.S.,) 1850–5, Cuddebackville, 1855–62, serving in Christian Com. among the soldiers, Nov. 1863—May 1864, at Newbern, Roanoke Is., and Plymouth, N.C.; supplying churches, 1864–76, emeritus.
*Publication:* Sermons on Baptism. 1844.

Morris, Jonathan Ford. N.B.S. 1824; l. Cl. N.B. 1824; Miss. successively at Ovid, Fayette, Pultneyville, and Wynantskill, 1824–5, at Montville, 1825–7, at Amsterdam, (or Albany Bush,) Glen, Charleston, Ephratah, Stone Arabia, Herkimer, Ford's Bush, Asquach, 1827–9, Nassau, 1829–32, w. c.—

Morse, A. G. Cato. S.S. 1857–9.

[Morse, B. Y. Miss. to Rochester and Clove, 1828.]

Moule, John G. R.C. 1834. P.S. 1837; Unionville, 1837–9, Sand Beach, 1839–41 (Orwell; Damascus, Pa.; Colchester, N.Y.; Colicoon, N.Y.)

Moulinar, J. J., French Ref., N.Y.C., 1718–.., New-Rochelle, 17..–.., d. Oct. 1741.

[Müller, Fred. C. Long Swamp, Pa., 1748–5.. *Harbaugh's Lives*, ii. 380.]

Müller, John. R.C. 1851, N.B.S. 1854, l. Cl. N.Y. 1854; Wolcott, 1854–7, S.S. Burlington, Iowa, 1858–61, Silver Creek, 1861–72, Peoria, 1872—

Mulligan, John. Rector of Gr. School at N.B. 1828–30; teacher in N.Y.C. 1829–61, d.; also Prof. Latin and Greek in N.Y. University, 1832–3.

He was a man of exceeding modesty, and, partly from this fact, never regularly settled over a charge. He was an Irish gentleman, remarkably well educated, endowed by nature with a very acute and comprehensive mind, which was well stored with the acquisitions of years of study and careful and extensive experience and observation. He was almost too learned for a common teacher, being better adapted to the professorial chair, but he was a man of great faithfulness, diligence, courtesy, and kindness. He had few of the graces of elocution, and little action, but his sermons were well prepared, learned, well written, and full of thought.

Munn, Anson F., b. in Stockbridge, Mass., 1828; R.C. 1852, N.B.S. 1856, l. Cl. N.B. 1856; East New-York, 1856–68, Coxsackie Landing, 1868–77, d. June 26.

He is the first member of our class of 1856 who has been called to the heavenly sanctuary. He was a good preacher, and a tender, watchful, and judicious pastor. His sermons were prepared with care, and presented the results of a diligent study of the divine word and a ripening Christian experience. He was particularly gentlemanly in his manners. Not the least of the graces which shone in his excellent character was his genuine modesty, which did not permit him to put himself forward on any occasion.

Murden, Benj. F. R.C. 1843, N.B.S. 1846, l. Cl. N.Y. 1846; Taghkanic, 1847–50, Union, 1850–4. [Plymouth, Mich., Presbyt. 18—.]

Murdock, David, Catskill, 1842–51, d. 1861.

*Publication:* The Dutch Domine of the Catskills. 1861.

Murphy, Jas., b. near Rhinebeck, 1788; N.B.S. 1814, l. Cl. N.B. 1814; Rochester, Wawarsing, and Clove, 1814–25, Glenville, 2d, 1826–34; (also Miss. at Rexfordville, 1830,) St. Johnsville and Manheim, 1834–6, Herkimer and German Flats, 1836–9, Herkimer and Frankfort, 1839–40, Herkimer and Mohawk, 1840–1, Coeymans, 1841–2, Herkimer, 1843–49, S.S. Columbia, 1850–4, Frankfort, 1854–7, d. 1857.

He enjoyed in a high degree the respect and esteem of his fellow-citizens, on account of his learning, his meekness, and his assiduity as a Christian teacher. He was fond of study, had a special relish for the classics, and some of the natural sciences. He published a book entitled "Geology consistent with the Bible." He was a preacher of superior abilities, and a pastor of approved fidelity. He was strongly urged to accept a call to the Ger. Ref. Ch. of Harrisburgh, in 1837, but declined.—*Rev. Chas. Scott.*

*Publications:* Bible and Geology. 1850.—Art. in *Sprague's Annals* on Rev. Jer. Romeyn.

Murray, Chauncy D. Market Street, N.Y.C., 1861–3.

Mutzelius, Frederick, b. in Germany, 1704 ; Tappan, 1726–49, d. 1782, Ap. 7.
He began as a conservative member of the Coetus party, but soon became doubtful, if not positively antagonistic to them. He had considerable difficulty with the church of Tappan, and in 1749 was obliged to desist preaching.—*Amst. Cor., many letters or references.*

Myer, see Myer.

Myer, Gilbert McP., b. at Coxsackie, 1815 ; R.C. 1838, N.B.S. 1841, l. Cl. Greene, 1841 ; Cohoes, 1841–6, d.
He possessed a bright, inquiring, and ingenious mind. He had a mechanical talent and taste, was a good student, and devoted Christian. His ministry in the new field of his new charge was successful and encouraging, and in a year or two after his settlement he was blessed with a precious revival. He was highly beloved and esteemed for the suavity of his manners and the fidelity of his ministrations. His sermons were more argumentative than hortatory, and his address, though not powerfully earnest, was pleasant and attractive.—*C. S.*

Myers, Alfred Edwards, b. N.Y.C., Dec. 29, 1844 ; W.C. 1866, N.B.S., P.S. and U.S. 1870; lic. S. Cl. L.I.; Bethany Chapel, Brooklyn, 1870–1, Bronxville, 1871–6, S.S. Owasco, 1877, pastor, 1878—

Myers, Henry Van Schoonhoven, b. N.Y.C., 1842 ; W.C. 1865, N.B.S. 1868, l. S. Cl. L.I. 1868 ; traveling in Europe, 1868–70 ; assistant to Quackenbush, Prospect Hill, N.Y.C., May–Oct. 1870 ; ord. by Cl. Hudson, Feb. 14, 1871 ; Upper Red Hook, 1871–4, South-Brooklyn, 1874—

Nasholds, Wm. Hosea. R.C. 1876, N.B.S. 1879.

Nathaniel, Moses, studied under the Missionaries ; lic. Cl. Arcot, India, 1877.

Neal, Ava, C.C. 1810, tutor in R.C. 1814; N.B.S. 1816, l. Cl. N.B. 1816; Pompton Plains and Fairfield, 1817–22, Pompton Plains, 1822–28, suspended in 1829, restored 1833, d. 1839.
*Publications:* An Abstract of Dr. Livingston's Theology. 1842.

Neander, J. Miss. to Jews, 1846–8.

Neef, G. L. N.Y.C., Norfolk St. (Ger.) 1875—

Neef, Jacob F. Stuttgardt Coll., Germany, 18—, N.B.S. 1858, l. Cl. N.Y. 1858; Plainfield and Warren, 1858–64, Albany, 4th, 1865—

Neerken, Nich. H.C. 1871, H.S. 1874.

Nevius, Elbert, b. near Six Mile Run, N.J., 1808; R.C. 1830, N.B.S 1834, l. by Cl. Cayuga, 1834; Miss. at Lyons, 1835, Arcadia, 1835–6, voyage to Java, June–Sept. 1836, Batavia, 1836–9, Pontianak, 1839–44, (voyage to Singapore, 1842,) returned to America ; Stuyvesant, 1846—

*Publications:* Art. in *Sprague's Annals* on Rev. W. J. Pohlman.—Sketch of the Classis of Rennselaer. 1876.

[Nevelling, John Wesley Gilbert, b. in Westphalia, Ger., 1750; studied under Weyberg and Gros, lic. by German Coetus, 1771; Amwell, N.J., 1770–83, also Chaplain in the Revolution; Reading, 1783, d. 1844.]

He came to America in company with Mrs. Weyberg, whose nephew he was, her husband having preceded her hither. During the Revolution, so ardent was he in the cause of liberty, that in order to afford relief to the embarrassed Continental Congress, he converted all his property into cash, and loaned it to Congress, (amounting to $25,000,) taking only their certificate in return. He preached to the troops, and was held in high esteem by Washington. The British government offered a large sum for his apprehension, and Washington once placed a troop of horse at his disposal for his protection. His certificate from Congress by some means passed into other hands, and he was defrauded of the whole of it.

In 1783, while riding on horseback, with a long pipe in his mouth, his horse fell, and his pipe inflicted a severe wound in his throat, which permanently affected his speech. With a large family, and without ability, stern poverty stared him in the face. But Providence raised him up friends continually, who assisted him.

He was a man of noble personal presence, of commanding pulpit talents, and was a popular preacher for the times. His active ministry was crowded into thirteen years, and for the last sixty years of his life he was a paralytic. For forty years of this time he was entirely helpless. But he bore all his afflictions with lamb-like patience. His Bible was his constant companion till his eyesight failed him, and even then he lay quietly in his chamber, always happy, never fretting, submitting to all his privations cheerfully.—*Harbaugh's Lives.*

Newton, E. Easton, N.Y. (S.S.) 1844.

Nicholls, Thos., b. at Yonkers, N.Y., 1838; C.N.J. 1856, U.S. 1860, A.S. 1861; [Chester, N.Y., 1863–71,] Queens, L.I., 1871–5, [New-Brunswick, 1875—]

*Publications:* Sermon on Preaching to the Conscience. 1873.

Nies, Helenus Elizaus, b. in Groningen, Neths., 1844; H.C. 1873, H.S. 1876, lic. Cl. Holland; Saugatuck, 1876—

Niewenhyt. See Van Niewenhuysen.—*See Gunn's Livingston, 49, and Rogers' Discourse, 63.*

Noble, Geo. Pleasants, b. N.Y.C. 1845; W.C. 1865, U.S. 1868; Brooklyn, Myrtle Av. (S.S.) 1868–9; [Weehawken, N.J., 1869–71, Malden, N.Y., 1871—]

Noe, D.D. S.S. Columbia and Warren, 1835.

Nott, Chas. DeKay, b. Norman Vale, N.Y., 1833; U.C. 1854, U.S. 1856, N.B.S. 1859, lic. Cl. Albany; Mohawk, 1859–64; [Manchester, N.J., 1864–5, Urbana, N.Y., 1866–9, Kansas City, Mo., 1870–1, St. Louis, Mo., 1871–3, Davenport, Iowa, 1873— ; all Presbyt.] D.D. by U.C. 1874.

Nott, John, (s. of Rev. Dr. Eliphalet Nott, the patriarchal President of U.C.,) b. at Albany, 1801; U.C. 1823, A.S. and P.S.; tutor in U.C. 1830, Assist. Prof. Rhetoric U.C. 1839–54; Rotterdam, 2d, 1841–54; also supplying at times Princetown, N.Y.; residing at Goldsborough, in North-Carolina, 1854–60, d. May 12, 1878.

Ill-health during early youth, and indeed during much of his life, with frequent suffering, placed many hindrances in the way of acquirements, and was no doubt the cause of many eccentricities which were peculiar to him. He continued the duties of his professorship, and ministered to the neighboring churches with much regularity, especially at the Presbyterian Church of Guilderland, at the Second Reformed Church of Rotterdam, and at the Reformed Church of Auriesville. At the last-mentioned church he performed the duties of a pastor for seventeen years faithfully, and was held in great love and esteem by that people. He died with the harness on. For the last year of his life he was aware that the time of his departure was drawing near, but was calm and composed in view of death, and death came to him at last as a kind reaper, to gather in the sheaf of corn which was fully ripe. He was a man of great simplicity, without guile, ever studying things which make for peace; and in that spirit he fell asleep.—*Rev. Dr. DeBaun.*

Nucella, John Peter, c. to America, 1695; Kingston, 1695–1704, also supplied Albany, 1698–1700, during the interval between Dellius and Lydius. In 1704 went to London to take charge of Queen Anne's Chapel there.

He was a candidate for the ministry when the Classis of Amsterdam put the call of Kingston in his hands. The Classis said he was well-spoken, studious, edifying; "one also who has been tried by us for many years." Regret was expressed by the Classis that he was not able also to preach in the English language. On account of the preceding troubles at Kingston the Classis exhorted the church to receive him with all the respect and deference due to an ambassador of God. It was through his caution that dissensions were prevented at Albany, when Freeman attempted to anticipate Lydius in settling there. (FREEMAN, LYDIUS.) The Classis subsequently commended him for his prudence in this affair. It is not clear why he should have been called to Queen Anne's Chapel, London, when lament is expressed that he could not preach English in Kingston. Could he have learned to speak classical English in a few years in a Dutch settlement on the Hudson? Ex-Governor Fletcher was, in 1704, in London, in correspondence with Dellius at Antwerp, and Nucella had protected Dellius from certain charges made against him. This may, perhaps, explain his removal to London.—*Amst. Cor., Letters,* 276, 296, 306. *Col. Hist.* iv. 582. *Doc. Hist.* iii. 77.

NYKERK, G. J., studied theology with Rev. John Van Vleck, 1858; lic. by Cl. Holland, 1858; Overyssel, 1858--

Oakey, Peter D. b. New Brunswick, 1816; R.C. 1841, N.B.S. 1844, l. Cl. N.Y. 1844; Oyster Bay, 1844-7, Brooklyn, Middle, 1847-9, [Jamaica, Presbyt., 1850-70,] teaching at Neshanic, 1870-6, also supplying Three Bridges, 1873-6; [Springfield, L.I., Presbyt., 1876—]

*Publications:* Edited an edition of Rev. B. F. Stanton's Sermons, 1848.—The War; its Origin, Purposes, and our Duty respecting it. 1861.—A Thanksgiving Sermon.—Christian Watchfulness.—200th Anniversary of Presbyt. Church, Jamaica, L.I. —Funeral Sermon of Nathan Shelton, M.D.—Address before the Queens Co. School Convention, on Thales, the first Ionic School-teacher.—A New Year's Exhortation. 1868.

Oehl. See Ehle and Eal.

OERTER, JOHN HENRY, b. in Westphalia, Germany; N.B.S. 1856, l. Cl. N.Y., 1856; Warren, 1856-8, German, 4th, N.Y.C., 1858— D.D. by R.C., 1878.

*Publication:* Art. on Socialism, 1878.

Offord, Robt. M., from Methodist Ch.; Lodi, N.J., 2d, 1878—

OGDEN, J. G. Buskirks, 1876—

Ogawa, Toshiyashu, (a Japanese,) studied under the missionaries; ordained by Chiu-Kuwai (assembly) of Japan, 1877, as a minister of the Union Church of Christ in Japan.

Oggel, E. Christian. R.C. 1863, N.B.S. 1866, l. Cl. Holland, 1866; North-Holland, 1866-9, Editor of "*De Hope*," 1869; Graafschap, 1870-2; Grand Haven, 1st, 1873-8; [Kankakee, Ill., 1st, Presb., 1878—]

Oggel, Pieter J. Grand Haven, 1856-9, Pella, 1860-63, Prof. in Hope College, 1868-9, d. Dec. 13.

Ogilvie, James Glaen, b. 1749, lic. 1826; Montville, 1826-7, Miss. at Little Falls and Fairfield, 1827-9, Fairfield, 1829-32, d. Aug. 5, from injuries received by being thrown from his horse.

OKUNO, MASATSUNA, (a Japanese,) studied under the missionaries; ord. by the Chiu-Kuwai of Japan, 1877, as a Christian minister of the Union Church of Christ in Japan.

OLIVER, MATTHEW N., (son-in-law of Rev. F. B. Thompson,) U.C. 1857, N.B.S, 1871, lic. Cl. Kingston; Clover Hill, 1871—

OPPIE, JOHN, b. at Griggstown, N.J., 1854; R.C. 1874, N.B.S. 1878, lic. Cl. N.B.; Geneva, 1878—

ORMISTON, WM., b. in Scotland, 1821; Univ. of Victoria Coll. 1848, Sem. United Presbyt. Ch. Canada; lic. and ord. by Presbyt. of Toronto,

(U.P.S.) 1849; [Prof. in Victoria Coll. 1847-9, Clarke, Can. 1849-53, Lecturer in Normal Instit., Toronto, 1853-7, Hamilton, Can., 1857-70;] New-York, Sept. 11, 1870— Elected a trustee of R.C. 1876. D.D.

*Publications.*—A sermon commemorative of Dr. Thos. DeWitt. 1874.—Must I Repent First? In *Words in Season.* 1876.

Orr, Thos. X., b. in Franklin Co., Pa., 1836; Jeff. Col. 1857, Allegh. Sem. 1863; lic. Presbyt. Carlisle, 1862; ord. Presbyt. Alleghany City, 1863; [Alleghany Central Ch. 1863-9;] Philadelphia, 1st, 1869—

Osborn, Michael, b. in N.Y.; P.S. 1822; (Metuchen, 1822-.., Newbern, N.C., Club Creek, Va., all Presbyt.; Schraalenburgh, 1838-41, (Briery, Va., 1841-.., Farmville, Va.,) d. 1863.

Ostrander, Henry, b. at Plattekill, N.Y., Mar. 11, 1781; U.C. 1799, studied under Froeligh, l. Cl. Paramus, 1800; Coxsackie, 1801-10, Catskill, (or Leeds,) 1810-12, Caatsban, 1812-62; also pastor at Saugerties village, 1839-40, and S.S. at Hurley, 1811-14, w. c.— Died Nov. 22, 1872. D.D. by R.C. 1844.

He was of Huguenot descent, and reached the age of ninety-two and a half years. For seventy-two years was he a minister of the gospel, thus becoming a connecting link between periods considerably separated. Having been a student of Dr. Froeligh, he was very much attached to him as a learned divine and an excellent instructor, yet he discountenanced his act of secession in 1822. He was possessed of qualities which made him at once a good pastor and an agreeable companion; sincere, social and kind, he naturally rose in the esteem of all men, because of his natural adaptedness to make for himself friends without appearing to intend it. His ministry was one of instruction, whose aim was to make the doctrines of grace familiar to the ears and comprehension of all to whom he ministered, and his efforts were blessed to the salvation of many souls. He officiated in Dutch or English as occasion required. His style of preaching attracted many. Not a few of the papers in the records of the Classis of Ulster are the productions of his vigorous pen. For perspicuity and vigor of style, and for potency of logic, they stand unrivaled. His mind was vigorous and active, and was fruitful in devices to adjust ecclesiastical strifes. At such times he rose to the dignity of a lofty manhood in firmness of purpose and in determination not to yield in matters of principle, while at the same time he was kindly yielding in matters of expediency. He was a bold, fearless and formidable advocate, and few men, either of the laity or clergy, were able to meet him on the field of controversy or in the arena of extemporaneous debate. And although at times imperious, he was also equally magnanimous, kind and conciliatory, and ready for the adjustment of difficulties by mutual concessions and compromises. His intercourse with his ministerial brethren was marked with the dignity and courtesy of a Christian gentleman of the olden school.

It was his delight to dive into the abstract questions of philosophy and theology. In these departments of learning he became an adept. His

Yours &c
Henry Thomas

mind was keen, analytical, and discriminating, as well as fertile and comprehensive. His presentation of a subject was felt by the thoughtful listener to be convincing and complete. There was nothing of the mere sensational about his preaching. On sudden occasions he was wonderfully happy and effective in his discourses. An unction then pervaded his language, springing directly from his heart. His gift of prayer was remarkable.—*Gordon's Life of Ostrander.*

*Publications:* Arts. in *Sprague's Annals* on Revs. John Schunema, Sol. Froeligh, Moses Froeligh, and Jac. Sickles. Fifteen of his sermons are published in Gordon's memoir of him, with selections from his autobiography, and extracts from his letters.

Ostrander, Stephen, b. at Poughkeepsie, 1769; studied under Meyer and Livingston, (Meyer's last student,) l. Synod of R.D. Chs. 1792; Miss. along the Mohawk, 1792–3, Miss. to western parts of Green, Ulster, and Sullivan Cos. and to Delaware Co., N.Y., 1793, (*M.G.S.* i. 264,) Pompton Plains and Parsippany, 1793–1809, Parsippany, 1809–10, Schaghticoke and Tyashoke, 1810–21, Argyle, (S.S.,) every third Sab. 1810–.., Miss. in N.Y.C., Hoboken, Powle's Hook, and Harsimus, 1822–3, Oakhill and Durham, 1824–31, Blooming Grove, 1831–9, emeritus, d. 1845.

Descended from a pious stock, he was one of a large family of children, and was early selected by his parents (and which also accorded with his own desires) for the ministry. His early education was received at the Kingston Academy, and in theology he was the last pupil of Professor Meyer. Synod sent him, soon after his settlement, on a mission to Western New-York, (1794.) The whole journey was necessarily performed on horseback, at that early day the country being a wilderness. There were a few detached settlements and solitary churches to be looked after. His ministry was attended with considerable success at Pompton; but difficulties of a local and political origin crept in, disturbing the peace of the church, and which induced him to resign in 1809, in the expectation that another church would be erected at Pompton. In 1810, a permanent mission to the Seneca Indians was offered him by the N.Y. Missionary Society, but declined. His charges in the North were very laborious, riding a dozen miles to supply Tyashoke, every second Sabbath, and for two years riding twenty-five miles every third Sabbath, to preach at Argyle. While in this section, he was blessed with a revival. While a missionary in N.Y. City, he was the means of gathering and organizing a church in Greene Street.

At Oakhill he also labored for seven years, at a great sacrifice of ease and comfort, but in his advancing age became more pleasantly situated, and was the means of healing, to a great extent, the unhappy secession in Blooming Grove. Here, at length, pulmonary disease compelled him to resign, and he removed to a property of his own, in the vicinity of Spotswood, N.J.

He was distinguished for solid judgment and persevering industry; unsophisticated himself, to an irreproachable life he united a guileless simplicity, with an honest, unwavering decision of purpose. His practice was sel-

dom inconsistent with his high calling. He was conscientious and exact in the performance of his duties, unwearicdly directing his efforts with a view to usefulness. Well read in theology, he was a sound, practical divine; his ministry was characterized by a plain exhibition of gospel truth, and an urgent enforcement of duty. His disposition was frank and benevolent. Unobtrusive and unassuming in his deportment, he pursued the even tenor of his way, neither seeking nor valuing the distinctions and honors of life.—*Mag. R.D.C.* iv. 172.

Ostrom, Alvin. R.C. 1855, N.B.S. 1858, l. Cl, ...., 1858; voyage to China, Oct. 1858–March, 1859, Amoy, 1859–64, voyage to America, Jan.–March, 1864, S.S. Franklin, 1866–8, Franklin, 1868–9. Presbyterian.

*Publications:* Translation (in part) of the Gospel of Mark into Amoy Colloquial.

[Otterbein, Philip Wm., b. in Nassau Dillenburg, Ger., 1726, studied at Herborn, c. to America, 1752; Lancaster, 1752–8, Tulpehocken, 1758–60 Frederick, Md., 1760–5, York, Pa., 1765–70, visited Germany, 1770–1, York, 1771–4, Baltimore, 1774–1813, d.]

He was of a missionary spirit even in his youth. His mother had dedicated him to this service, for Jesus' sake. Schlatter's visit to Europe found him ready, and he returned with him, to preach to the destitute in America. He met with discouragements in his ministry, owing to looseness and irregularities in his church, yet had success. In his last charge, the United Brethren claimed him as a father to their sect. He was entirely free from bigotry, and willing to help any friends of Christ, though he continued a regular minister of the Reformed Church down to the time of his death. In proof of his catholicity, in 1802 he enrolled his name on a Methodist Class-Book, in order to help promote discipline in that branch of the Church. He was a man of ardent piety and burning zeal; had extraordinary preaching powers, and left deep impressions. His gifts and zeal led him on extensive itinerations. He often officiated at camp-meetings, and, when obliged to leave, he encouraged sensible and gifted laymen to exhort and pray. Many of these at length became preachers. Differences of opinion soon arose among them. At first, Otterbein's word was acknowledged by all as final. But, at length, they grew unwilling to submit. He wished that all should continue in their several church connections to which they belonged, and submit to their discipline. But these new preachers became censorious toward the old churches, on account of their deadness. Hence grew a separate organization. Otterbein's disciples developed his zeal for a revival in the Church into a new organization. He tried to prevent this, and when he could not, he withdrew. He consented to ordain a chief preacher, (Newcomer,) of the United Brethren, a few weeks before his death, and thus give validity to their irregular ministry. Dr. Kurtz, of the Lutheran Church, was with him at his death. He responded to his friend's prayer, "Amen, amen! It is finished." Soon after, he quoted the words of the aged Simeon: "Lord, now lettest thou thy servant depart in peace, ac-

cording to thy word, for mine eyes have seen thy salvation." After an interval, he again spoke: "Jesus, Jesus, I die; but thou livest, and soon I will live with thee. The conflict is over. I begin to feel an unspeakable fullness of divine love and peace. Lay my head on my pillow, and be still."

"There was a charm in his preaching which chained the listener. Dignified in his deportment, in the pulpit he spoke calmly, solemnly, tenderly. His enunciation was distinct, and his thoughts ran in a clear, logical order; while his exhortations moved, with great power, the emotions of his audience."—*Harbaugh's Lives.*

Otterson, Jas., b. in N.Y.C. 1791; C.C. 1806, studied with Mason, lic. by Assoc. Ref. 1821; (Broadalbin, Assoc. Ref. 1821–7,) Oyster Bay and North-Hempstead, 1827–34, Freehold, 1835–8, Rockaway, 1840–5, (Presbyt. Johnstown, N.Y., 1845–. ., Wilmington, Del., 18. .–63,) d. 1867.

He was born of Scottish ancestry, and succeeded Dr. Proudfit in the Assoc. Ref. Ch. of Broadalbin. He possessed a clear analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and a very instructive and edifying preacher. His style was clear and forcible. His speech flowed smoothly from his lips, as he touched the heart and reached the conscience. He was an able expounder of the word. In the ecclesiastical assemblies of the Church, he had few superiors. It was not merely as a parliamentarian, as one skillful in debate, that he excelled, but as possessing a strong practical mind, that could lead the way through difficult and perplexing questions—that could see the end to be reached, and how to reach it.—*W. R.*

Overbagh, Peter A. b., 1779; studied. theol. under Livingston, lic. 1803; Bethlehem and Coeymans, 1805–6, Woodstock, 1806–9, Woodstock and Flatbush, (Ulster,) 1809–17, Flatbush, (Ulster,) 1817–41, d. 1842. After 1834, preached also at Plattekill station.

He was a useful and faithful man. Through his influence, the character of the community in which he spent his ministry was greatly changed. He organized a church in Flatbush, with a dozen members, and left it with three hundred, and a new organization also near by. His labors, while almost unknown to the world, were persevered in, in obscurity and retirement, and resulted in the conversion of many souls. His sudden summons to depart was received by him with calm composure, as might have been expected from his life.—*Fun. Ser. by Rev. Dr. D. D. Demarest.*

Paige, Winslow, from the Congregational Church, 1792; Schaghticoke and Stillwater, (or Sinthoik,) 1793–1807, Florida, 1808–14, Florida and Windham, 1814–22, Broome, Blenheim, (Breakabin,) and Windham, 1822–7, also Miss. at Beaverdam, 1822, Windham and Broome, 1827–29, Broome, 1829–36, Gilboa, 1836–7, died.

Palmer, Sylvanus, b. 1770; studied under Bassett, l. Cl. Albany, 1802; employed by Northern Miss. Soc. at Union and Chenango, 1802–8, Union,

(Tioga Co.,) and Chenango, 1808–18, Middletown and Fonda's Bush, 1818–20, suspended, 1822, seceded. [Union, 1822–25, Union and Flats, 1825–9, declared independent; Tribe's Hill and Mayfield; d. 1846]

PARK, AND. JACKSON, b. at Ryegate, Vt., 1834; N.Y.U. 1863, U.S. 1866, lic. and ord. 4th Presb. (N.S.) N.Y.C. 1866; [Brownsville, Texas, Oct. 1866–8, June; in Northern Mexico, June, 1868–72, Ap.; these labors were independent, until Feb. 1870, when he received help from Am. and For. Ch. Union;] Jersey City, Free Ref. Ch., 1872–8, Miss. at 111 Fulton St., N.Y.C., 1878—

PARKER, CHS., b. New-Haven, Ct., 1816; U.S. 1848; ord. (Cong.) Nov. 5, 1848; [S.S. Pleasant Valley, N.Y., 1848–9, S.S. Ramapo, N.Y., 1849–50, S.S. N.Y.C. 1850–1, S.S. West-Hoboken, 1851–3;] Hoboken, 1854–7, Bergen Point, 1858–60; [S.S. Irving, Kansas, 1861–5, occasional supply, ditto, 1865–73;] Hoboken, 1874—

Parker, David, from England; Philadelphia, 2d, 1817–20, Rhinebeck Flats, 1820–6, returned to Eng., d. 1828 (?)

Parry, Joseph. Fort Miller, 1833–7, w. c. 1837–60.

Paton, Thomas. U.S. 1868, l. Cl. N.Y. 1868.

Paulison, Christian Z., b. near Hackensack, 1805; C.N.J. 1822, N.B.S. 1826, l. Cl. N.B. 1826; Marbletown, 1826–29, Aquackanonck, 1829–31, seceded, [Hackensack and Paterson, 1832, suspended by seceders, Hackensack, independent, 1832–40, Glen, 1840–18.., d. 1851.]

*Publications:* Development of Facts justifying a Union with True R.D.C 1831.—An Address to the Friends of True Godliness yet in connection with True R.D.C. Pp. 61. 1832.

PEARSE, JACOB LANSING, b. in N.Y.; U.C. 1849, P.S. 1856, l. Cl. Schenectady, 1856; Hagaman's Mills, 1856–9, East-Williamsburg, 1859–60, Bethlehem, 2d, 1860—

PEARSE, NICHOLAS, b. in Albany Co., N.Y., 1846; R.C. 1870, N.B.S. 1873, l. Cl. Schenectady, 1873; New-Salem and Clarksville, July 1, 1873–7, New-Lotts, May 1, 1877—

PEARSE, RICHARD A. R.C. 1870, N.B.S. 1873, l. Cl...., 1873; Florida, 1873—

Peck, (or Pick,) Diederich Christian A. Canajoharie, German Flats, and Stone Arabia, 1788–96, Stone Arabia, 1796–1800, suspended, d. 1802.

A portly man, an amateur equestrian, and who has left behind him the reputation of an unsurpassed orator. Great congregations thronged him everywhere.

PECK, THOS. RUGGLES GOLD, b. Whitesboro, Vt., 1831; Y.C. 1848, P.S. and U.S. 1852, l. Presbyt. N.Y. 1852; traveled in the East, 1852–3, ord.

Evang. Presbyt. N.Y. 1853 ; Ass. Ed. *N. Y. Observer*, 1853–4, Richmond, S.I., 1854–60, independent Huguenot Ch., Charleston, S.C., 1860–65, Hastings, 1865—

PEEKE, ALONZO PAIGE. R.C. 1859, N.B.S. 1862; Shokan and Shandaken, 1862–5, Owasco, 1865–72, Rhinebeck, 1872—

Peeke, Geo. H. R.C. 1857, N.B.S. 1860, l. Cl. Schenectady, 1860; Miss. at South-Bend, Ind., 1860–61, Glenville, 1st, 1861–3, Greenpoint, 1863–5, Jersey City, 1st, 1865–69, Davenport, 1869–72, Owasco, 1872–5, [Presbyt.]

Peffers, Aaron Burr, b. N.Y.C. 1824; U.N.Y. 1850, U.S. 1853; ord. (Cong.) 1855; [Fairfield, Ct., 1855–8, S.S. Charlton Centre, N.Y., 1858–9, Epsom, N.H., 1860–5, Wrentham, Mass., 1865–8 ;] Schodack, 1869–73 ; [S.S. Dracut, Mass., 1874—]

Peiret, Pierre, (Peiretz, Perret.) London 16..–87, French Ref., N.Y.C.. Oct. 1688–1704, d. Nov. 1.

He remained the colleague of Daille until 1696, when the latter removed to Boston. Peiret generally officiated in the city and Daille in the country. He petitioned for a pension in Oct. 1697, and received £20 thereafter annually till his death. (*See Doc. Hist. N.Y.* (*4to ed.*) ii. 247; iii. 250, 560, 707. *Col. Hist. N.Y.* iii. 415, 749; *also Baird's Daille*, 95. *Smith's N. Y.* 44.)

PELTZ, PHILIP, b. in Philadelphia, Pa.; U.Pa. 1845, N.B.S. 1848, l. Cl. Philadelphia, 1848; Coeymans and New-Baltimore, 1848–51, Coxsackie, 1851–7, Totowa, 1st, 1857–60, Cor. Sec. Bd. For. Miss. 1860–5, New-Paltz, 1865—, D.D. by U.C. 1866.

PEPPER, JOHN P. Fort Plain, 1837–40, Warren, N.Y., 1840–5, w. c.—

[Pernisius, Paul Peter, c. to America, 1784; Allen; Lecha, and Moor townships, over the Lehigh, Pa., 1784–91, susp.]—*Harbaugh's Lives*, ii. 401.

Perry, Wm. D., b. at Hunter, N.Y., 1844; Am. C. 1870, U.S. 1874, ord. Cl. L.I. 1875; St. John's, Laurel Hill, L.I., 1875–6, w. c.

Petrie, Jeremiah, Ilion, 1863–4, S.S. Ilion and Herkimer, 1864–8.

Pettingill, I. H., w. c. 1855–6.—*See Gen. Cat. U.S.* 1876.

Pfanstiehl, Alb. A. H.C., H.S. 1877.

Pfister, J.P., w. c. 1854–6, Ellenville, 2d, 1856–62.

PHELPS, PHILIP. U.C. 1849, N.B.S. 1849 ; Greenburgh and Hastings-on-the-Hudson, 1850–51, Hastings-on-the-Hudson, 1851–9, Prin. of Holland Academy, 1859–66, Prin. of Hope College, 1866–78. D.D.

*Publications:* Inaug. Address as Pres. Hope Coll. 1866.—Baccalaureate Sermons at Hope Coll. 1866–78.—Editor of *The Searcher*, 1863.—Dordracene Ref. Ch. in America. 1867.

Phillips, Wm. W. U.C. 1813, N.B.S. 1817, l. Cl. N.B. 1817; (N.Y.C., Pearl St., afterward Fifth Av. and Eleventh St., 1817–65, d.)

Phraner, Wm. H. N.Y.U. 1860, N.B.S. 1863, l. N. Cl. L.I. 1863; Cold Spring, 1863–6, East-Millstone, 1866–1870, Schenectady, 2d, 1870–4, w. c.
*Publications:* Article on Rutgers College, in *Manual R.C.A.* 1869.—Expenses and Income of Gen. Synod. 1857–68.

Pierce, Nehemiah Pruden, b. Enfield, Ct., 1817; A.C. 1842, U.S. 1845; [Whippany, N.J., 1846–51;] Brooklyn, N.Y., 1851–75, w. c. D.D. by R.C. 1871.
*Publications:* Mental Freedom, Our Nation's Glory. 1853.

Plancius, Petrus, 1621. *Col. Hist. N.Y.* i. 27.

Pieters, Roeloff. N.B.S. 1861, Graafschap and Drenthe, 1861–5, Also, Wis., 1865–9, Holland, 1st, Mich., 1869—

Pitcher, Chs. W. R.C. 1873, N.B.S. 1876.

Pitcher, John H. U.C. 1827, N.B.S. 1830, l. Cl. Poughkeepsie, 1830, Herkimer and German Flats, 1831–3, Tyashoke and Easton, 1833–38, Tyashoke, 1838–43, Jackson, 1844–52, Claverack, 2d, 1852–61, Greenville, 1861–73, Westerlo, 1873–6, d. Jan. 11, 1879.

Pitcher, Wm. W.C. 1833, P.S. 1835, lic. by Consociation of Litchfield 1836; Jackson, 1837–9, Boght, 1840–54, Branchville, 1854—
*Publications:* Grace: a Series of Discourses, 1844–5.

[Pithan, ...., Easton, Dryland, Blenfield, and Grinitsch, 1769–71, suspended.] —*Harbaugh's Lives*, ii. 389.]

Pitts, Robt., b. near Montgomery, Orange Co., N.Y., 1813; R.C. 1837, N.B.S. 1840, lic. Cl. Orange, 1840; S.S. Walpack 1840–1, pastor, Ap. 1841–60, w. c.; d. 1878, Nov. 16.

The single charge in which he served his Master was at that time quite extensive. It embraced four preaching stations, viz., Bushkill and Walpack at the lower end, divided by the Delaware River, and Dingman's Ferry and Peters Valley at the upper end, similarly divided. By the failure of his health, he was compelled to resign his laborious charge, and retire from the regular work of the ministry. He spent the remainder of his life at Stroudsburg, Pa. He was a good citizen and obliging neighbor, a steadfast friend, and a genial and pleasant companion. He was also a sound and orthodox divine, and an earnest and warm-hearted preacher. He was without ostentation, having a humble opinion of his own attainments. As life advanced, there were evident indications of growth in grace, and increasing meetness for the inheritance of the saints.

Plumley, Gardner Spring, b. Washington, D.C., 1827; Y.C. 1850, U.S. 1855; ord. Nov. 11, 1855; [N.Y.C. 1855–7, Metuchen, 1858–75,] Miss. at 111 Fulton St., N.Y.C., 1875–6, Calvary Chapel, N.Y.C. 1877—

Pockman, Philetus Theodore, b. at Greenbush, N.Y., 1853; R.C. 1875. N.B.S. 1878, lic. Cl. Rensselaer; Fairfield, N.J., 1878—

Pohle, K. A. J. [Ger. Evang. Lutheran Church of St. Peter's, Brooklyn, 18..–53, now R.C.A. Brooklyn, E.D., 1853–68.

Pohlman, Wm. J., b. in Albany, 1812; R.C. 1834, N.B.S. 1837, l. Cl. Albany, 1837; voyage to Singapore, May–Sept., 1838, Borneo, 1838–44, Amoy, June, 1844–9, d. Jan. 5.

Up to the age of twelve he lived under the paternal roof, and was trained up under pious influences. Engaging in business, his religious impressions began to waver, not without occasional pungent convictions. At the death-bed of a beloved sister, dying in the triumphs of the faith, and appealing earnestly unto him, an impression was made which was never obliterated. He became a devoted Christian at sixteen years of age. "Suddenly," he says, "the most rapturous feelings of joy took possession of my mind. For a few moments I was in ecstasy. I could now say with an appropriating faith, Abba, Father. Oh, the splendor of that morning, the unutterable joys of that precious moment! But it would require the tongue of an angel, the eloquence of a seraph, to describe all my feelings. Praise him, praise him for the wonders of his redeeming mercy!"

In his Junior year in the Seminary, he resolved to go far hence to the Gentiles. He writes to the American Board: "Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I can not now doubt for a moment; mine was not a rash or hasty conclusion. If there are no contrary indications, I must go, I can not stay. Here then am I, take me. Receive me under your care as a candidate for the missionary service: I wish to enlist for life. If in your view I can be of any service, I lay my all at your feet. Silver and gold have I none, but such as I have, give I thee. Send me abroad to publish glad tidings to the idol-serving nations. Send me to the most desert part of all the howling wildernesses of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of Pagans, to the followers of the false prophet, to the Jews or the Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel to the perishing heathen."

He was ordained in April, 1838, in the North Reformed Church of Albany, with which he had united ten years before. On the 20th of May he was solemnly set apart for the missionary service. He went forth strong in the consciousness of duty, and was followed by the prayers of multitudes. He married a sister of Dr. Scudder.

A friend thus writes concerning him and his colleague, Brother Thompson, who sailed with him: "Both began their professional studies later than the average time, under change of life-aims. In conscientious diligence and prayerful committal of their way and work to God, they were worthy yoke-fellows in the culture of the field he had bidden them to enter. In temperament and social bearings they differed widely. Thompson knowing

little of the cheerfulness and snap of early manhood, while the spirits of Pohlman were exuberant. The one might have been grieved and paralyzed by persistent and shrewd assault from captious heathen or errorists, while the moral cuticle of the other was impervious to ridicule.

"Had both studied Chinese and addressed the same assemblage, the abler man might have been disconcerted by a malicious witticism or a clever parody that burlesqued his reasoning or appeal—whereas the other would tide over the adverse laugh, as though it were *with*, not at him, and go forward unabashed. And here let it be said, a kind Providence threw Thompson among those who listened respectfully *or* stated their infidel cavil in a covert artfulness that he was thoroughly competent to conquer.

"Neither was eminently gifted for the utterance of a foreign language in every nicety, nor for ready mastery of its idiom; but time and patience were their servants in the name of Him who had covenanted to be with them always, and for usefulness they panted as the hart for the water-brook.

"If four or five gambling-tables were occupied by noisy Chinese and a vacant one stood near, Pohlman could mount it and fulminate against their flagrant wrong-doing; such an endeavor was not in Thompson's way.

"The one communicated largely with friends at home by letter and journal; the other received but few letters, because he sent yet fewer.

"The laugh of the one was an hourly practice, and reached the lungs; when some imperious absurdity moved the other's risibles, the orgasm was frightful, and resulted in a larynx-mirth.

"A decade of years covered the missionary life of both, during which much of toil, in preaching, teaching, translating, and travel, was gone through. Pohlman met an ocean burial, on the coast of the empire he had so yearned to reach. Thompson, essaying to place with her grandparents the infant child of his second marriage, fell on sleep in Switzerland, and his grave is in the shadow of the Alps."—*W. H. S.*

He had taken his sister, for the benefit of her health, to Hong Kong, in Dec., 1848. The vessel in which he was returning to Amoy was shipwrecked and he was among the lost, the first instance of death by shipwreck of any of the missionaries of the American Board. His piety was a deep, controlling principle. His prominent feature was perseverance. He was frank, open-hearted, wise in council, amiable in disposition, and cordial and firm in his friendships.—See *Rogers' Hist.*, 1857. *Fun. Ser. by Dr. D. Kennedy. Sprague's Annals. McClintock's Cyc.*

*Publications:* Several articles in *The Chinese Repository.*

Polhemus, Abraham, b. at Astoria, 1812; R.C. 1831, N.B.S. 1835, l. Cl.; N.Y. 1835; Hopewell, 1835–57, Newark, North, May–Oct. 1857, d. Elected a trustee R.C. 1851. D.D. by U.N.Y. 1856.

He was a lineal descendant of Rev. J. T. Polhemus, who settled on Long Island in 1654. In college he was noted for his joyous temperament and his companionable qualities, and was a decided favorite. His ministry was spent in a single field, with the exception of a brief period in Newark.

Yours very truly
A. P. Cheney

Mutual affection, to an unusual degree, existed between him and his flock. Several attempts to call him to other fields were in vain. At length he yielded to the pressing call of the new North Church of Newark. He was regarded as specially qualified to build up this church, but he had hardly entered on his duties when God called him to his reward. Seeking a little relaxation from his labors, he was taken ill at Newburgh, and after several weeks, there died. His spiritual exercises on his bed of sickness were delightful, and even peculiar. A few hours before he died, when the hand of death was evidently upon him, he exlaimed, "I see Jesus. Now that I have seen him, I never can come back again. I see Jesus. Did I not tell you that I should see Jesus? My soul is ravished with the sight." After a while he added, "I have perfect assurance; not a doubt nor a fear." His last sermon was on the death of Stephen, and the subject had made a deep impression on his own heart. From the beginning of his sickness he felt that he would never recover, though with occasional encouragements to the contrary, and he prayed that he might, like Stephen, see Jesus.

He was a man whose unpretending dignity and genial manners could not fail to make a favorable impression on all who were brought in contact with him. The casual acquaintance would have discovered no reason to modify his first estimate of his character, however intimate with him he might subsequently have become. The traits that first struck the stranger, winning his regard, were true characteristics of the man. Hence the strong personal attachment which he won for himself, not only from his own people, but from the whole community. It would be almost impossible to overestimate the extent of the attachment felt for him. His death was like a household affliction to all who intimately knew him. Each family of his first charge had some precious reminiscence of "the Domine." His urbanity of manners exerted a most remarkable power, winning the affection and esteem of all classes of persons. Those in humble life spake with pride of his affability to them, and his interest in their affairs.

While neither bashful nor timid, he was a man of unaffected modesty. He esteemed others better than himself; yet when called to the performance of a public duty, he did not hesitate to go forward, when his ability appeared. His sound judgment, his energetic zeal, combined as they were with perfect frankness and cordial manners, eminently fitted him to take a large share in the business of the church.

His sermons were marked by solid sense and sound divinity; they were clear and concise in style, and scriptural in substance and in form, showing him to be a well-furnished workman. His acceptance of the call to Newark gave an unanticipated zest to that enterprise. Every thing flourished. There was no lack of means to build a magnificent church. The hall in which they worshiped was crowded. All loved him. He had found his way to the garret and to the cellar, and had spoken many an earnest word of Christ whose fruits appeared after his death. His people doted on him. But three short months terminated his labors among them. They heard of his sickness. They felt their weakness. But their prayers were not

answered, at least in the way they desired.—*Memorial* contains Dr. D. Riddle's ser. at his install. at Newark, and fun. ser. by Dr. John Forsyth.

*Publications:* Address before Alumni R.C. 1852.—Twelve Sermons in *Memorial.*

Polhemus, Henry, b. at Harlingen, 1772; C.N.J. 1794, studied theology under Romeyn, l. Cl. N.Y. 1798; Harlingen and Ne-Shanic, 1798–1809, English Neighborhood, 1809–13, Shawangunk, 1813–16, d. Elected a trustee Q.C. 1800.

Polhemus, Johannes T., b. in Holland, 1598; Itamarcas, Brazil, 16..–54; Midwout, Amersfort, 1654–76, also Brooklyn, 1656–60, and again, 1664–76, d. June 8.

In 1654 the West-India Co. were obliged to evacuate Brazil, and leave it to the Portuguese. This compelled Polhemus to leave the country. He came to New-Netherland, while his wife went to Holland to try and secure the arrears due him from the Company. On Aug. 24, 1654, she besought the deputies of the Classis of Amsterdam to assist her. Rev. Mr. Langelius was appointed to this duty. In March, 1655, nothing had yet been accomplished, but 200 florins had been loaned her. Mr. P. wrote to his wife that he was inclined to remain in New-Netherland, and the directors were asked to ratify the arrangement. In May, 1656, the Classis wrote that they were willing to consummate this arrangement, and would help his wife to go to Long Island. "She is a very worthy matron, has great desire to be with her husband, and has struggled along here in poverty and great straits, always conducting herself modestly and piously."

Up to 1654 the Dutch on Long Island had had no minister nor church, and were obliged to cross the East River to attend service. The evil became at length so great that Megapolensis and a committee organized a church at Midwout, (Flatbush,) on Feb. 9, 1654, and requested the Classis of Amsterdam to select a preacher. It was at this juncture, after this letter had been sent, that Polhemus arrived. He had stopped on his way hither, and organized a Reformed church at New-Amstel, Delaware. He was the first to propose association of the American ministers and churches. As early as 1662 he writes: "We stand in need of communication with one another in the form of a Classis, after the manner of the Fatherland. It is desirable that this be begun, although I do not know of much business to be transacted." He refers to this same matter at subsequent times.—*Amst. Cor.*, *many letters. Doc. Hist.* iii. 70. *Col. Hist.* ii. 72. *O'Callaghan's New-Neth.*, ii. 272. *Brodhead's N. Y.* vols. i. and ii.

[Pomp, Nicholas, b. 1734; studied at University of Halle, came to America 1765; Falkner Swamp, 1765–83, Baltimore, 1783–9, Gosenhoppen, 1789–90; Indianfield, Bœhm's Ch., 1790–1800, died 1819.]

Mr. Pomp was small in stature. His natural abilities were good, and well disciplined by education. His sermons evinced a high order of talent, were evangelical and catholic. He had a slight impediment in his speech, yet he was always acceptable. For the last twenty years of life, his infirmi-

Yours Truly
Elbert S. Porter

ties not allowing him to take a charge, he lived with his son, Rev. Thomas Pomp, pastor at Easton, Pa. He still occasionally preached, and when, by a fall from his horse, he was incapacitated from riding either on horseback or in a carriage, so fond were the people of hearing him, that he was several times carried on a litter a dozen miles, that they might hear the gospel from his lips.—*Harbaugh's Lives.*

Pool, Chas. Hubbard, b. on L. I., 1840; R.C. 1863, N.B.S. 1866, l. S. Cl. L.I.; Bedminster, 1866–75, Raritan, 3d, 1875—

Pool, Geo. H. Jersey City Hights, 18..-..

Porter, Elbert Stothoff, (son-in-law of P. S. Wynkoop;) C.N.J. 1839, N.B.S. 1842, l. Cl. N.B. 1842, Miss. to Chatham, 1842–3, Chatham, 1843–9, Williamsburgh, 1849—; also editor of *Christian Intelligencer*, 1852–1868. D.D. by R.C. 1857.

*Publications:* "The Resurrection," Fun. Ser. on Death of Mrs. B. Van Buren. 1845.—Perils and Securities of Our Country. 1850.—Domestic Missions: a Ser. before Gen. Synod. 1851.—Gladness in the Sanctuary: a Ser. at Reopening of Ch. Williamsburgh. 1855.—Address at Boston in behalf of Am. Tract Soc. 1860.—Language of Affliction: Ser. on Death of Adaline Rider. 1864.—Ser. on Death of Pres. Lincoln. 1865.—The R.D.C. in Williamsburgh: a Hist. Discourse. 1866.—Hist. Doctrine and Spirit of R.D.C. *Bib. Sac.*, Ap. 1866.—A Pastor's Hints to his People.—A Commem. Disc. on the Life, Character and Services of Rev. Dr. I. N. Wyckoff. 1869.—Sermons in *Nat. Preacher*, on Advantages of Denominationalism, The New Heavens and the New Earth, and The Temple Transfigured.—Address at Fun. of Rev. Edward Holmes.—The Literature of Ref. Ch., 1776–1876. In *Centennial Discourses.*—Editorials in *Ch. Intelligencer*, 1852–68.

Porter, Reuben, w. c. 1840–55.

Powell, Henry Alanson, b. Chatham, N.Y., 1851; U.C. 1873, U.S. 1876; Bushwick, L.I., 1876—

Proudfit, Alex. R.C. 1858, N.B.S. and P.S. 1861; ord. Evang. by 1st Presbyt. N.Y. 1862; chaplain U.S.A. 1862, Clayton, N.J., 1866—

Proudfit, John Williams, (son of Rev. John Proudfit, of Assoc. Ref. Ch., Salem, N.Y., 1795–1835,) b. in Salem, Sept. 22, 1803; U.C. 1823, P.S. 1824; ord. 1825; [Newburyport, Mass., 1827–33, Prof. of Latin Lan. and Lit., U.N.Y. 1833–41;] Prof. of Latin and Greek Langs. and Lit. in R.C. 1840–5, Prof. of Greek Lang. and Lit. in R.C. 1845–59, w. c. 1859–64, [Presbyt.] Died Mar. 9, 1870. D.D. by U.C. 1841.

His father, Rev. Alex. Proudfit, D.D., was a man of eminent piety, a ripe scholar, and one of the most distinguished ministers in Northern New-York For forty years he was the pastor of the Associate Reformed Church in that village, one of the most prominent and influential societies in the denomination. The subject of this sketch received most excellent home training, and he enjoyed every advantage that could be afforded to a young man on

his entrance into life. He pursued his literary course at Union College, graduating from that institution with honor in 1821. One of his classmates represents him to have been a diligent student, very far in advance of many of his associates, and especially developing a proficiency in the languages which was quite remarkable. Dr. Nott, the president of the college, regarded him as one of the best of his students, and saw in him signs of future prominence. His theological education was obtained at Princeton. And here also he took a very high stand among his fellow-students as a man, a scholar, and a Christian. Few were esteemed more highly, or made a better use of their opportunities than he did. He was regarded as a thoughtful, conscientious, and earnest man, devoting himself with singular fidelity to the work before him. He was a man of faith and of prayer, and even at that early period of life he was full of good works. As a scholar he stood among the best in his class. Study was a joy to him. The Greek and Latin languages became almost as familiar to him as the English itself. He read much, and thought deeply. He was not superficial, but went to the root of things, and understood what he read. In his daily reading of the Scriptures he preferred the original languages, and his translation was easy, rapid, and accurate. And this was a habit that he kept up through life.

His only settlement in the ministry was at Newburyport, Mass., in the Federal Street Church, the leading society of the city. He displayed during his short residence among that people rare traits of excellence as a minister of the gospel, and as the pastor of a congregation. He prepared his sermons with great care, and presented the truths of Scripture in such an orderly way as to attract the attention of thoughtful hearers. As a pastor he was very successful, going among his people as a son of consolation; and towards young men especially he was warm-hearted and affectionate, giving to them excellent counsels, and stimulating them to aim at a high standard in some honorable calling. He continued in this field about six years, laboring with some disadvantages arising from impaired health, and from the rigor of the climate, compelling him to cease from his work for a considerable period, and seek rest in foreign travel. Yet he was remarkably successful. The church continued united during his ministry and was prospered. The large number of three hundred and forty were received into the church during his pastorate, a proof of his ministerial fidelity and usefulness, as well as of God's blessing upon his labors.

The principal part of his life was occupied in the work of teaching, first as Professor of the Languages in the University of New-York during the presidency of his fellow-townsman, Dr. Mathews, and subsequently in Rutgers College. He was in New-York seven years, and in New-Brunswick twenty-one years. This latter period was the most useful portion of his life. He was associated with most valuable and learned men in the faculty, and was esteemed by them as a man of culture, a laborious student himself, and in his own department a very admirable teacher. He gathered around him a large and valuable library, and among his books he was always at home. He secured the confidence of the students, and manifested a very

warm solicitude for their welfare. The college was then under the charge of Dr. Hasbrouck, whose government was firm but mild, and in Dr. Proudfit he found a very cordial and intelligent supporter. While in New-Brunswick he wrote much for the press, and always contributed articles of sterling value. The *Bibliotheca Sacra*, the *Princeton Review*, as well as the daily press, were enriched by his well-prepared and finely written papers. For one year he conducted the *New-Brunswick Review*, displaying considerable ability as an editor, and enriching its pages with several valuable contributions. He did not neglect the cause of the Master while occupied with his literary labors. He preached frequently, attended prayer-meetings with regularity, instituted stated religious worship at the jail, carried on missionary work on the canal, and went among the sick and afflicted with messages of consolation.

After leaving the college he employed himself in various useful ways. At the outbreak of the recent war he became deeply interested. He attended public meetings and addressed vast assemblies. He preached a most powerful sermon, which was published and widely circulated. He went to the camp and labored among the soldiers, and to the hospitals and aided the sick and wounded. In the darkest day he encouraged hope and never for a moment doubted the triumph of the good cause.

Dr. Proudfit was a tall man and well proportioned. He was very grave in his appearance, and while his countenance did not exhibit austerity, it did display an unusually thoughtful mind. As a preacher he was not what might be called popular. His voice, although distinct, was rather feeble, and his delivery by no means distinguished for animation or vivacity. He, gestured but little, and even then not in a very forcible way. But his matter was of a very superior quality. He chose such topics as were adapted to his cast of mind ; and from his rich treasures of knowledge he brought forth truths, and arranged them in such a garb as would always attract attention. His sermons to the graduating class were always timely judicious, and most valuable in their counsels. Some are still remembered with interest by his students, and the few that are published are excellent specimens of his skill as a preacher to young men. We may instance his sermon on "The Choice of a Profession," and also on "The Nature of True Greatness." The doctor had traveled much abroad, and he carried on an extensive correspondence with distinguished men in Europe. And he did much in his labors among the churches in his own country to stir up an interest on behalf of the evangelical work that was going on in Europe.—*Rev. Dr. R. H. Steele.*

See *Princeton Rev.* xv. 312. *Index to Prin. Rev.* 275.

*Publications:* Choice of a Profession: Baccalaureate Sermon, R.C. 1841. —The Captives. A Comedy of Plautus, with Eng. Notes. 1843.—Remarks on Hist., Structure, and Theories of the Apostles' Creed. 1852. (See *Princeton Rev.* 1852.)—Editor of *New-Brunswick Rev.*, 1855.—The Sanctuary of God consulted in the Present Crisis. 1861.—Man's Two-fold Life included in the Promise of Godliness : A Disc. at the Install. of Rev. Wm. Irwin at Rondout. 1862.—Address at the Fun. of Theodore Strong, LL.D.

1869.—Art. in *Sprague's Annals* on Dr. J. S. Cannon.—Arts. in *Princeton Rev.* on Inspiration and Catholicism. 1851.—The Heidelberg Catechism and Dr. Nevin. 1852.—The Apostles' Creed. 1852.—Review of Voelcker and others on Homeric Ideas of the Soul and a Future State. (*Bib. Sac.* xv. 753.)—Other articles in *Bibliotheca Sacra, Independent, Evening Post, Ledger,* etc.

Proudfit, Robt. Ralston. R.C. 1854, N.B.S. and P.S. 1861; ord. Evang. 1861; chaplain U.S.A. 1861-.., Weehawken, N.J., 18..—

Quackenbush, Daniel McL. C.C. 1836, N.B.S. 1839, l. Assoc. Presbyt. N.Y. 1839; (Hebron Assoc. Presb. 1841-7,) Wawarsing, 1849-51, Fishkill Landing, 1851-5, missionary pastor in chapel of the Ch. of Brooklyn Heights, 1855-9, Hastings, 1859-60, Prospect Hill, N.Y.C., 1860— D.D.

Quaw, Jas. E. N.B.S. 1828, Miss. at Tyashoke, 1828-9; at Lysander, 1829-30, Dashville Falls, 1831-4, Breakabin, Cobleskill, and Schoharie Mt., 1834-6, w. c. 1836-45, lost on Lake Erie.
*Publications:* The Immerser Instructed. 1844.—The Cold Water Man.

Quick, Ab. Messler. R.C. 1860, N.B.S. 1864, l. Cl. N.B. 1864; Port Jackson, 1865-9, Franklin, 1869—

Quick, John J. N.B.S. 1839, l. Cl. Philadelphia, 1839; Jackson, 1840-3, Fairfield, 1845-9, Wynantskill, 1849-54, Currytown, 1855-6, Mapletown and Currytown, 1856-61, Mapletown, 1861-2, w. c. 1862-7, S.S. Fort Herkimer, 1867-8, w. c.—

Quick, Peter J., b. Mar 6, 1806; R.C. 1833, N.B.S. 1836, l. Cl. Philadelphia, 1836; Clarkstown, Ap. 1st, 1837-66, Rector of Hertzog Hall, Oct. 18, 1869-74, July 1; librarian of Sage Library, July 1, 1874—

Quinn, Robt. A., b. 1803; N.B.S. 1833, l. Cl. N.B. 1833; Caughnawaga, 1833-5, Oyster Bay, 1835-41, Manayunk, 1842-7, Stone House Plains, 1847-9, Chaplain at Sailors' Snug Harbor, 1852-3, d.
After performing his duties as chaplain, on Jan. 31, at Sailors' Snug Harbor, he was deliberately shot through the heart by Herman Ingalls, an old sailor, who, it is said, had revealed his past life crimes to his chaplain, and now feared exposure. Ingalls then immediately shot himself. He was much given to muttering and solitary walking, and his companions thought he had been a pirate and was troubled with remorse. Mr. Quinn had been chaplain of the institution for eleven years.

Rand, Wm. Wilberforce, b. at Goshen, Maine, Dec. 8, 1816; Bowdoin Col. 1837, Bangor Sem. 1840; lic. Waldo Cong. Assoc. Jan. 14, 1840, ord. by Cl. Cayuga, Sept. 1, 1841; Canastota, 1841-4, Ed. and Pub. Sec. N.Y. Tract Soc. 1841—

Randall, Peter G. R.C. 1838, N.B.S. 1841, l. Cl. N.Y. 1841.

Randles, Wm. N., b. at West Hebron, N.Y., Mar. 14, 1837; U.C. 1859, United Presb. Sem., Xenia, O., 1863, lic. (U.P.) Presb. Arygle, May 10, 1862; ord.

(U.P.) Presbyt. Albany, May 4, 1864; [West-Charlton, N.Y., (U.P.) 1864–72;] Glenville, 1873—

Rapalje, Daniel. R.C. 1855, N.B.S. 1858, l. S. Cl. L.I. 1858; voyage to China, Oct. 1858–March, 1859, Amoy, 1859–66, voyage to America, June–Nov. 1866; in America, 1866–9; voyage to China, Jan. 9–March, 1869, Amoy, 1869–76, voyage to America, May–July, 1876, in America, 1876–8, voyage to China, Oct. 1–Nov. 2, 1878, Amoy, 1878—

[Rauch, Christian Henry, Miss. to Indians on the borders of New-York and Connecticut;—at Shekomeko, an Indian village in the Stissick Mountain, 1740–5, Miss. among the Germans in Lancaster, Berks, and Lebanon Cos., 1745–9, Litiz, (Warwick,) Pa., 1749–53, became a Moravian, Salem, N.C.]

Came to America before 1740, and was commissioned by the brethren in Nazareth, in that year, to visit the Indians. Heckwelder's narrative says: "With these instructions," (not to interfere with any other laborers, but if any were prepared to receive the grace of God, to preach the gospel to such,) "the missionary, Christian Henry Rauch, a very amiable and pious man, set out, otherwise knowing nothing of the people to whom he was to preach the gospel, nor even where to find them, being an utter stranger in the land; but being assured of his call, he placed full confidence in God that he would assist him and lead him to those brethren to whom he was sent."

Discouragements were thrown in his way in New-York, by representations of the debaucheries of the Indians, yet meeting with some of them when sober, from the locality to which he was going, he found them tractable, and secured an invitation from them to visit their tribe. In the course of a year or a little more he had about thirty converts. But the whites, who were accustomed to make gain from the ignorance and love of drink of the Indians, bitterly opposed the missionary. All sorts of slanders were invented, until, in 1745, he was compelled to leave the field! He belonged to the union movement of the day, and became a laborious missionary in Pennsylvania among the scattered Germans.—*Harbaugh's Lives. Smith's and Choule's Hist. Miss.* i. 82. His life has also been published.

Rawls, John. N.B.S. 1819, l. Cl. N.B. 1819; Columbia, 1820–23, w. c. 1823–6, suspended.

Raymond, And. Van Vranken, (s. of. H. A. Raymond,) b. 1854, at Visscher's Ferry, N.Y.; U.C. 1875, N.B.S. 1878, lic. Cl. Schenectady; Totowa 1st, (Paterson,) 1878—

Raymond, Henry A., b. at Patterson, Putnam Co., N.Y., July 10, 1804; Y.C. 1825, N.B.S. 1828, lic. Cl. Poughkeepsie, 1828, Sharon, Lawyersville, and Cobleskill, 1829–32, Fairfield, 1833–5, Niskayuna, 1836–50, Owasco, 1851–3, Amity, 1853–6, Lawyersville and Sharon, 1856–64, Boght and Rensselaer, 1864–71. Died July 18, 1877.

While in college, he was converted, and was led to consecrate his life to the Lord Jesus, under the ministrations of Rev. Dr. Nettleton. For more

than forty years he labored in the ministry. Each of his charges was widespread and populous, and he was a most faithful and indefatigable pastor. Not only did he conscientiously bring beaten oil into the sanctuary on the Sabbath, but in lectures and prayer-meetings in the several neighborhoods of his charges he was in labors very abundant. No case of sickness, or bereavement, or spiritul need of pastoral counsel was neglected or put off to suit his convenience. Besides such special cases, he gave his people constant care. He was familiar in their houses, intimate in their families, and very near to their hearts.

For this pastoral care Mr. Raymond had peculiar qualifications. Of a buoyant, cheerful, almost jovial disposition, he at the same time had a very tender heart of sympathy, very quick to be moved in response to the trials and sufferings of others. There was nothing constrained, and nothing official, when he rejoiced with them that rejoiced, and wept with them that wept. He was always one with his people and one of them, and no one could long hesitate to confide in him as a father, or a brother. Moreover, he was wise in spiritual counsel and in the management of individuals and of churches. He was in his choicest element in seasons of revival, and found his highest delight in the reception of young converts, and in their training in Christian work. His ministry was blessed with repeated outpourings of the Holy Spirit, and the young men whom he welcomed into the communion of the church were so instructed and brought out that they are neither ashamed of the gospel of Christ, nor afraid to work for the kingdom, and for souls.

His last years, when he was laid aside by the growing infirmities of age, were by no means lost years. As long as he was able to do so, it was his delight to minister to feeble churches and to assist his brethren. At last, infirm and blind, he reverently stood still to see the salvation of God, with a cheery rejoicing in all the prosperity of Zion, and a calm, confident, childlike trust for himself in the grace of his Saviour. And so he went home.—(*Rev. Dr. J. A. De Baun.*)

Rederus, Francis C., b. in Neths.; a member of the Church of the Separated, (Anti-State ;) c. to America, 1874; [Paterson, *Ind. Hol.* 1875 ;] Passaic, (*Hol.*) 1875–6, Pella, (*Hol.*) 1876—

Rederus, Sipko. N.B.S. 1877.

Reed, Edward Arnold, b. at Lansingburgh, N.Y. ; Aub. Sem. ; [Springfield, Mass., 1st Cong. 18..–78 ;] N.Y.C., Madison Av., 1878—

Reed, Hollis, b. in Vermont ; W.C. 1826, P.S. 1828 ; [Miss. at Bombay, Baylon, N.Y., Derby, Ct., Craneville, N.J. ;] entered R.D.C. 1853, w. c. 1853–5.

Reichert, J. F. Forreston, Ill., 1871–2.

[Reid, Samuel H. Race St. G.R., Philadelphia, 175.]

Reidenbach, J. A. Ger. Evang., Brooklyn, E.D., 1865–6.

[Reiger, John Bartholomaus, b. 1707, on the Rhine; studied in Basle and Heidelberg, came to America, 1731; supplied Lancaster, Pa., 1736–46, supplied Shaefferstown and Zeltenrich, (now New-Holland,) 1746–.., d. 1769.]—*Amst. Cor., Harbaugh's Lives.*

Reiley, DeWitt Ten Broeck, (s. of Wm. Reiley;) R.C. 1857, lic. Cl. N.B. 1866; Prof. Latin Lang. and Lit. in Rutgers College, 1861—, also Rector of Grammar School, 1868–74; again, 1876—
*Publications:* Elementary Instruction in Latin. *Educational Monthly.* 1875.

Reiley, Wm., b. at Durham, Bucks Co., Pa., 1810; R.C. 1833, N.B.S. 1836, lic. Cl. N.B.; Hurley, 1836–9, Middletown, N.J., 1839— D.D. by R.C. 1857.

Renskers, Gerrit Jan, from Presbyt. of Michigan; Clymer, 1863—

Renslaer, see Van Rensselaer.

Rhinehart, J. Kelly, b. Bruynswick, N.Y., 1830; R.C. 1859, N.B.S. 1862, l. Cl. Orange; Roxbury, 1862–73, Princetown, N.Y., 1873—

Rice, C. D. Y.C., l. by Hampden Assoc., Mass., 1839; (Granby, Ct., 1839–42, East-Douglass, Mass., 1842–52, Poughkeepsie, 1854–60, all Cong.,) 1860, in Ref. Ch.; Prin. of Colleg. Instit. for Young Ladies, Poughkeepsie, 1860—

Rice, Henry L. P.S. 1821, Spottswood, 1825–33, [Chambersburgh (G.R.) 1834–7, d.]

Ricke, Herman. Hackensack, (Ger.,) 1874–7.

Ricketts, J. H. S.S. Princetown, 1863–5, w. c. 1867.

Riddle, David H. J.C. 1823, P.S. 1828, l. Presbyt. of Winchester, 1828, [Winchester, 1829–33, Pittsburgh, 3d, 1833–57,] Jersey City, 1st, 1857–62, [Pres. of Jefferson Coll. 1863–6, Prof. of Moral Philosophy in Washington and Jefferson Coll. 1866–8, Martinsburgh, Va., 1868.] LL.D. by R.C. 1863.
*Publications:* The Pilgrims and their Principles. 1850.—Our Country, for the Sake of the World. 1851.—Ground of Confidence in Foreign Missions. 1851. Before Am. Bd.—Ser. at Installation of Rev. Dr. Ab. Polhemus. 1857. —Such a Time as This. Thanksgiving Sermon. 1859.

Riddle, Matthew B., (s. of David H. Riddle,) J.C. 1852, Alleghany S. and N.B.S. 1859, l. Cl. Bergen, 1859; Heidelberg University, (Europe,) 1860–1, Chaplain in the army, 1861, Hoboken, 1861–5, Newark, 2d, 1865–9, in Germany, 1869–71, Prof. in Hartford Theological Seminary, 1871—. In 1878 dismissed from Cl. Newark to Hartford South Assoc. Cong. Ch.
*Publications:* Editor and Annotator of Hurst's Translation of Lange's and Fay's Exp. of Epist. to Romans. 1869. (*Lange's Com.*)—Ed. Annot. of Starbuck's Trans. of Schmoller's Exp. of Epist. to Galatians. 1870. (*Lange's Com.*)—Translation, with Additions, of Braun's Exp. of Epist. to Ephesians.

1870. (*Lange's Com.*)—Translation, with Additions, of Braun's Exp. of Epist. to Colossians. 1870. (*Lange's Com.*)

Riedel, F. W. A. N.B.S. 1858, l. Cl. N.Y. 1858; S.S. Jeffersonville, 1858–61, also at Thumansville, 1860–1; became a Roman Catholic; returned 1867. Became Ger. Ref. [New-Albany, 1867.]

Ries, Geo. Adam, R.C. 1872, N.B.S. 1875, lic. Cl. . . . . ; Lawyersville, 1875–8.

[Riess, Jacob, New-Goseuhoppen, 1762—. . *Harbaugh's Lives*, ii. 386.]

Riggs, Alex. B. Fort Plain, 1870–6.

Riley, Isaac, (s. of Rev. H. A. Riley, of Montrose, Pa., and son-in-law of Rev. Joel Parker, of Newark,) b. in N.Y.C. Feb. 2, 1835; Y.C. 1858, U.S. 1861, lic. Presbyt. 18. . ; [Wilmington, Del., 1861–4, Pottsville, Pa., 1864–6, Newark, N.J., 1866–8, all Presbyt.]; N.Y.C., 34th Street, 1868–75, (Buffalo, Westminster Ch., 1875–8,) d.

He was a man of very decided ability, and in him were united mental qualities very rarely combined in the same individual. The reasoning faculty was strong, and so was the imagination; he was exact and mathematical, and at the same time poetical and rhetorical. All the varied powers of his disciplined intellect, as well as the power of a strong emotional nature, were imbued with divine love, so that the whole man was consecrated to his life's work. His pen was active. He spoke fluently and wrote carefully. His best work he gave to his people and the public. He was a loving pastor, looking after the aged, the infirm, and the poor, diligent in the Master's service, and beloved by Christians of all names for his catholic spirit and contributions of time and effort to every good cause.

*Publications:* Jubilee of 34th St. Ch., N.Y.C. 1873.

Ritzema, Johannes, b. 1710; New-York, 1744–84, (absent from city during Revolution,) Kinderhook, 1778–88. Also frequently officiated at Harlem, Philipsburgh, Fordham, and Cortlandt. One of the original trustees of King's (Columbia) College, 1754.

He arrived in New-York pending the negotiations for a Coetus. The Classis of Amsterdam wrote to the church of New-York a very flattering testimonial concerning him. He was a prominent member in all the meetings of the Coetus, and felt the incapacity of that body as much as any one, (1748–53.) In September, 1753, it was proposed to make an effort to put the Coetus on a better footing, and to supply all deficiencies in its constitution. The next regular meeting (September, 1754,) was appointed for the handling of this matter, prior to all other questions, and all the brethren were requested to be present.

But during this interim the plans of the Episcopalians for a college, to be under their control, but supported by general taxation, reached their consummation. The Hon. Wm. Livingston had for several years fought these plans through the press, and had been sustained by all the citizens except the Episcopalians. He showed that an English Church Establishment was

lurking under the scheme, and that it was eminently unjust to charter a college to be supported by all the people, but which would be controlled by a single sect. The Dutch were a majority in the Provincial Assembly, and the charter could not be passed without their help. They were therefore reminded that they were not dissenters, but came from a State Church, and they alone of all un-Episcopal bodies were able to obtain church charters. The Ministry Act of 1693 did not *formally establish* the Episcopal Church as such, and by name, but only provided for the *settling of a ministry* by law. It was indeed explained by a subsequent Assembly that these ministers need not necessarily be Episcopalians. The Dutch Church was also sometimes called the Established Church. Now it was suggested that if the Dutch helped to pass the charter for King's College, they might have a Professorship of Divinity in the said college, and educate their ministers there, without the trouble, expense, and delay of sending them to Holland. The plan seemed eminently desirable in certain aspects. In the summer of 1754, Wm. Livingston complains that the Dutch had deserted him in his protests against such a college.

In September, 1754, the Coetus met according to appointment to discuss the propriety of establishing an American Classis for the Dutch churches. Ritzema was president. The plan of a Classis, as proposed and discussed, was *unanimously* approved. The old Coetus was a useless body ; it had no foundation in the church-order ; it could pass no final sentence ; it could not of itself ordain. The proposition for a Classis was sent to the respective churches for their decision, being signed by Ritzema and Verbryck as officers. They and two others were also appointed a committee to meet on the 1st of April, 1755, to canvass the votes of the churches upon this matter.

When the proposition was brought before the church of New-York, (Oct. 1, 1754,) the Consistory declared that if a Coetus were useless, they believed a Classis would be still more so, and they would abide under the old condition, subordination to the Classis of Amsterdam. They released De Ronde from his obligations to the Coetus as stipulated in his call, and Ritzema and Do Ronde, with two elders, were to write to the Classis of Amsterdam concerning the position of the New-York Consistory in this matter. The same committee were "to present a petition to the Assembly, requesting liberty to have a Professor of Divinity for the Low Dutch Church," in connection with the new college. On Oct. 17, this committee wrote to Holland, expatiating on the uselessness of the Coetus, the necessity of a learned ministry, that *American-made* ministers would bring about a total separation of the Church from Holland, that *partisanship ruled the Coetus ;* and hence they renewed their old relations to the Classis, and hoped that the request of the Coetus for a Classis would not prosper. But they do not mention in this letter their own petition, two weeks before, for a professorship in King's College!

On Oct. 24, their petition to the Assembly was considered and received with apparent favor. But in the charter, signed Oct. 31, the Dutch professorship does not appear! Wm. Livingston had warned them "that all their pretenses to sisterhood and identity were fallacious and hypocritical." It was

because of these circumstances that Theodore Frelinghuysen, of Albany, took the course which he did. (FRELINGHUYSEN, THEODORE.) But the probability that the Dutch would secure a college of their own, to the ruin of King's College, led Ritzema, on his own responsibility, to make another attempt, and also prompted the Episcopalians eagerly to grant his request for this professorship, May 7, 1755. But the mass of the people were now disgusted at the duplicity which had been manifested, and Ritzema's own consistory severely censured him for his unauthorized conduct. The professorship was gained indeed by an amendment to the college charter, but an indignant people would have nothing more to do with it. No minister of the Dutch Church graduated from King's College until after the Revolution—a generation later. (BASSETT.)

Ritzema and his friends were now left in an awkward predicament. They had seceded from the Coetus, and their final success concerning the professorship in King's College was a useless victory. The peculiar circumstances also, perhaps, drove the Coetus to some rash actions, but for the division of the Church, and the tedious Coetus and Conferentie strife, (1755–71,) Ritzema was declared responsible. (*Centennial Disc.* p. 78.) The Coetus now resolved itself into a Classis, (1755,) and assumed all powers belonging thereto. Ritzema and a few others wrote letters annually to Holland as a *Conferentie*, (or an unorganized band of conferring ministers,) and in 1764, after two unsuccessful attempts of the American Classis to bring them into their body, these conferring ministers organized themselves into an Assembly subordinate to the Classis. They claimed to be the original Coetus. They had the Minute-Book of the Coetus, and recorded their own letters and acts therein. A pamphlet controversy sprung up between Rev. John Leydt and Ritzema upon the questions at issue. (LEYDT, JOHN.) Until 1764, no elders had attended the meetings of the conferring ministers, (the Conferentie.) In that year, anticipating the failure of the second effort for union, Ritzema had requested his consistory to appoint elders as delegates, but they utterly refused, and Laidlie also refused to join the new Assembly. Ritzema complained of this not a little. Meyer's independent position at Kingston was also very disagreeable to him, and he was largely instrumental in securing his expulsion from his pulpit. Ritzema was not present at the original meeting for union in October, 1771, but his name stands first on the list of those who signed the Articles of Union, (after their ratification by the Classis of Amsterdam,) in June, 1772. After this he worked cordially in the Synod with Leydt, Meyer, and other former opponents.—*Amsterdam Cor., very many letters. Minutes of R.D.C. N.Y.* 1744–84. *Moore's Hist. of Columbia College, p.* 25. *Gunn's Livingston. Sedgewick's Life of Hon. Wm. Livingston. Centennial Discourses*, pp. 62–101.—*Minutes of Coetus and Conf. and of the early Synod. Genealog. and Biog. Rec.* ix. 101, 102.

*Publications:* "Ware Vryheyt tot Vrede" beantwoort, ofte kortbondige wederleggig van het boekje van Do. Johannes Leydt waarin klaarlyk word aangewezen dat vrede zonder waarheyt niet mag gezogt worden. Zynde die Vergadering waarvoor zyn E. oykomt nog Coetus nog geauthorizeerd omte

examineren nog promoveren. Door liefhebbers van Waar heiden Vrede. Niew-York, 1761. Or, Reply to "True Liberty the Way to Peace," or A Short Refutation of the little book of Rev. John Leydt, wherein is plainly shown that peace destitute of truth may not be sought, inasmuch as the assembly which his Reverence advocates is not a Coetus, and has no authority to conduct examinations. By lovers of truth and peace. New-York. Printed by H. Gaine. 1761.—Aan den Eerwarden Do. Johannes Leydt. Philadelphia, 1763. Or, To the Rev. John Leydt, Minister at New-Brunswick. 12mo, pp. 38. Phil., 1763. This was Ritzema's rejoinder to Leydt's second pamphlet of 1762.—Extract uit de Handelingen van het Hoog Eerwaarde Christelyke Synode, van Noord-Holland, gehouden te Edam, van den 26th July tot den 4 Augustus, 1763. Met een nodige voor afspraah aan de neder-duitse Gemeentens in de provincien van Niew-York en Niew-Jersey, door Johannes Ritzema. New-York, 1765. Or, Extract from the Acts of the Rev. Christian Synod of North-Holland, held at Edam, July 26–Aug. 4, 1763, with a necessary introduction to the Dutch churches of N.Y. and N.J., by John Ritzema. 12mo, pp. 16. N.Y., 1765.

We append here the title of the letter of the Classis of Amsterdam, which is in harmony with the three pamphlets of Ritzema, and against those of Leydt.

Brief van de Wel-Eerwaarde Classis van Amsterdam, aaue de E. Heeren, predikanten en ouderlingen in de provincien van Niew-York en Niew-Jersie, die zich Coetus noemen. N.Y., 1765. Or, Letter from the Rev. Classis of Amsterdam to the Rev. Ministers and Elders in the Provinces of New-York and New-Jersey, who call themselves the Coetus. 12mo, pp. 15. N.Y., 1765.—Answer to the Remonstrance of Abel Hardenbrook and others against preaching in English in the R.D.C. in N.Y. *Doc. Hist. N.Y.* iii. 310–314. Sept. 23, 1767.—A Sermon preached at Collum, Feb., 1741, and in New-York, Jan. 15, 1755. (MSS. in State Library, Albany.)—Many Letters in the *Amsterdam Correspondence.*

Robb, John. North-Hempstead. 1835–7, w. c. 1837–45, S.S. at Unionville, 1839.

Robbins, S., died 1830.

Robertson, Noel. C.C. 1823, P.S. 1826; Wilmington, N.C., 1826–8, Miss. to Manayunk, 1828, d.

This amiable young minister was suddenly stricken down, while in the employ of the Missionary Society of the R.D. Church. He would shortly have been installed at Manayunk. He was descended from a family of eminent piety. His discourses were more plain than energetic and showy, yet well furnished. There was a soft and touching tenderness and deep affection in them, rather than force and eloquence or power. He was noted for his systematic habits; modesty, affection, frankness, and unaffected piety were some of the elements of his character. He was stricken down by the epidemic fever then prevailing, and which quickly ended his life.—*Mag. R.D.C.* iii. 321.

Robertson, Samuel. W.C. 1812, P.S. 1815, (Huntington, N.J.,...., Dryden, N.Y.,...., Stillwater, N.Y.—) Canajoharie, 1837–8, Schoharie, 1839–43, Westerlo, 1843–8, *Presbyt. in Wisconsin.*

Rockwell, Charles. Y.C. 1826, A.S. 1834, l. by Andover Assoc. 1834; (Chatham, Mass., 1839–45, Pelham, N.H., 1854–5,) Kiskatom, 1860–6, *Assoc. Ref.*

*Publications:* Add. before Greene Co., N.Y., Agricultural Soc. 1864.—Add. before Bible Soc. 1865.

Rockwell, Geo., b. Lewisboro', N.Y., 1821; N.B.S. 1851, l. Cl. Westchester, 1851; Waterloo, 1851–4, Thousand Isles, 1854–77, Jan. 1; w. c. D.D. by R.C. 1851.

*Publications:* "Ebenezer." A Hist. Disc. of the Church of the Thousand Isles.—Twenty Years' Ministry. 8vo, pp. 27. Watertown, 1874.—The Catskill Mountains and the Regions around; Their Scenery, Legends, and History; with Sketches in Prose and Verse by Cooper, Irving, Bryant, Cole, etc. 12mo, pp. 35. 1867.—Foreign Travel and Life at Sea.

Rodenberg, F. W. Hartsburg, 1877—

Roe, Sandford W., b. in Brooklyn, N.Y.; U.N.Y. 1847, U.S. 1851, l. 4th Presbyt. N.Y. 1851; [Cairo, 1852–60, Jamestown, 1860–6,] Germantown, N.Y., 1866–8; Brookfield, 1868–71, Jan.; Middleburgh, 1871–6; Lebanon, 1876.

Rogers, Ebenezer P. Y.C. 1837, P.S. 1840, lic. S. Assoc. Litchfield, Ct., 1840; [Chicopee Falls, Mass., Cong. 1840–3, Northampton, 1843–7, Augusta, Ga., Presbyt. 1847–53, Philadelphia, 1853–6;] Albany, 1856–62; New-York, South, (5th Av. and 21st St.,) 1862. Elected a trustee R.C. 1858. D.D.

*Publications:* The Obligations of the Female Sex to Christianity. 1849.—The Doct. of Election, stated in three Discourses. 1850.—Earnest Words to Young Men; in a series of Discourses. 1851.—The Precious Things of Peter. —A Pious Mother. 1853.—Hist. Disc. R.D.C. Albany. 1857.—The Sovereignty of God in Calamity; on the loss of the "Central America." 1857.—The Dignity of Teaching. 1857.—Everything in Christ. 1858.—Annual Ser. before City Miss. Soc. 1858.—Ser. on Death of John Knox. 1858.—Letter on the Death of Dr. Brownlee. 1860.—Disc. at Fun. of Mrs. A. B. Talcott. 1861.—Ser. and Prayer on the Death of Pres. Lincoln. 1865. In *Voices from the Pulpit.* —Address at the Semi-Centennial of Dr. Hodge.—Many contributions to the press.

Rogers, Leonard. N.B.S. 1832, l. Cl. N.B. 1832; Catlin, 1832–3, Sand Beach, 1833–34, w. c. 1838.

Rogers, L. C. N.B.S. 1860.

Rogers, Samuel J., b. at Oxford, N.H., Aug. 27, 1832: R.C. 1859, N.B.S. 1862, l. Cl. N.Y. 1862; Battle Creek, 1862–5, Geneva, 1865–72, Port Jervis, 1872–6, Fort Plain, 1876—

Romaine, Benj. F. R.C. 1842, 1. Assoc. N.Y. and Brooklyn, 1850; Editor of the *American Spectator* at Albany, 1842–57, S.S. Canajoharie, 1857–9, Canajoharie, 1859–62, Bound Brook, 1862–8, Sec. Coloniz. Soc. Ohio, 1868—

Romeyn, Benjamin, (s. of Thos. Romeyn,) b. 1774, and died just as he finished his theological studies.

Romeyn, Dirck, (or Theodoric,) (brother of Thos. Romeyn, Sr.,) b. at Hackensack, June 12, (O.S.) 1744; C.N.J. 1765, studied theol. under J. H. Goetschius; licensed by the American Classis, 1766; Marbletown, Rochester, and Wawarsing, 1766–75, also occasionally supplied Upper Red Hook and Red Hook Landing, 1773–4, Hackensack, (1st,) and Schraalenburgh, (1st,) 1785–84, Schenectady, 1784–1804, d. Also Lector in Theology, 1792–7, Prof. in Theology, 1797–1804, April 16. Elected a Trustee Q.C. 1785. D.D. by R.C. 1789.

He possessed a mind strong and energetic, more than ordinarily comprehensive, and capable of viewing things in their natures, their connections, their dependencies and ends. His apprehension was quick and his understanding clear and informed. His judgment was sound and mature, and his memory remarkably retentive. In the application of these powers of mind, he was chiefly bent upon his professional studies. In these he most delighted, and labored most of all to excel. He was versed in the circles of general science, well read in history, and had made no mean attainments in the philosophy of the human mind.

In the discharge of his ministerial functions he proved himself an able minister of the New Testament, a watchman that needed not to be ashamed. As he had loved the doctrines of grace, and had experienced their power and influence on his own heart, so also he insisted on them in his public ministrations. His theme uniformly was Christ and him crucified. His manner was bold, intrepid, and daring. In the execution of his duties, he was neither daunted nor moved. He was the Boanerges of the day. When he pronounced Ebal's curses against the wicked, it was like the thunders of Sinai. He, however, was not incapable of the pathetic. He could at times move the heart and melt the audience to tears. His discourses were solid and interesting, oftentimes enlivened by historical anecdotes. In the introduction of these he was peculiarly happy. He always entered deeply into his subject. His delivery was animated and unaffected, without ostentation, and becoming his subject. He aimed at nothing but what was perfectly natural.

In his intercourse with the world he supported a becoming dignity. Independence of sentiment marked its path through its busy rounds. He knew not how to dissemble. He was polite to all, familiar with few. This rendered the circle of his intimates contracted, and the number of his confidential friends small. In his conversation he was interesting, and always instructive. He was a pillar and an ornament to society. Says one of him, "He was unquestionably the first man in our Church, among the first in the whole American Church."

He and Dr. Livingston were constant correspondents; they discussed by letter all the important affairs of the denomination, during its formative period. He was the counselor of senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot. He took the lead in his State in giving an impetus to the support and patronage of classical learning; he was greatly instrumental in the founding of Union College at Schenectady.—*Doc. Hist.* iii. 600. *Gunn's Livingston*, ed. 1856, p. 383. *Taylor's Annals. Sprague's Annals.*

Romeyn, James, (s. of J. V. C. Romeyn,) b. at Greenbush, 1797; C.C. 1816, N.B.S. 1819, l. Cl. N.B. 1819; Nassau, 1820–7, Six Mile Run, 1827–33, Hackensack, 1833–6, Catskill, 1836–40, Leeds, 1842–4, Bergen Neck, 1844–50, Geneva, 1850–1, emeritus, d. 1859. Elected a trustee of R.C. 1842. S.T.D. by C.C. 1838.

No one attempts an easy task who would depict adequately and yet briefly the character of James Romeyn. We do not expect entire success. Mr. Romeyn was of an exceedingly sensitive temperament. This peculiarity measurably unfitted him for contact with a rough world, but gave extreme ardor to the pursuit of studies he loved, and rendered him, with his strong mental endowments, perhaps the most eloquent of our preachers—a flame of fire in the pulpit. His utterance was rapid in the extreme, yet in all his best days distinct, his posture a little stooped, his eye following his notes closely, his action not ungraceful, but vivacious and expressive. His style was sententious, full of Scripture, of which a leading word or two gave you the passage and its use in the argument. His quotations and allusions of all kinds, and his abundant, and to any but himself almost redundant, comparisons and figures, so characterized his sermons as to render them altogether peculiar. Sometimes a closing sentence gave finish and power to a paragraph or argument. Thus, after showing how science fails in religion, he says: "To attempt thus to back revelation is like holding a lamp beside the sun, or gilding gold, or propping the Alps." On the assumptions and progress of Popery, "There is a sword whose edge and point are penetrating the vitals of this land, whose handle is at Rome." Discussing religious form without religious power, he concludes: "We may be stable as a pillar and conservative as salt, and prove notwithstanding, like Lot's wife, (whom we are commanded to remember,) a living body transformed into a dead mass, and be nothing but a monument of folly and disobedience after all." In preaching, an irrepressible fire seemed to burn within him, ever seeking to flash upon others its light and heat in every form of rapid and intense expression. "Divine Redeemer, set me as a seal upon thy heart!" "My soul shall make her boast in the Lord!" "The humble shall hear thereof and be glad!" "For me to live is Christ!" "This God is our God forever and ever; he shall be our guide even unto death!" Remember thee! If I forget thee, my bleeding, dying Lord, let my right hand forget her cunning!"

"Did ever pity stoop so low,
Dressed in divinity and blood?
Was ever rebel courted so
In groans of an expiring God?"

With such impetuous, burning words, his face and whole system in a glow, would he preach for more than an hour commonly, and then, while at Catskill, would often cease, to find himself completely exhausted, and to be helped through the window beside the pulpit and to his bed in the parsonage in rear of the church.

Mr. Romeyn has left only three sermons in print. General Synod, 1842; the American Tract Society, 1842; and "A Parting Memorial," 1857. Besides these we have his extended "Report," General Synod, 1848, which cost him great labor; and though criticised unmercifully, its suggestions have been abundantly proved wise and judicious. It is to be regretted that his manuscripts are so written as to be now wholly illegible. He refused the D.D. In person Mr. Romeyn was tall, face large, forehead large and retreating, features prominent, eyes grayish blue, hair light brown, parted from the right side, short, neat and smooth. He was a man to impress you, voice full, manners ministerial, but modest and unstudied, conversation turning constantly to the church and religious themes. He was gifted in prayer, and his asking a blessing at table worth a journey to hear. He very seldom indeed spoke anywhere without the paper. He was disabled by paralysis, at Geneva, 1850, and this attack, acting on an extremely nervous constitution, gradually destroyed both body and mind, until after some years of suffering he was admitted to his rest.—*Rev. Dr. Anson DuBois.*

In the Seminary, it is said of him, he was never tardy in time, nor loose in preparation. In his intercourse with his fellow-students, he was blithe and joyous, with an unfailing smile of good-fellowship. He was never angry, though his nature was impulsive. His early efforts at sermonizing showed the budding of that rich and exuberant imagination which so eminently distinguished his more mature efforts. He would pursue a principal thought into its successive inferences, associations, corollaries, and suggestions, until it made almost a complete circle of Christian doctrine. When he had made one of these successful efforts, which showed him to be a head and shoulders taller than many of his seniors, he did not seem to be aware of the fact.

As a preacher he never occupied as conspicuous a position as his abilities merited, partly on account of shattered health, and partly because he shunned publicity. His rapid and impetuous delivery impaired the effect of his sermons, but his mind was engine-like in its workings.

His discourses exhibited great intellectual power, being always well prepared, full of the marrow of the gospel, glowing imagery, and brilliant thought; yet his wonderful rapidity of utterance seemed at first to confound the mind, as it required the closest attention to follow him. He always came to the sanctuary with beaten oil, feeling deeply that the responsibility of souls was upon him. His conscientiousness on this subject prevented him from accepting of several responsible fields which were freely offered him. His illustrations were gathered from every class of objects in the natural world, as well as from history and science. Any thing forcible or beautiful found by him was marked, and found a place in his reference-book, and hence he was always ready with a store of apt and brilliant im-

agery. His clerical brethren were happy to receive from him the messages of salvation. He was ever instructive and encouraging to them, and his labors were highly prized for their elevating and ennobling character. On one occasion, rising from a sick-bed to fulfill an engagement, he poured forth a tide of eloquence for more than an hour, and sinking exhausted on his seat called on the venerable Dr. Porter, sitting in a pew near the pulpit, to conclude with prayer. Overwhelmed with the big thoughts and burning words of the preacher, he commenced his prayer with an earnest thanksgiving for the feast of fat things which they had received, and then added, "But, O Lord, thou hast given our dear brother a mighty mind and big heart, but thou knowest thou hast put them in a poor weak body. O Lord, bless his body, oh! bless his body, to keep that mind and heart for future service."

With his tall form strung up to the highest nervous tension, and his tongue pouring forth a lava-tide of burning eloquence, he was one of the most powerful of preachers, not noted so much for literary polish, or for originality in fancy, or for erudition or pathos, but almost unequaled in the grander sublimities of eloquence. He was a Boanerges.

He saw the great system of revealed truth in all its grandeur, and he bent his mighty energies to set it forth in its most impressive manner, from the time he entered the ministry till his Master's hand was laid upon him. He made as much preparation to address a little gathering in a country schoolhouse as for the great congregation on the Sabbath. At funerals he was always happy in his choice of subjects, and in his manner of presenting them. In some of his flights of eloquence, a silence like that of death would come over his audience. He was wonderfully apposite in his quotations from Scripture, and the passage as uttered by him would often be fastened on the memory of his hearer for a lifetime. Equally remarkable in this respect was his power in prayer—the richest expressions from the word of God pouring from his lips.

He was especially noted for his zeal. He was an earnest, laborious, and faithful worker. He was also kind and attentive to the suffering and dying. He perhaps expected too much from human nature, and sometimes seemed severe in expressing his views of the actions of Christian men. He saw and felt how things ought to be, and if he could not effect these changes, it rendered him unhappy. But many of his strong expressions are to be attributed to the structure of his mind, for he thought, and wrote, and spoke in figures, often warm and glowing.

He was stricken with paralysis while in his chamber, in Geneva, a few days before the time fixed for his ordination. He had already made a great and most favorable impression in that community. From this time disease continually tried him; his nervous system was all unhinged, and wearisome days and nights were appointed him.

*Taylor's Annals. For Memorial Sermons, see Chr. Intelligencer, vol.* 30, *Oct.* 15, 1859.

*Publications:* The Crisis and its Claims. Before Gen. Syn. 1842. (See *Princeton Rev.* xiv. 632.)—A Plea for an Evang. Press. Before Am. Tract.

Soc. 1843.—Report on the State of the Church. 1848. Appendix to Mints. Gen. Synod. A most elaborate and important paper.—Enmity to the Cross of Christ. 1857.—Arts. in *Sprague's Annals*, on Drs. J. H. Livingston and J. V. C. Romeyn.

Romeyn, Jas. Van Campen, (s. of Thos. Romeyn,) b. at Minisink, 1765; Schenectady Academy, 1784, studied theology under D. Romeyn, l. by Synod of D.R. Chs. 1787; Schodack and Greenbush, 1788–94, Greenbush and Wynantskill, 1794–9, Hackensack, (2d,) and Schraalenburgh, (2d,) 1799–1833, d. 1840. Elected a trustee of Queens Coll. 1809.

He was one of the four sons of Thomas Romeyn, all of whom studied for the ministry. He was the subject of religious impressions at an early age, and his remarkable stability of character may be traced to the influence of a conscience correctly trained, and views of truth formed in the light of the divine testimony, fondly cherished, and carefully and consistently applied. He was not distinguished so much for energy of action, for eloquence of speech, for vastness of conception, as for originality of plan; yet in the consideration of his character, there is a feeling of satisfaction and admiration. His mind was correct, his judgment clear, his plans marked by usefulness, and in all he did he was distinguished for a large predominance of high moral qualities. No one could charge him with rash enterprise, doubtful expedients, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. The proportions of his character were in admirable adjustment. There was an honesty and transparency of purpose, a self-control and calmness in manner, a steadiness in action, and directness in his policies, which constrained respectful attention and delicate regard for his suggestions and avowals. He walked with God in the cultivation of personal piety. During a double charge of thirty-five years, it is not known that there was one act of collision, or one unkind, unsettling word or circumstance in his congregations. In the affairs of the church he was uniformly the ready helper, the judicious counselor, the pacificator. Without the form of judicial authority, he wielded an influence far more effectual, desirable, and honorable. Without their ever having seen him or heard him, he was called to the distracted churches of Bergen Co., N.J., on the ground of his reputation as a man of forbearance, discretion, and piety. He was contemporary with Solomon Froeligh, at Hackensack and Schraalenburgh, for nearly thirty years, and was the nearest witness of the sad secession which has so long afflicted those localities. It became his duty, indeed, to present this matter to Synod, for their action. He was inflexible where principle was involved; yielding, where it was not. A casual acquaintance would not understand his merits. His whole disposition led to retirement and a noiseless course of life. His disinterestedness was frequently and nobly displayed. In the summer of 1832, he was struck with paralysis, and, though partially restored, and able to officiate again, yet a second attack, in April, 1833, compelled him to cease from labor. His last effort to preach, at a communion season, touched every heart most deeply. Whatever he had intended to say, he burst forth in the cry, "Have pity on me, O my friends!

for the hand of God has touched me!" and his utterance was soon choked. From the day his tongue refused to speak, he yielded up all his perquisites —a fair specimen of his generosity. Few men exceeded him in the power of scriptural illustration, and ability to weave the phraseology of the Bible into the structure of his sentences; in concentrating thought and giving an attractive flavor and raciness to his productions. He took a very active part in the endowment of Queens College, in 1810. The last eight years of his life, he was a paralytic; but the same patience and meekness, the same calm and tranquillizing hope, became more conspicuous.—*Taylor's Annals. Sprague's Annals.*

*Publications:* Address to the Students Theolog. Sem. *Mag. R.D.C.* iv. 202.—A Manifesto, pub. in the Bergen Co. papers.

Romeyn, Jeremiah, (nephew of Thomas Romeyn,) b. in N.Y.C. 1768; studied under D. Romeyn and H. Meyer, l. by Syn. R.D. Chs. 1788; Linlithgo, and supplied also Upper and Lower Red Hook, 1788–1806, Harlem, 1806–14, supplied Schoharie Kill and Beaverdam, (Roxbury,) 1814–17, supplied Woodstock, Dec. 1817–Feb. 1818, died in July, 1818. Also Prof. of Hebrew, 1797–1818.

"He was a man of imposing personal appearance, of full habit, grave, dignified, and graceful. His head was finely formed; his visage dark, with a dark-blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white," (1812,) "and usually powdered when entering the pulpit, or associating with gentlemen of the olden school."

With an excellent voice of large compass, and with a deliberate manner, he was an interesting and pleasing speaker. He preached without notes. He was able to combine divers styles of sermonizing and manner in a single discourse—the didactic, descriptive, discursive, and illustrative. He would sometimes begin with an *exordium remotum*, like the Dutch, then reason calmly and closely, in the English style, and perhaps finish with the lively and picturesque manner of the French. He was entirely self-possessed, and manifested profound thought in his preaching.—*Sprague's Annals.*

Romeyn, John Brodhead, (s. of Dirck Romeyn,) b. 1777; C.C. 1795, studied under Livingston, l. Cl. Albany, 1798; Rhinebeck Flats, 1799–1803, (Schenectady, Presbyt. 1803–4, Albany, Presbyt. 1804–8, New-York, Cedar St., Presbyt. 1808–25,) d. Trustee C.C. 1809–25; Clerk of C.C. 1811–15; Trustee C.N.J. 1809–25. S.T.D. by C.N.J. 1809.

He left the Dutch connection, accepting a call to the Presbyterian Church of Schenectady, that he might be near his aged father, to soothe him in his declining days. The venerable professor rejoiced at the opening usefulness and honors of his only son. He was called in a few years to New-York. His friends trembled for the result of this bold experiment. His people consisted of some of the most enterprising and spirited men of the city. But here his genius, his power of discrimination, his decisive and energetic mind, and his eloquence, gained him attention and success. Humility, meekness, and consummate discretion tempered the more rigid traits of his

decisive and intrepid soul. It was a new congregation, under the very shadow of the church of the renowned Dr. Mason. Yet he collected and bound together a loving people, and was the successful instrument in melting them down to the obedience of the cross. He maintained his eminent position amid all the talent and eloquence of the mart of America. His people ever adhered to him, declaring that he was their *first* pastor, in every respect. Yet he had his trials. An acute sensibility had been cherished until it became morbid; which, combined with intellectual and bodily labors, brought him to a comparatively early grave.—*See Sprague's Annals.*

*Publications:* A Tribute to the Truth. On the Controversy with Episcopacy. 1809. See *Christian's Mag.* ii. 429–441.—The Danger and Duty of Young People 1810.—The Good Samaritan. A ser. for benefit of N.Y. Dispensary. 1810.—Exhortation to the People. At the install. and ord. of Rev. Gardiner Spring. 1810.—A Ser. at the Opening of the Gen. Assembly. 1811. —Sermons. 2 vols. 8vo, pp. 434 and 440. N.Y., 1816.

ROMEYN, THEODORE B., (s. of Jas. Romeyn;) R.C. 1846, N.B.S. 1849, l. Cl., Bergen, 1849; Blawenburg, 1849–65, Hackensack, 1st, 1865— D.D. by R.C. 1869.

*Publications:* Historical disc. delivered on the occasion of the reopening and dedication of 1st R.D.C. at Hackensack. 1870.—Centennial Disc. preached in 1st Ref. Ch. Hackensack. 1872.—The Adaptation of Ref. Ch. in America to the American Character. 1876. *In Centennial Discs.*

Romeyn, Theodore F., b. 1760, (s. of Thos. Romeyn;) studied under Livingston, (?) l. by Gen. Meeting of Ministers and Elders, 1783; Raritan and Bedminster, Nov. 1784–Sept. 1785, d.

His ministry was unusually spiritual and fervent, and was closed impressively in his sudden and early death. He was a gifted and extraordinary young man, and his brief career left a deep impression on many hearts.—*Messler's Mem. Ser.* 1873, *p.* 32.

Romeyn, Theodoric, see Romeyn, Dirck.

Romeyn, Thomas, (Sr.,) b. at Pompton, March 29, 1729; C.N.J. 1750, studied under Goetschius and T. Frelinghuysen, sailed for Europe April 11, 1752, l. Cl. Amsterdam, Sept. 3, 1752; Success, Newtown, Oyster Bay, and Jamaica, 1753–60, Minisink, Walpeck, Smithfield, and Deerpark, Sept. 6, 1760–72, also occasionally supplying Clove Station, Sussex Co., N.J., Caughnawaga, 1772–94, d. Oct. 22.

After preaching a few times on Long Island, he sailed, in April, 1752, to Holland, for ordination. At his settlement on Long Island, though a prudent man, he found it difficult to still the troubled waters. His call, also, was not unanimous. In 1757, De Ronde usurped authority by presiding at a meeting of the disaffected elements, and another minister was called. Romeyn, being a quiet and peaceful man, sought freedom from the strife in another field of labor. His call to the churches on L.I. is dated Nov. 10, 1752.—*Amst. Cor. Taylor's Annals.*

Romeyn, Thomas, b. at Caughnawaga, 1777, (s. of Thos. Romeyn ;) U.C. 1797, studied under D. Romeyn, l. Cl. Albany, 1798 ; Florida, 1800–6, Niskayuna and Amity, 1806–27, w. c. 1827–57, d.

Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them ; a thoughtful, reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the Church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the Church. His views were generally far-reaching, sagacious, accurate, and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition ; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827 he was obliged to resign pastoral duties, because of failure in health. In 1843 he met with a fall, which crippled him for the rest of his life.—*Mag. R.D.C.* i. 301.

*Publication :* A Charge to Rev. Jas. Murphy, Glenville, 1826. *Mag. R.D.C.* i. 301.

Romondt, C. R. V., (or Von Romondt,) R.C. 1841, N.B.S. 1844, l. Cl. N.B. 1844 ; Prof. Modern Langs. in Rutgers Coll. 1848–59, Greenville, 1860–1, S.S. Cold Spring, 1862, w. c.—

Roof, Garret L. U.C. 1831 ; Auriesville, 1847–50, Port Jackson, 1850–5, Southwest-Troy, 1855–64.

Roosa, Egbert, from Presbyt. of Columbia ; Miss. to Shokan, 1828–30, Shokan, (S.S.,) 1831–4, (Bath, Presbyt.)

Roosevelt, Washington. Bronxville, 1857–73, w. c.

Rose, Louis, French Ref., New-York, 1724–..

Rosegrant, (Rosenkrantz,) Elijah. Q.C. 1791, studied under Livingston, lic. by the Partic. Synod of D.R. Chs. 1794 ; became a physician at Paramus, d. 1832.

Rosencrantz, J. From Presbyt. of Utica ; S.S. Princetown, 1849–50.

Rosenkrantz, Ab. Canajoharie, 1756–58, Ger. Ref., N.Y.C., 1758–9, Schoharie, and Canajoharie, [?]) 1760–5, Canajoharie and German Flats, (same as Great Flats,) 1765–94, d.

On Dec. 20, 1758, forty German families were dismissed from R.D.C. of N.Y.C. to establish the G.R.C., and Domine Ritzema was directed to install Rosenkrantz.—*Mints. Ch. N.Y. Eng. Trans. Lib.* B. 273. *Amst. Cor.*

[Rothenbergler, (Rothenbühler,) Fred., b. at Berne, Switz., 1726 ; studied at Berne, ordained 1752 ; (Haag and Amsterdam, Holland, 1759–60, pastor Ger. Ref. Ch., London, Eng., 1760–1,) Ger. Ref., N.Y.C., 1761–2, (Ger. Coetus,) Philadelphia, Ger., 1762–5, (?) deposed, d. 1766.]—*Harbaugh's Lives*, ii. 386.

Rou, Louis, b. in Holland, 16.. ; naturalized in England, c. to America, 1710 ; French Ref. Ch., N.Y.C., 1710–50, d.—*Doc. Hist.* iii. 272, 281, 315, 703, 710.

Rouse, Peter P., b. 1798, at Athens, N.Y.; U.C. 1821, N.B.S. 1821, l. Cl. N.B. 1821 ; Florida, 1822–8, Brooklyn, 1828–33, d.

His early religious impressions, his great amiability of temper, and respectable talents soon pointed him out as a fit candidate for the ministry. But his life was brief. He was instant in season and out of season, not only in the pulpit, but from house to house ; and in the family circle, in the sick-room, at the dying-bed, he faithfully preached the gospel. It was while in the performance of one of these labors of love that he experienced a violent hemorrhage of the lungs, which, in a few months, terminated his useful life. He had been suddenly called on to visit a person in great affliction of body and distress of mind, and he was so painfully affected by the scene that, with a delicate nervous system, and in great excitement of mind, on returning home, he burst a blood-vessel. But as his short career in life had been pious and useful, so was his death peaceful and happy.—*Mag. R.D.C.* iii. 187. *Sprague's Annals.*

Rowan, Stephen, b. at Salem, N.Y., 1787 ; U.C. 1804, studied under J. H. Meyer and Jer. Romeyn, l. Cl. N.Y., 1806 ; Greenwich, N.Y.C., 1807–19, (8th Presbyt., Christopher St., N.Y.C.) 1819–25 ; Sec. of Soc. for Amel. Condition of the Jews, 1825–35, d. S.T.D. by C.C. 1822.

At the early age of six he had received deep impressions of religion, having been nurtured in truth by the kind and faithful instructions of a pious mother. At Greenwich his zealous and faithful labors were abundantly blessed, but at length an unhappy difference caused him to leave that church, and to found the Eighth Presbyterian Church in Christopher Street, in which many of his personal friends and converts of his ministry united. Here great success also attended his labors. For many years he was the efficient secretary for the society whose object was to ameliorate the condition of the Jews, visiting Europe in this behalf.

He was universally recognized in the community as a man of perspicuous, commanding intellect. His mind was characterized by clearness, directness,

definiteness, and sound common sense. He went directly to his object, and whatever his hearers may have thought of his public exhibitions, none could doubt the meaning of his remarks, and few could avoid their point. His style of composition was remarkably chaste and accurate, adorned at times by the happiest illustrations, drawn from his extensive reading. As a friend he was most affectionate and faithful, and while to the world that had often cruelly oppressed him he might sometimes appear to cover his heart under an iron mask, yet, to trusted friends, he was warm-hearted, confiding, and tender. It pleased God to try him sorely in various ways, yet he did not weep over his own trials; but he would shed tears of sympathy with others in their misfortunes. He commended himself highly while in Europe to the friends of truth, who spoke of him in terms of warm approbation. The exercises of his mind in his last illness were characterized by clear and sometimes awful views of the nature of sin, by great humility of spirit, and tender and ardent love to his Saviour, his hopes ever brightening as his end approached; his faith strengthening, and his conversation being peculiarly rich, solemn, and impressive.

*Publications:* A Ser. at ord. of Rev. Richard V. Dey, at Greenfield, Ct., 1823.—Jacob's Address to Laban. A Sermon at Greenwich, N.Y.C., Aug. 9, 1818, at the announcement of his resignation. 1818. Including Appendix containing several acts of the Consistory. See also Reply to Rowan's Ser., being a Report thereon by the Consistory. 8vo, pp. 44. 1818.—Rowan's Miscellany. See *Mag. R.D.C.* iv. 289. Also *Evang. Guardian. and Rev.*, May, 1817.—Disc. on the death of Rev. Dr. J. B. Romeyn. 1825.—Obsequies of Adams and Jefferson, 1826.

ROWLAND, J. M., from Presbyt. Ch. 1851; South-Brooklyn, 1853, d.

Rubel, Johannes Casparus, b. 1719, c. to America, 1751; educated in Germany; Philadelphia, Ger. Ref., 1751–5, Camp, Red Hook, and Rhinebeck, (Ger.) 1755–9, Brooklyn, Flatlands, Flatbush, New-Utrecht, Bushwick, (and Gravesend,) 1759–83, 1784, deposed, died 1797. *See Min. G.S.* i. 109. A zealous Conferentie man.

He was styled by the German Coetus, in 1755, "the rebellious Rubel," and requested to resign his charge. He claims also to have been minister in the manor of Cortlandt, 1769, and in Clarkstown, 1770. He was a violent tory, calling the American soldiers "Satan's soldiers," and frequently denounced from the pulpit, in violent language, the cause of independence. He was also accused of drunkenness and bad treatment of his wife.—*H. Onderdonk, Jr. Amst. Cor.*

Rudy, John, b. in Switzerland, 1791, studied under Helffenstein, l. Cl. Maryland, (G.R.) 1821; (Guilford, N.C., 1821–4,) Germantown, N.Y., 1825–35, also supplied Red Hook Landing; Miss. to the Germans in N.Y.C., 1835–8; Ger. Evang. Miss. Ch., N.Y.C., 1838–42, d.

While a student in Philadelphia, he made himself very useful in holding prayer-meetings among the Germans, and visiting the poor and sick. He removed from North-Carolina to the North, because the climate did not

agree with him. He exerted a great influence for good on the Hudson, where his memory was long embalmed in the affections of the people. But in visiting the city he was deeply impressed with the necessities of the German population there. He resolved to devote himself to their welfare. He therefore resigned his pleasant settlement, and moved to the din of the metropolis. He preached at first in a hired room to a very few. By unwearied labors, soundness of judgment, prudence, and consistency of conduct, he at length built up a church of three hundred members. Crowded as they were, he resolved to seek to secure for them a proper edifice. The Collegiate Church gave them the use of a lot on Houston Street, and he raised by personal effort $10,000, and a fine edifice rewarded his labors. But he took a cold in his subsequent arduous pastoral duties, which soon terminated his life. His loss was deeply felt. He left a good report among all the brethren. His mind was well balanced, and his judgment sound. He was distinguished for a practical wisdom which combined discretion and prudence with zeal, fidelity, and perseverance, and which proved an important element in all his success. His piety was warm, decided, and active. His spirit was uniformly cheerful without levity, and this combined with his discretion secured him access, confidence, and attachment. He was connected with the Tract Society for the diffusion of evangelical literature among the Germans.

[Runkel, John W., b. in Palatinate, 1749; l. by Ger. Coetus, 1777; Shippensburgh, Carlisle, Lower Settlement, and Hummelstown, Pa., 1777–81; the same, with Lebanon and Donegal, 1781–4, Frederick, Md., 1784–1802, Germantown, Pa., 1802–5, New-York, (G.R.) Forsyth St. 1805–12, Gettysburgh, Emmetsburgh, and Taneytown, 1815–19, Gettysburgh, 1819–23, d. 1832.]

His father emigrated to America, with his family, in 1764. In his ministry, his zeal and earnestness and his insisting on vital piety awakened much opposition against him, and he suffered considerable persecution. His ministry, from the central point where he was located, extended over large sections of country. At Frederick, his enemies tried assiduously to eject him, but failed. For a time Runkel lost possession of his church, because the friends of Rev. Geo. Schneyder, of Schoharie, wished to settle *him*, but the court restored to Runkel the property, (1800.) Schneyder had gone to Frederick, in 1787, to solicit funds to build a church at Schoharie, and the next year had returned to Frederick, and maintained a party there for a number of years. While settled in the independent German Church in New-York, he made a visit to several of the German, Lutheran, and Dutch ministers along the Hudson, which is minutely detailed in his journal, among others spending several days at Domine Gebhard's at Claverack, (*Harbaugh's Lives*, ii. 299.) After he left New-York, he made his home in Germantown, Pa., frequently itinerating and preaching, as he also did after his resignation at Gettysburgh, in 1823.

He was a man of strong physical constitution, tall and raw-boned in person. His powers of endurance were great. He was venerable and patriar-

chal in appearance, excitable in temper, warm in preaching—in short, "a son of thunder." He was in advance of his times, and hence regarded somewhat as a fanatic. His preaching was evangelical, apt in illustration, and affectionate in appeal. He ever manifested much sympathy toward the suffering, visiting also prisoners and those under sentence of death.

Rutte, John M. University of Utrecht; N.B.S. 1867, l. Cl. N.B. 1867; Paterson, (Hol.) 1867—

Ryerson, Abram G. R.C. 1839, N.B.S. 1842, l. Cl. Passaic, 1842; Gorham, 1843-5, Wyckoff, 1845-65, w. c.—

Rysdyck, Isaac. University of Gröningen; Hopewell, New-Hackensack, (and Poughkeepsie, *M.G.S.* i. 31-37,) 1765-72, Fishkill, Hopewell, and New-Hackensack, 1772-89, resigned, d. 1790.

"He was," says Dr. Brownlee, "in his day, considered the most learned theologian in the Dutch Church. He was familiar with the classics. He wrote in Greek, but especially in Latin, with as much facility as in his native Dutch, and in the University of Gröningen he was as familiar with Hebrew as with his mother tongue. But great as were his attainments in the sacred and profane classics, his theological readings and attainments were no less extensive and accurate. His sermons were specimens of the analytical form of discussion. The body of them were judicious and masterly dissertations, and the applications were practical and full of affectionate consolations, warnings, and reprovings." He was of commanding personal appearance, and, in his manners, an old-time gentleman. According to the custom of those days, he usually rode on horseback, wearing a cocked hat, and white flowing wig, and the customary clerical dress. On the Sabbath he rode up to the church door, where the sexton was waiting to take his horse, and dismounting would pass into the church and kneel in silent prayer, at the foot of the pulpit. He was also principal of a classical school at Fishkill, in which John H. Livingston and other eminent men received their earlier education. Synod indorsed his academy in 1772. He was received in 1765 by his congregations with great love and joy. He belonged to the Conferentie party, but never manifested much bitterness of spirit, and at the second meeting in 1772, to adopt articles of union between the parties, he was made president. He lived in troublous times, both for church and state. Many of his congregation were Tories in the Revolution, and party spirit ran high.—*See Kip's Hist. Dis. Mag. R.D.C.* ii. 244. *Amst. Cor. Sprague's Annals.*

Salisbury, John H. R.C. 1875, N.B.S. 1878, lic. Cl. Greene; Coxsackie, 2d, 1878—

Salisbury, Wm. Blenheim, 1832-4.

Saul, Geo. Hackensack, (*Ger.*) 1874-5.

SAWYER, ANDREW, (a native Hindoo,) educated by the missionaries in India, l. Cl. Arcot, India, 1859; Rahnpett, (Arcot,) 1859–65, Sattambady, 1865, with the station Gnanodayam, 1868–75, Chittoor, 1875—

Schaats, Gideon, b. 1607; l. Cl. Amsterdam, 1651; Rensselaerwyck, 1652–94, supplied also, at times, Schenectady.

He had been a schoolmaster at Beest, Holland, before coming to America. During his pastorate at Albany, Gov. Andros compelled him to receive as a colleague Van Renslaer, an Episcopalian. (VAN RENSLAER.) Not being a union of love, it is not surprising that it was lacking in harmony. But Renslaer was soon removed by death. During the latter part of his ministry, Schaats had difficulties with his congregation, to which were added also domestic troubles. He was a Voetian in hermeneutics.—*See Doc. Hist.* iii. 70, 72, 529–534. *Col. Hist.* ii. 653, 707. *O'Callaghan's New-Neth.* ii. 567. *Brodhead's N. Y.*

SCHANCK, GARRET CONOVER, b. at Matteawan, N.J., Sept. 14, 1806; R.C. 1828, N.B.S. 1832, l. Cl. N.B. 1832; Miss. at Marshallville, Jan.–July, 1833; Walpeck 1833–5, Clover Hill, 1835–37, Pompton Plains, 1837–53, w. c. Elected a trustee R.C. 1866. D.D.

SCHENCK, FERD. S., (s. of M. L. Schenck,) b. Ulster Co., N.Y.; C.N.J. 1865, Albany Law School, 1867; Coun. Law, 1867–9; N.B.S. 1872, lic. Cl. Ulster; Clarkstown, 1872–7, Montgomery, 1877—

Schenck, Geo., b. at Matteawan, 1816; Y.C. 1837, N.B.S. 1840, l. Cl. Poughkeepsie, 1840; Bedminster, 1840–52, d.

He was a humble, fervent Christian, marked with more than an ordinary degree of spirituality, yet of a lively disposition, of a ready wit, and a foe to sanctimoniousness. He was a man of unbending integrity, and strictly conscientious in all his sentiments. He possessed great activity and perseverance. His small and diseased frame contained as brave and resolute a spirit as ever came from the Almighty's hand. He had warm sympathies and great tenderness of feeling, and was devoted in his work. He spoke the whole truth with faithfulness and pungency, not fearing the face of man. Yet his fidelity was unmixed with harshness. The love of souls glowed in his heart, and the law of kindness was on his lips. With a good intellect and habits of study, his public services were instructive and interesting.—*See Funeral Sermon, by Rev. T. W. Chambers. Sprague's Annals.*

*Publications:* Music; an Address at Somerville. 1849.—Second Coming of Christ. 1843.

SCHENCK, ISAAC STRYKER, b. at Weston, N.J., Ap. 26, 1852; R.C. 1873, N.B.S. 1876, lic. Cl. N.B.; Rosendale, 1877—

Schenck, Jacob Wyckoff, b. at Weston, N.J., 1849; R.C. 1870, N.B.S. 1873, lic. Cl. N.B.; Ghent, 2d, June 8, 1873–9, d. Feb. 15.

Previous to his entrance on the regular work of the ministry he had done much in the service of the Master. While a college student he had acted as

a colporteur for the American Tract Society in Sullivan Co., N.Y. His first Seminary vacation he labored at Raritan, Ill. The second he spent on the Eastern Coast of Maine, at Whitneyville, where he labored with such success that about twenty were added to the church. During this period he also preached on Sunday afternoons at Machias Port, in a large and influential church, and received a call to become their pastor, which, however, he declined. The church of Ghent loved and esteemed him, and was greatly prospered under his brief ministry of five years, in which time fifty were added on confession of their faith.

SCHENCK, JOHN W., b. in N.J., 1825. R.C. 1845, N.B.S. 1849, l. Cl. N.B.; Tarrytown, 1849–51, Chatham, 1851–3, Bedford, now East-Brooklyn, Jan. 1853–5, Ithaca, 1855–63, New-Brunswick, 1863–6, Philadelphia, 3d, 1866–8, (Pottsville Pa., Presbyt., 1868–72,) Claverack, 1872—

Schenck, Martin L., b. at Six Mile Run, N.J., 1817; R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; Plattekill, 1840–53, Fort Plain, 1853–7, Rocky Hill, 1857–65, Whitehall, 1865–9, Plattekill, 1869–73, d. Mar. 11.

He was the son of Dr. Ferdinand S. Schenck, a distinguished physician of Somerset Co., New-Jersey. He became a subject of divine grace during the memorable revival with which the churches of New-Brunswick and the College were favored during the year 1837. Twelve of the students, including Mr. Schenck, united with the First Reformed Church, all of whom turned their attention to the gospel ministry. He was a settled pastor for thirty-three years, and died suddenly while in the fullness of his strength, and in the midst of a career of great usefulness.

He was blessed with a buoyant nature, and was always accustomed to look upon the bright side of things. He was a cheerful, happy man in whatever circle he was thrown, and his very presence was as sunshine among the homes of his people. In his disposition he was generous and open hearted. He loved to make others happy, and he was accustomed to study their welfare even to the sacrifice of his own personal convenience.

He loved the work of the pastorate, and never neglected any interest in the congregation that needed his attention. He was accustomed to go through cold and heat visiting the sick, comforting the troubled, and bestowing help wherever it was needed. He was prompt, active, and conscientious in the discharge of all his duties. He never failed to meet his engagements, and he made friends wherever he went. The children greeted him gladly, and his vivacious way was always pleasing, helpful, and encouraging among all classes.

As a preacher he was sound, Biblical, practical, and impressive. He was fond of studying the gospel narrative, and brought out with great distinctness and frequency subjects that related to the Person, offices and work of Christ. Lessons from the Great Biography were his favorite topics, and these he presented and enforced with great pungency and fervor. No one could excel him in earnestness and devotion. His end was unexpected. On the Sabbath he preached three times, according to his custom, and with his usual energy. On the succeeding Tuesday he was suddenly smitten down

by fatal disease, and in a few hours his useful and successful life was brought to a close.

*Publications:* The Harmony of Heaven. 1855.—Address at Fun. of Dr. Ostrander. *In Memorial.*

Schenck, Wm., b. near Marlboro', N.J., Oct. 13, 1740; C.N.J. 1767, studied theology with Rev. Wm. Tennent; lic. by Presbt. of New-Brunswick, 1770, (Allentown, N.J., Presbyt. 1771–77,) North and South Hampton, 1777–80, (Pittsgrove, N.J., Presb., 1780–6, Ballston, with Freehold and Milton, N.Y., 1786–93, Huntington, L.I., 1793–1817, w. c. Died Sept. 1, 1823, in Franklin Co., O. *See Rev. T. W. Wells' Hist. Disc.*, 1877.

He was descended from Roeloffe Martense Schenck, who settled at Amersport, L. I., in 1750. Gen. Robt. C. Schenck, Rev. Wm. E. Schenck, D.D., Sec. of Bd. Pub. Presbyt. Ch., Philadelphia, and Rev. Garret C. Schenck, are among his descendants. "He shows an analytical mind, and an extensive knowledge of Scripture, and withal sounds the gospel trumpet most sweetly." —*See Rev. Alex. S. Hoyt's Hist. Disc., Ballston, N.Y.*, 1875.

Schenk, John Van Neste, b. at South-Branch, N.J., Feb. 21, 1842; R.C. 1862, N.B.S. 1865, lic. Cl. Geneva; Owasco Outlet, Sept. 28, 1865–7, Pompton Plains, Oct. 23, 1867–71, d. Sept. 28.

At the dying request of his Christian mother, when only ten years of age, he was committed to the care of his relative, Rev. Geo. J. Van Neste, then pastor at Bound Brook. During his junior year in college he made a profession of his faith, and felt himself called to the work of the ministry.

His preaching, as to its substance, was faithful to the doctrine of Christ crucified as the only meritorious ground of salvation, but applied in all its practical ramifications. A decided enemy to all trickery in the pulpit, he never became a truckling trimmer, subservient to the wishes of the self-righteous and the worldly-wise. With strong faith in the "word of Christ," he preached it as the divine means of the world's redemption.

His manner was that of the earnest man, whose heart was in his work. At times he grew bold in his enthusiastic utterances of God's word. Yet, as the servant of Christ, he always "spoke the truth in love." And hence he gained the ready attention of his hearers wherever called to preach. He commonly used his manuscript, yet few excelled him in his unwritten addresses.

His social qualities were also marked. With a generous and charitable nature, he was kind and winning. It is not surprising, therefore, that he made many friends, especially among the young, and that his warm sympathies were poured out in the pastoral work of the sick-chamber, at the burial services, and in communion with the bereaved, the careworn, and the sin-sick.

The Lord honored his short ministry of six years with more than usual success. The church at Owasco Outlet was much strengthened in numbers and in cementing the divisive elements of that weak congregation. Outside of his own congregation, he was an earnest worker in the Bible and temperance causes, and other philanthropic enterprises. At Pompton

Plains his labors were attended with a special work of grace in the hopeful conversion of more than fifty souls in one year. The attendance upon the sanctuary services so increased as to demand larger accommodations. These were secured, but not without some resistance. He anticipated with much joy the reopening of the enlarged and beautiful "house of the Lord." He had made all the arrangements for that hallowed service. He had written with care the full history of the church, and had solicited all of his living predecessors to come with their memorials on that occasion. His life, it is believed, was a sacrifice to this excellent work, needful for the growth of that church. In its execution his eye was single to the glory of his Lord. But in the mystery of Providence, ere he was privileged to see the "house of the Lord" finished, he was taken to a mansion in the "house not made with hands." "He rests from his labors, and his works do follow him."—*Rev. G. J. Van Neste.*

*Publications:* Hist. Disc. at Reopening of Church of Pompton Plains. 1871. (*Posthumous.*)

Schermerhorn, Cornelius D., b. in Schoharie; U.C. 1797, studied under Livingston, lic. 1803; Schoharie Kill, 1802–30, died.

Schermerhorn, Harvey R., b. at Schodack, N.Y., 1835; N.B.S. 1862, l. Cl. Albany, 1862; Germantown, 1862–5, Principal of Riverside Sem., at Germantown, 1865–9, Principal of Hudson Academy, N.Y., 1869–74, Pella, 2d, 1875–6, Prof. of Rhetoric and Belles-lettres in Central Univ., Iowa, 1876—

Schermerhorn, John F. U.C. 1809, from Cong. Ch. 1813, Middleburgh, 1816–27, Sec. of Missions, 1828–32. In Dec., 1835, he was agent to make a treaty with the Cherokees at New-Echota, but the Indians with whom he negotiated were afterward said by the tribe to be unauthorized, and in 1837 or 8 the Cherokees petitioned Congress for its nullification.

[Schertlein, Jacob F. Lehigh Co., Pa., 173.–40.]—*Harbaugh's Lives*, ii. 379.

Schick, G. B. S.S. Bayonne, 3d, 1875.

Schiebe, Henry, student in N.B.S.; perished at sea in the burning of the Austria, 1858. He had returned to Germany during this vacation to visit his affianced, in company with a fellow-student, Philip Berry. On their return voyage the vessel caught fire, and Schiebe was drowned. (Berry, P.)

[Schlatter, Michael, b. at St. Gall, Switzerland, 1716, Gymnasium of St. Gall; Sab. evening preacher, at Lintenbuehl, 1745–6, agent to Ger. Chs. in Pennsylvania, from Synod of N. and S. Holland, 1746; Philadelphia and Germantown 1747–51; visited Holland, 1751–2; Philadelphia, 1752–5; also Sup. of Charity School Agency; chaplain in Royal Am. Reg. 1757–9, supplied Barren Hill and Franklinville, Pa., occasionally, 1759–77, d. 1790.]

He was descended from a pious parentage, confirmed in his fourteenth year, and placed under the instruction of Prof. Waegelin, in his native town. But a roving spirit soon manifested itself, leaving him to forsake his home without consultation with, or consent of, his parents. He went to Holland. In the course of the year, he returned, and resumed his studies, and was accepted as a candidate for the ministry when only fourteen years of age. He spent most of the next fifteen years of his life in Holland, being ordained in that country, and engaged, much of the time, in teaching. In 1746, he offered himself to the Synod of North and South-Holland, as a missionary and agent to the destitute German churches in Pennsylvania. His mission was to organize the already existing congregations into churches, and to unite them more closely together, for mutual encouragement and support, as well as defense against unauthorized preachers; and to establish formal and authorized correspondence with the Classis of Amsterdam. He found the German churches, about 46 in number, comparatively independent. There were here at the time of his arrival about 30,000 German Reformed. He came with authority from the mother Church to organize and consolidate the Reformed churches of America, as they were found among the Germans. Much of his time was taken up by his long tours into the interior. He visited the various settlements in New-Jersey, Pennsylvania, Maryland, and Virginia. In October, 1746, he invited the regularly ordained ministers, namely, Dorstius, Boehm, Weiss, and Reiger, to meet in a Coetus, or Synod. Preparatory steps were taken for organization. In May, 1747, he visited New-York, to consult with Domines Du Bois, Boel, and Ritzema, respecting the organization of a German Synod. This Synod, or Coetus, was organized Sept. 29, 1747, and consisted of thirty-one ministers and elders. The Dutch Coetus in New-York had been organized on Sept. 8th, of the same year, with about half as many. In 1749, Mr. Steiner, a man of popular gifts, arrived, and some of the people, captivated by him, wished his services in place of those of Mr. Schlatter. A sad contention arose with many bitter fruits. The case was submitted to arbitration, and decided in favor of Mr. Schlatter. Yet the wounds remained, and these difficulties were ultimately the occasion of a visit to Europe by Mr. Schlatter, from which increased good came to the German churches. This visit to Europe took place in 1751–2. The Classis of Amsterdam, in session on his arrival, appointed a committee to confer with him, and to report. A lengthy report of the condition of the American churches was drawn up and presented to the Synod of N. and S. Holland in print. He also made a verbal appeal. The Synod was highly interested in the work, and furnished him with means to visit Germany and Switzerland, especially to seek to secure ministers to return to America with him. He found six ministers willing to accompany him, namely, Otterbein, Stoy, Waldschmid, Frankenfeld, Rubel, and Wissler, and collected some means, and seven hundred German Bibles, five hundred of them being in folio. But the work did not end here. Appeals were further made by those who had been interested in the cause of the American Reformed churches of German origin, and a fund of £12,000 was soon collected in Holland, the interest

of which was devoted to the support of ministers and schoolmasters in Pennsylvania; and so interested became George II. of England in the matter, that through his help and influence £20,000 were raised there for the maintenance of free schools among the Germans in America, to be under the inspection of Mr. Schlatter. He held this position till 1757. For thirty-six years the Reformed in Pennsylvania and vicinity continued to receive help from this fund, though in gradually decreasing amounts, till 1791. The highest amount sent over was about $2100 of our currency, in 1755. The moneys in England were obtained through the solicitations of Rev. Mr. Thompson, English minister in Amsterdam, and a member of that Classis. The Holland funds, in part at least, went through the London Society. As far as they were for the support of the gospel, they were distributed through the Coetus; as far as for the maintenance of free schools, they went through the trustees appointed for that purpose.

When Mr. Schlatter returned to America, his general superintendency of the churches was continued by the Synod of Holland, while he also again took charge of his old congregation in Philadelphia. But a spirit of jealousy was excited against him on account of his powers. The enemies of the Free School scheme, also, did their utmost against him. Saur's newspaper was especially vehement. The Coetus, therefore—unjustly, no doubt—removed him from his general superintendency in 1757. He then accepted of a chaplaincy in the Royal American Regiment, which was about to proceed to Nova Scotia. He was present at the sieges of Halifax and Louisburg, which gave the death-blow to the dominion of the French in that part of America. "There," says Bancroft, "were the chaplains, who preached to the regiments of citizen-soldiers, a renewal of the days when Moses, with the rod of God in his hand, sent Joshua against Amalek."—*Hist. U.S.* iv. 300.

After his return home he supported himself partly from his labors on a small farm on Chestnut Hill, named by him Sweetland, and partly from the perquisites of wedding fees, he almost monopolizing that business. He also preached at Barren Hill and Franklinville more or less frequently. He was driven into this retirement by the jealousy and opposition waged against him. The active usefulness of his life was compressed into the brief space of thirteen years. His earnest labors had only excited the ignorance and prejudice of those whom he would have benefited. The free schools, which he advocated, his enemies declared were meant for the enslavement of the Germans to the English. The people ignorantly believed, and lost the services of a most useful man. How similarly have the friends of intelligence and humanity been often served!

Shortly after the opening of the Revolution, he felt impelled to take the side of freedom. He had up to this time retained his chaplaincy in the British army, but being now ordered for service, and declining, he was imprisoned and his effects destroyed. He was, however, by some means soon released. He lived in his declining years near his former home on Chestnut Hill. He was the intimate friend of Dr. Muhlenberg, who was the patriarch of the Lutheran Church for forty years.

Mr. Schlatter was possessed of great physical health and mental vigor. He had also a cheerful disposition. In his old age his appearance was very venerable. He was of lymphatic temperament and mild appearance of medium size and weight. His hair was bushy, and as white as snow, nicely parted, hanging down to his shoulders. He was always careful to present a genteel appearance. He entered with sympathetic joy into the cheerful spirit of the young. He was remarkably easy and friendly in his manners, and full of vivacity. He excelled in pure, innocent humor and wit. He was of a catholic spirit in reference to others, ever keeping himself well informed of the general movements in the world, political and religious. He was ever deeply interested in the civil affairs of his adopted country. He had not the least particle of bigotry or sectarianism. He had the tact of organization in an eminent degree. His preaching was solid and instructive, though not eloquent or fascinating. His perseverance and industry were untiring.—*See Schlatter's interesting Life, by Harbaugh, Philadelphia*, 1857. (*Reviewed in Bib. Sac.* xx. 16.) *Amst. Cor., many letters.*

*Publications:* Gertrow verhaal van den waren toestand der meest herderloozer gemeentens in Pennsylvaniën en aangrensende provintiën, voorgestelt en opdegraden met nederig versoek om hulpe en bystand aan de ... Synodens van Nederland, enz. Met eene aanpryzende voorrede van de Gecommitteerde der Classis van Amsterdam. 4to, pp. xxii. and 56. Amsterdam, 1751; or, A true history of the real condition of the destitute congregations in Pennsylvania, by M. S., Evangel. Ref. Minister in Philadelphia, addressed in the Dutch language to the very Rev. Christian Synods in the Netherlands, and other charitable Christians; and now translated into the German language by the author, and dedicated to the Hon. Ref. Magistrates and Ministers of the Swiss Confederacy, together with an Introduction by the Commissioners of the Classis of Amsterdam, Feb. 6, 1752. (This work was soon afterward translated into English by Rev. Mr. Thompson, Eng. Ref. minister in Amsterdam, and distributed throughout Great Britain and Scotland, and it received very liberal responses.)

This appeal, including Schlatter's interesting journal of his labors in Pennsylvania, are given in full by Harbaugh in his life of Schlatter. (HARBAUGH.)

SCHLEGEL, JACOB. (From G.R. Ch.); N.Y.C., Ger. Evang. Ch., Av. B and 5th St., 1877—

SCHLIEDER, FRED. ERNST, b. at Gleina, Ger., 1838; N.B.S. 1865, lic. Cl. N.B. 1865; Forreston, Ill., Aug. 10, 1872—

Schneeweiss, Franz M. N.B.S. 1855, 1, Cl. N.B. 1855; New-Brunswick, 3d. 1855–8, w. c.

SCHNELLENDRUESSLER, HERMAN FRANCIS FRED., b. in Prussia; Coll. Gymnasium of Gumbinnen, East-Prussia; N.B.S. 1855, 1. Cl. N.Y. 1855; Albany, 4th, 1855–64, Chaplain 16th Reg. Heavy Artillery, U.S.V., 1864–6. Thumansville, (Callicoon,) 1866–8, Callicoon and Milesville, 1868–9, Warren, 1869–70, w. c. Teaching.

[Schneider, ..... West, N. Carolina, 1780.]

[Schneyder, Geo. W., applied for licensure to Gen. Meeting of Mins. and Elds., 1785, but was refused. (*Mins. Gen. Syn.* i, 133, 136.) Licensed and ordained by Ger. Coetus, 1785; Schoharie, 1785–8, Frederick, Md., 1788–9.]

[Schnoor, (Snorr,) Casper Ludwig. Lancaster, Pa., 1744–6, Germantown, N.Y., 1746–9 (?)]—*Amst. Cor., several letters. Harbaugh's Lives*, ii. 380.

Schoeffer, J. D. Camp, 178.–98 (?), Schoharie, 1798 (?)–1819.]

Schomp, Wm. Wyckoff. R.C. 1876, N.B.S. 1879.

Schoonmaker, Henricus, b. in Rochester, Ulster Co., N.Y., 1739, (son-in-law of J. H. Goetschius;) studied under Goetschius, lic. by the American Classis, 1763; Poughkeepsie and Fishkill, 1763–74, Aquackanonck, 1774–99, Belleville (S.S.) 1784–94, Aquackanonck and Totowa, 1799–1816, died 1820.

He gave early indications of piety, under the short pastorate of Henricus Frelinghuysen, at Marbletown. He was a warm friend of the Coetus. When called to Fishkill and Poughkeepsie, he was strongly opposed by the Conferentie party, so much, indeed, that when the Coetus ministers assembled to ordain him, in Poughkeepsie, they found the church in the possession of his enemies, and barred against them. The committee, determined not to be frustrated, had a wagon placed under a large tree in front of the church, and the ordination sermon was preached thence, by John H. Goetschius of New-Paltz and Shawangunk, and on bended knees, in the wagon, the candidate received the laying on of hands. A young man, John H. Livingston by name, was present, and deeply interested in the whole scene, and said to one of the elders, at its conclusion, "Thank God, though the opponents have succeeded in excluding him from the church, they have not succeeded in preventing his ordination." Mr. S. was greatly admired for his ardent piety and faithful ministerial labors. He was in his time the most eloquent and impressive speaker in the Dutch language in this country. Though meeting with much opposition from the Conferentie, his ministry was greatly blessed. He was contemporary, in his first field, though of opposite ecclesiastical sentiments, with the learned and polished Rysdyck. After the death of Professor Meyer, of Pompton and Paterson, he was called to succeed him at the latter church, in conjunction with Aquackanonck. He could not preach well in English, and as the use of the Dutch language was declining in his first charges, and he was unwilling to injure his usefulness by awkward attempts at English preaching, he accepted the call to New-Jersey, where the Dutch was yet in use. He resembled the celebrated Professor Romeyn, being, like him, a Boanerges. His style was nervous, eloquent, and powerful. He was the last but one of the early ministers who continued to minister only in Dutch till the end of their lives. A warm friendship existed between him and Dr. Livingston, and he was one of the efficient organizers in the formative period of the Church.—*See Kip's Hist. Dis. Sprague's Annals. Ch. Int.* vol. ii. 123.

Schoonmaker, Jacob, b. at Aquackanonck, N.J., 1777, (s. of Henricus Schoonmaker;) C.C. 1799, studied under Froeligh and Livingston, lic. Cl. Paramus, 1801; Jamaica and Newtown, 1802–49, Jamaica, 1849–50, d. 1852. Elected a trustee of Rutgers Coll. 1828. S.T.D. by D.C. 1831.

He had a fine portly frame, being six feet in hight and in every way well proportioned. His countenance was expressive of benevolence, thoughtfulness, and gravity, while his manners were dignified and gentlemanly. He was eminently fitted, intellectually, morally, socially, to be both popular and useful. He possessed an excellent judgment, and his conclusions always evinced impartiality. Without being disingenuous, he was remarkably discreet in his movements. He had a benevolent spirit, and was ever on the lookout for doing good. While undemonstrative, he was a true friend, and ever ready for any kindness within his power. Considerate and accommodating, he was always ready to forgive. As a preacher, he was evangelical, logical, and instructive, and in every way an admirable specimen of a minister of the gospel.—*See Rev. G. I. Garretson's Disc. at Quadragenian Anniversary of Schoonmaker at Jamaica*, 1842. *Sprague's Annals.*

*Publications:* Charge to Rev. Jas. Otterson. 1828. *Mag. R.D.C.* iii. 119. —Letter on Hist. of the Church. *Mag. R.D.C.* iv. 371.—Art. in *Sprague's Annals* on Rev. J. H. Goetschius.

Schoonmaker, Martinus, b. at Rochester, Ulster Co., N.Y., 1737; read the classics under Goetschius, 1753–6, studied theology under Marinus, lic. 1765; Gravesend and Harlem, 1765–84, Flatbush, Brooklyn, New-Utrecht, Flatlands, Bushwick, and Gravesend, 1784–1824, d.

He married Mary Bassett, at Aquackanonck, in 1761. He was an ardent Whig in the Revolution. On his word and statement to the Congress in session at Harlem, a suspected Tory was liberated from arrest. He fixed his residence at Flatbush when he took the charge of the churches in Kings County. His labors for his Master were very arduous, but he never fainted in the work. Few men have gone to the grave with a character more unblemished, or who have been more universally respected and beloved. It is said he never had an enemy. He was of reserved and retiring habits, made more so from his unwillingness to converse in English, lest he should violate the rules of grammar. He preached only in Dutch. In this language he was fluent and ready, and by his manners and gestures displayed all the dignity suited to his office. Courteous and polite, he was a relic of the old school of Dutch domines. In his eightieth year, he said he could not complain of a single bodily infirmity—even his sight and hearing being perfect.—*H. Onderdonk. Sutphen's Disc.*

Schoonmaker, Martin V. U.C. 1839, N.B.S. 1842, lic. by S. Cl. L.I. 1842, East New-York, 1842–9, Walden, 1849— D.D. by R.C. 1877.

Schoonmaker, Richard Ludlow, (s. of Jacob Schoonmaker,) b. at Jamaica, L.I.; R.C. 1829, N.B.S. 1832; l. Cl. L.I. 1832; Waterford, 1832–5, (St. Augustine, Florida, 1835–6, Presb.;) Harlem, 1837–47, North-Hemp-

stead, 1847–52, Waterford, 1852–6, Amity, 1856–61, Rotterdam, 2d, 1861–71, chaplain at Sing-Sing Prisons, 1871–6, Greenville, 1876— *Publications.*—Fun. ser. on death of Sarah J. Treadwell. 1851.

Schroeder, A., from G.R. Ch. ; Hackensack, (Ger.,) 1864–9.

Schroepfer, Ernest, l. Cl. Westchester, 1851 ; Melrose, (Ger.,) 1855–61 ; to *Lutheran Ch.*, 1864.

Schults, Emanuel. L.I. City, Laurel Hill, 1878—

Schultz, Jacob I., b. at Rhinebeck, 1792 ; U.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816 ; Rockaway and Lebanon, 1816–34, Middlebush, 1834–8, w. c. 1838–52, d.

His mind, considered intellectually, was of a high order. The dignity of conscious power beamed from his eye, and discovered itself in all the duties which he was called to perform, drawing forth respect for his mental ability from all who sat under his ministry. His application to study was industrious, his mind being as well furnished as it was naturally strong. Clear and at home on all subjects, he was at once the well-trained theologian and the pleasant and instructive companion. He magnified his office, and was ever ready to minister in it. With the writings of the divines of the last age he was intimately acquainted ; for these authors he evinced the strongest partiality, and a few moments' conversation with him was sufficient to disclose a mind highly cultivated in all the learning of the past. His diary, of ten folio volumes, is in itself an abundant proof of his industry, while it affords a very instructive lesson of the fervency of spirit and love of souls which he cultivated in the service of the Church.

Devout almost to a fault, and rigid almost to asceticism, he was yet evangelical in his faith and humble in his hope. He was arduously faithful in his ministerial and pastoral labors, highly evangelical, and eminently useful, especially in his first charges. In his second charge, a mental malady showed itself, which, though not unfitting him for some employments, disqualified him from ministerial labors. An organic disease was increased by sedentary habits, and his mind became the prey of melancholy and gloomy forebodings. But while he suffered great anxiety about his spiritual state, it never induced him to relax his vigilance, to restrain prayer, or feel aught but the strongest attachment to the duties of religion. In prayer he was fervent and importunate ; indeed, prayer was his necessity and delight. During his last year, he suffered great bodily afflictions, but these were borne with patience and resignation. His end was trustful, though not triumphant.—*Rev. J. A. Van Doren.*

Schultz, John Newton. R.C. 1839, N.B.S. 1842, l. Cl. N.B. 1842 ; Vanderveer, 1843–5, Battle Creek, 1855–7.—*Presbyt.*

Schuneman, Johannes, b. at East-Camp, Aug. 18, (O.S.,) 1710, studied under T. Frelinghuysen and Goetschius, l. Cl. Amsterdam, Jan. 9, 1753 ; Catskill and Coxsackie, 1753–94, d. May 16. Also at Shawangunk and New-Paltz, 1753–4.

NEW BRUNSWICK. 1812.

His father, Herman, immigrated under the lead of Kocherthal and company, 1708. [KOCHERTHAL.] He was deeply impressed, religiously, in early life, and under the instructions of Rev. Theodore Frelinghuysen, of Albany, was led to enter the ministry. On Nov. 12, 1751, he was invited to become the pastor of the churches of Catskill and Coxsackie, provided he would go to Holland to prosecute his studies, and receive ecclesiastical orders. The church offered to defray his expenses. This proposition was made, although the Coetus was in full operation. He went in 1752, and returned the following year in August. His pastoral field, embracing two large congregations, was very extensive and laborious. He was zealous, persevering and strong, physically, and for forty eventful years he preached the truth in that region. He was a short, corpulent man, and had a powerful voice, and his ministrations were effective. In ecclesiastical matters he sympathized with the friends of church independence, and naturally, therefore, also belonged to the party of freedom in the Revolution. The interests of religion and politics were almost identical to his mind, and no one took a deeper interest in the success of political independence. He traversed the wilderness generally alone, between his churches, when he knew that his person was a coveted prize to the enemy. But he went in faith, and in preparation for defense. Domine Schuneman is the hero in Murdock's "Dutch Domine of the Catskills." He was also a physician. He was one of the original trustees of Queens College.—See *Ch. Int.* vol. ii. 107; *also Jan.* 20, 1876. *Hist. ser. by Rev. G. R. Livingston. Amst. Cor. Doc. Hist.* iii. 328, 332; v. 53. *Sprague's Annals.*

Schureman, John, b. in New-Brunswick, Oct. 19, 1778; Q.C. 1795, studied under Livingston, lic. 1801; Bedminster, 1801–7, Hillsborough, 1807–9, New-York, 1809–11, Vice-Pres. of Rutgers Coll. 1811–18, New-Brunswick, 1813, Prof. Moral Phil. and Bel. Let. in Rutgers Coll. 1813–18, Prof. Ecc. Hist. in N.B. Sem. 1815–18, d. May 15. Elected a trustee of Q.C. 1800. A.M. by R.C. and C.N.J. 1801; S.T.D. by C.C. 1816.

He was one of the worthies of our Church—a man greatly beloved and confided in. He had nothing very remarkable in his appearance or manner. A stranger on meeting or passing him would probably have thought or said, "There goes a sensible, kind-hearted, unpretending, humble man." His constitution of body was rather frail from his childhood, and needed care on his own part, and indulgence on the part of those to whom he ministered, to keep him at all in a proper condition for the pastoral work. When called to New-York, he sustained his reputation, and competed successfully with some of the most popular city ministers. He could not preach any thing but a solid, judicious discourse, logically arranged, and therefore lucid in every part, and symmetrical. In his style he was not strong or sparkling, but simple, clear, neat, direct. In manner not rapid, or fervid, or impassioned, but very distinct in his enunciation, just in emphasis, affectionate in tone, with not too much, but proper and rather graceful gesticulation, altogether making the impression of a man that felt in his own soul the power of the truth, and was desirous that his hearers should be profited by his

ministrations. His course was a short one, though useful while and as long as it lasted. It was a melancholy day when the tidings came that Dr. S. was no more, and it was another melancholy day when those who loved him, (and they were many,) assembled to commit his remains to their long resting-place. Even the tolling bell was mute in mercy to the stricken, bereaved widow. The characteristics of the man, on only a short acquaintance, were amiability, solidity, and Christian discretion. These qualities showed themselves everywhere and at all times, in his family, among his pupils, and his people, when he had a pastoral charge, and in all his intercourse. If Dr. Schureman had shown himself harsh, selfish, frivolous, rash, every one that knew him would have been astonished with great astonishment. Such manifestations would have been thought foreign to the man. People would almost have thought that there was something like a temporary metempsychosis in the case. It is now nearly, if not quite, half a century since he passed away from among us, but we who survive him among his pupils still think of him with a mournful pleasure, and make powerful draughts upon memory, that we may recall all that is possible of such a man and such an instructor.—*Rev. Dr. Gabriel Ludlow. Sprague's Annals. Berg's Evang. Quarterly*, ii. 112.

Schuyler, Johannes. Schoharie, 1736–55, Hackensack, (2d,) and Schraalenburgh, (2d,) 1755–66, Beaverdam and Schoharie, 1766–79, d.

He was ordained by Erickzon and Haeghoort, by special permission of the Classis of Amsterdam. This permission was, perhaps, the immediate cause of the effort to secure a Coetus in the following year. Yet he became one of the conservative members of the Coetus, and after 1751 did not attend the meetings. His interest was growing cold, and in 1755 the anti-Coetus party of Curtenius at Hackensack called him to take the peculiar position of both colleague and opponent of Goetschius. He was censured by the Coetus for accepting this call without their consent and against their will. He thenceforth consorted with the Conferentie. The *Col. Hist.* viii. 551, calls him the Presbyterian minister at Schoharie. He seems to have continued at Hackensack ten years, and not three years only, as has been supposed.—*Amst. Cor. Berg's Evang. Quarterly*, ii. 112. *Gunn's Mem of Livingston*, ed. 1856, p. 389. *M.G.S.* i. pp. cxiii. cxxii.

Schwedes, Franz R. N.B.S. 1855; New-York, (Ger.,) 1855, deposed.

Schweitzer, Edward. S.S. Plainfield, (*Ger.*,) 1872.

Schwilk, W. F., l. Cl. Schenectady, 1855; Schenectady, 1856–68, w. c.

[Schwope, Benedict, near Baltimore, 1771.—*Harbaugh's Lives*, ii. 390.]

[Schwum, ...., western North-Carolina, 178..]

Scott, Chs. R.C. 1844, teaching in South-Carolina, 1844–8; N.B.S. 1851, l. Cl. N.B. 1851; Shawangunk, 1851–66, Prof. of Chemistry and Nat. Hist. in Hope Coll. 1866— ; Synodical Lector in Church History and Ch.

Gov. at Hope College, 1867–77, Vice-President of Hope College, 1878—D.D. by U.N.Y. 1875.

*Publications:* Letters from "the Pine Land." *Charleston* (S.C.) *Courier*, 1846–7.—Articles in the *Madison* (Ga.) *Visitor*.—"Legend of Stone Mountain," etc. 1847–48.—Oration at Aiken, S.C., July 4, 1848. Pub. in one of the Augusta papers.—Address before the Rutgers College Bible Society, 1850. Reported in ———— N.Y. City.—Contributions to the *Christian Intelligencer*, 1853–66. To the *Sower*, 1854–58. To *De Hope*, 1874–76.—Communications and letters in various secular papers of New-York, New-Jersey and Michigan; among which may be mentioned: "The Minisink Country, and its Original Purchase from the Delaware Indians." *Newburgh Telegraph*, about 1857. "Up the North River," and "Robinia." *New-Brunswick Fredonian*, about 1858–59.—"The Original Manifesto of the Coldenham Loyalists of 1775." *Kingston Journal* and other papers. "How the Union is to be Preserved." *New-York Journal of Commerce*, 1860.—"Letter to the 156th Regiment, N.Y. Volunteers." *New-Paltz Independent*, 1863. "The Birth-Place of De Witt Clinton." *Ellenville Journal*, 1872. "The Dutch in the Revolution." *Holland City News*, May, 1876.—In the Transactions of the Ulster County Historical Society, four papers, viz.: "The Indian Forts of 1663," "The Origin and Meaning of Shawangunk," "The Crime, Trial, and Execution of a Negro Slave in 1741," "Ulster County and the Expedition against Canada in 1746.—Three printed pamphlets, viz.: Farewell Sermon at Shawangunk, May, 1866. Pub. also in *Ch. Int.* Arguments for a Railroad through the Valley of the Wallkill, 1864. A Plea for a Railroad from Allegan to Holland, in Dutch, 1868.—Centennial Sermon No. xviii. in *Centennial Discs.*—Manuscripts ready for the press: A Sermon on Moral Courage, preached before the Ulster County Temperance Society. The Semi-Centennial History of the Ulster County Bible Society. History of the Township and Church of Shawangunk, 200 pages, 8vo. The Services of the Militia of Orange and Ulster Counties, in the Revolution, with Original Muster-rolls, Pay-rolls, Orders, etc. Memoir of Henry Wisner, a Delegate in the Continental Congress of 1775–76, and of his Powder Manufactory at Philipsburgh, N.Y. Letters from the Classis of Amsterdam to the Coetus, 1763–70, with Translation and Notes. Semi-Centennial History of the Theological Seminary of the Reformed Church at New-Brunswick, with Memoirs of its deceased Alumni and Professors. The Hardenbergh Family and Patent.—Also manuscripts furnished to the New-York Bureau of Military Statistics: A Partial Record of what was done in Ulster County during the War for the Union. Biographical Sketches of those who fell, as Volunteers, from the Town of Shawangunk.

Scott, James, b. in Scotland, 1809; Universities of Glasgow and Belfast; c. to America, 1832, l. Presbyt. New-York, 1834; (German Valley and Fox Hill, Presbyt.,) 1834–43, Newark, 1st, 1843–58, d.

His mind was one fitted to impress and attract. The predominance of the

NOTE.—Dr. Scott lost all his books and papers in the great fire in Michigan, Oct. 9, 1871, and hence could not give all the dates of his publications with definiteness.

imaginative faculties rendered his discourses very attractive and popular, especially to the young. His figures and illustrations rolled forth in a flood of pictures, and when he preached on special occasions, crowds attended him.

In conversation he was distinguished for a happy and extraordinary combination of vivacity and charity. He was always courteous and friendly with all classes of persons. His life was one of eminent usefulness. He was always glad to be employed in the service of others, and was thus continually engaged. Calls to attend at sick-beds and funerals, to advise and console, were always attended to with alacrity, and his sympathizing ministrations were of the most acceptable character. He was conspicuous in many of the benevolent and public enterprises of the city in which he lived. He executed trusts for widows and orphans, encouraged beginners in business, corresponded for journals at home and abroad, was sought for advice in matters of domestic and social relations, wrote letters for others, and attended to all the minute details of social intercourse. In the judicatories of the Church he was always ready to attend to any duties.

He gave himself devotedly to the duties of his pastoral charge, was diligent in visitation, conversation with the young, and individual exertion. He was peculiarly distinguished for his social sympathies. He loved the human mind and heart. His imagination and poetical tastes led him to an enthusiastic love of nature. He loved to hear the human voice, and it was the sweetest music to him, and when uttered in tones of friendship and love, it was irresistible. He had withal a prudent reserve, and was only intimate and confidential with his family and the friends of his youth. He understood human nature well, and by adapting himself to it was able to impress, convince, and control.—See *Memorial, containing sermons by Drs. G. Abeel, McKee, and Murdock.*

*Publications:* Life of Rev. Robt. Pollock. 12 mo, pp. 364. N.Y., 1848.—An Epic Poem. On this he had been long engaged. It had but recently been finished when he died. He left directions for its publication.

SCRIBNER, JOHN M. U.C. 1833, N.B.S. 1836, l. Cl. of Ulster, 1836; Schoharie, 1836–9, Walden, 1839–42, Prin. Female Sem., Auburn, 1842–4, Prin. Female Sem., Rochester, 1844–6, supplied Schoharie Mt. and North-Blenheim, 1847–8, w. c.—

*Publications:* The Ready Reckoner.

SCUDDER, EZEKIEL CARMAN, (s. of John Scudder,) b. 1828 in Pandeteripo, Ceylon; W.R.C. 1850, N.B.S. 1855, l. Cl. N.B. 1855; voyage to India, Oct. 1855, March, 1856, Chittoor, 1856–9, supplied Palamanair, 1859–60, Chittoor, Jan. 1861–2, Vellore, 1862–8, also supplied Kundipatoor, 1866–8, Sakadu and Kattupadi, 1867–8; voyage to America, March–Sept. 1868; in America, 1868–70, voyage to India, autumn of 1870, Arnee, 1870–6, Vellore, 1873–6, voyage to America, April–Sept. 1876; S.S. Upper Red Hook, Sept. 1877–8, Sept; pastor, 1878— M. D.

*Publications*: Village Work. In *Manual of Missions R.C.A.*—Many letters in the papers on mission work in India.

Scudder, Henry M., (s. of John Scudder,) b. at Pandeteripo, Ceylon, Feb. 5, 1822; N.Y.U. 1840, U.S. 1843, supplied New-Rochelle, 1843, ord. by Presbyt. Nov. 12, 1843, voyage to India, 1844, Madura, 1844–6, Madras, 1846–50, Arcot, 1850–3, Vellore, 1853–7, voyage to America, Sept. 1857–Ap. 1858, in America, 1858–60, voyage to India, May–Dec. 1860, visiting Switzerland on the way; Coonoor, 1860–4, Ootacamund, 1864; voyage to America, June–Oct. 1864; Jersey City, 1st, 1865, [San Francisco, Cal., Presbyt., 1865–71, Brooklyn, Central Congregational, 1871—] M.D., D.D.

*Publications:* Address at Anniversary Am. Tract Soc. 1860.—Liturgy of R.P.D.C. in Tamil. Madras, 1862.—The Bazaar Book, or Vernacular Preachers' Companion. In Tamil. 8vo. Madras, 1865—Sweet Savors of Divine Truth. In Tamil. Madras, 1868. (This is a Christian Catechism, with Decalogue, Creeds, Prayers, etc.)—Spiritual Teaching. In Tamil. Madras, 1870.—A Sermon on "The Coming of Christ." In *Pulpit and Rostrum*, vol. i.—A Sermon at 65th Anniversary of A.B.C.F.M. 1874.

[His son John Lewis Scudder, b. in Madras Presidency, India, 1853; Y.C. 1874, U.S. 1877, lic. by Manhattan Assoc., Brooklyn, 1877, ord. Worcester Cent. Conf., Mass., 1877; Shrewsbury, Mass., Cong., 1877—]

Scudder, Jared W., (s. of John Scudder.) W.R.C. 1850, N.B.S. 1855, l. Cl. N.B. 1855; voyage to India, Oct. 1855–March, 1856, Arnee, 1856–9, voyage to England, Dec. 1859–March, 1860, voyage to America, 1860, voyage to India, May–Sept. 1862, Chittoor, 1862–75, in America, 1875–8, voyage to India, 1878, Chittoor, 1878— M.D.

*Publications:* Translation from the Tamil of Rev. H. M. Scudder's "Spiritual Teaching," Madras, 1870; also of his Bazaar Book; 13 Tracts.—Hist. Sketch of the Arcot Mission. In *Manual of Missions.*—He is also a member of Committee for revision of Tamil translation of the Bible.

Scudder, John, b. at Freehold, N.J., Sept. 3, 1793; C.N.J. 1811, Coll. of Physicians and Surgeons, N.Y.C., 1815; practicing medicine in N.Y.C. 1815–19; voyage to India, under A.B.C.F.M., (sailing from Boston and arriving at Tillipally,) June 8–Dec. 1819; labored as a minister and physician in Ceylon, Feb. 1820–May, 1821; ordained May 15, 1821, in a Wesleyan Chapel at Jaffnapalam, by Congregationalists, Baptists, and Methodists. Pandeteripo, Ceylon, 1821–36, Madras, 1836–41, the Neilgherry Hills, 1841–2, voyage to America, Jan.–Aug. 1842, in America, 1842–6, voyage to India, July–Nov. 1846, Madura, 1846–8, Madras, 1848–54, voyage to the Cape of Good Hope, 1854, died at Wynberg, South-Africa, Jan. 13, 1855. M.D.; D.D.

He chose the medical profession, and studied with Dr. Samuel Forman, of Freehold, N.J. He afterward settled in New-York, where he had previously been house-surgeon of the City Hospital. He had united with the old Ten-

nant Presbyterian Church in Freehold, Oct. 13, 1810, under the ministry of Rev. John Woodhull, and now transferred his relations to Father Bork's church in Franklin Street. He became at once an active member, laboring assiduously in various ways for the cause of Christ. Long was his earnestness of spirit and fidelity to his Master remembered by that people. He was prominent in originating prayer-meetings, kindly exhorting in private intercourse, and lending his influence to every plan of doing good. While here, engaged in his profession, the claims of the heathen were brought vividly before his mind in a peculiar manner. In professional attendance on a lady, while in the ante-room, he took up a tract whose title was, "The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting them." This ripened convictions often felt before, and he resolved to offer his services to the American Board, and, if accepted, at once prepare for the work. He had at this time an extensive, lucrative, and increasing practice.

After his connection with the Church, he passed through a spiritual conflict of no ordinary kind. He was most severely tried. Satan seemed to have been let loose upon him. Faith and its foundations seemed gone forever. He was in an agony to believe, but could not. He doubted of all things, yea, even of his own existence. Hope died within him, and despair spread her pall over him. Every star went out in his sky. Satan and his legions assailed him on every side. He felt the flap of their demon wings, and was poisoned by their blasphemous breath. Horrid thoughts which could never be uttered by mortal man crowded thick and fast upon him. His heart was like a sepulchre full of specters. The terrors of hell rolled like quickly succeeding billows over him, and he scarce got breath between. For many months he ventured not to the communion-table. Yet in the roar and darkness of that fearful tempest, above that ocean of anguish, there stood an unseen form—the Holy One, the Crucified—who caused that gasping soul in all its blind struggles to come nearer and nearer to himself. He had once seen the cross; he had once been near it, and experienced its pardoning and sanctifying power, and it was still the magnet of his soul. He kept his eyes on that point of the spiritual horizon where he had seen it fade from view, and he never turned them elsewhere. When God had sufficiently shown him Satan's power, and his own weakness; when he had bruised, and broken, and humbled him—then again he flooded his sky with the light of the Sun of Righteousness. Satan shrank away. Peace spread out her wings over his weary heart, and the foretaste of hell's agonies was changed into an antepast of heaven. While the storm raged, God fastened him to the Rock of Ages, as he had never been fastened to it before. As the surge was sweeping him away, grace guided it near the cross, of which he had lost sight, and he got a death-grip of it, which nothing ever after could loosen. He came out of those conflicts like gold out of the fire. He began with calm joy to climb the Delectable Mountains, and from that time he dwelt mostly on their happy summits. These trials eminently prepared him to encounter the difficulties of the newly developing missionary work. He was to meet none so great as those he had already overcome, and he was

thrust forth a well-equipped and experienced warrior, to carry the battle with an intrepid spirit into the heart of Satan's territories—even to the grim frowning walls of one of his oldest and strongest fortresses, Hindoostan. God thus prepared him, and then he called him to the mission field.

Mr. Newell had begun a mission in Ceylon in 1812, and in 1816 five new missionaries joined him, namely, Meigs, Richards, Warren, Bardwell, and Poor. But in two years, through death and sickness compelling a change of climate, Messrs. Poor and Meigs were left the only missionaries on the island. In June, 1819, Messrs. Winslow, Spaulding, Woodward, and Scudder were sent to re-enforce them. They went by the way of Calcutta, and were at their station in February, 1820. In 1822, the plan of a college was drawn up, and soon put in successful operation. Early in 1824 a general revival was enjoyed, the convictions of sin and the need of salvation appearing as deeply as ever in a Christian land. In Dr. Scudder's field, the boys of the school, on returning to their rooms, could not sleep. Between thirty and forty of them went out into the garden, where they were heard in supplication, weeping and asking, "What shall I do to be saved?" and "Lord, send thy Spirit!" Of this company, twenty soon gave evidences of a saving change. Similar scenes occurred at the other stations. The success of the Ceylon Mission was wonderful. (*See the Cyclopedia of Missions.*) In 1836 it was thought advisable to establish a printing-press at Madras, to issue the Scriptures and tracts in the Tamil language. To accomplish this, a mission was started there under the care of Messrs. Winslow and Scudder. The latter took up his residence at Chintadrepettah. The establishing of a press was consummated under unusually favorable circumstances, a large printing establishment, fully equipped, of the Church Missionary Society falling into their possession in 1838. The first year they printed 6,000,000 of pages of Scripture and tracts, increasing the number in subsequent years. The missionaries itinerated far into the interior, scattering the truth, and several regular preaching stations were soon established. These were the germs of the Arcot Mission. It was received under the American Board in 1852.

Dr. Scudder's physical frame was strong, tall, and well proportioned. In his youth he was thin and sinewy, but in later life grew stout and portly. He had a firm, sound constitution, but latterly much shaken and shattered by labors and exposures. His prominent and striking features, his correct bearing and commanding appearance, certified you at a single glance that he was a MAN.

He had a strong mind. It chiefly resembled the rugged, outstanding mountain, and yet it had characteristics which reminded you likewise of the gentle stream, flowing sweetly through the valley below. There were great natural forces in his intellect. He investigated those subjects which lay within the sphere of his work. On them he concentrated his power, caring little for such as lay beyond. He was a vigorous, able thinker. He thought out his conclusions in straight lines of his own, knowing nothing of circuitous approaches. Minor positions he left for others, himself content to seize upon each important citadel, until he became master of the country.

Whenever he took part in a discussion, or treated a subject, all, no matter who might be present, were constrained to feel the native strength, and acknowledge the majestic stride of his mind. Many excelled him in length and breadth of information, and in acquaintance with the writings of others, but few could gainsay or withstand his plain, straightforward logic. If he moved in a narrower circle than others, it was like the tread of a giant athlete, within his own chosen arena, compared with the gazing children who had come from their sports over a wide plain.

He had decision of character. His outward countenance was the truthful index of the inward mental structure. There was nothing facile in him. He could be depended upon in any emergency. Convicted of an error, none would be more ready than he to confess and abandon it; but when he had conscientiously taken up his ground, earth and hell could not move him. He climbed up the hills and sought for light, and from that elevation he gazed and gazed, till he saw the path of duty opening out before him, and then, girding his loins, descended to enter it without hesitation, whatever it might be. Hinderances were not heeded, nor consequences contemplated. Having once heard the word, saying, "This is the way, walk you in it," his soul summoned all its powers into one glowing response, "I WILL." His thought and expression were of a peculiarly decisive cast where evil was concerned.

He was endowed with perseverance. Whatever he undertook, he steadily pursued. He never relaxed his hold upon an object, nor retreated from a course which he believed to be right. Days and months and years might pass over him, but they found him still cleaving to his purpose. Harassing trials might encompass him, but they could not drive him from his design. .... This trait was forcibly exhibited in his unremitting labors as a street-preacher. Apathy, ridicule, scorn, abuse, blasphemy, blows, stonings, physical languor, the natural shrinking of the spirit, and many other causes combined, could not force him to succumb in a single instance. That was his Lord's work, and must be accomplished statedly and perseveringly.

He was capable of endurance, and willing to suffer. He seldom spoke of pain, however severe. He had power to bear it. Fixedness of feature alone revealed it. Pain came in the course of a kind Father's providence, and was therefore to be borne with quietness. Many years ago a cancer appeared in his foot. Without telling even his wife what he was about to do, he shut himself up in a room with a servant, and dissected out the malignant growth. He only just made out to get through with it, but he did it without flinching. Christ's sufferings were much in his mind. He was pleased to suffer for Christ's sake. He left opening prospects of wealth in a lucrative practice in New-York, and went where his constitution was racked with jungle fever, and not only did he not repine, but expressed his satisfaction with his course.

He was both stern and tender. Wherever principles were at stake, he was rigid and unyielding. Men of unsettled views and loose practice thought him severe. But though stern in matters of right and wrong, he had a warm, kind heart, possessing deep fountains of tenderness and overflowing affection. He loved with the full energy of his spirit. Though a

strict disciplinarian in his family, his children, if they wished a favor, would often seek it of him, even sooner than of a fond mother. His eyes, from which personal suffering could extort no moisture, often ran with tears when Jesus' dying love was the theme of thought and conversation. At sacramental occasions his whole soul seemed to melt away at the foot of the cross. He was courageous. Hell had once been his fear. That dread was now gone, and he feared nothing. It is dangerous for a missionary to enter the great temples in southern India during their festival days. They can claim no protection from Government there. Nevertheless, he went in one and became involved in the throng which fills, on such occasions, those vast edifices. He could not find the way out again, and was obliged to wait till midnight, when he followed the procession, which at that time left the temple. Any one might have killed him there, and the murderer never have been known.

On one of his tours, an immense crowd having collected, a band of fierce Mussulmans demanded books of the bandyman who was employed by him to transport tracts, and when refused, one of them advanced, handling a club, with which he, supported by his angry companions, would no doubt have killed them both. With admirable self-possession Dr. S. ran up to him, and, stroking his beard, exclaimed, "My brother, my brother." This token of oriental obeisance appeased his wrath, and quiet was restored. Yet so imminent had been the danger that the saliva in his mouth dried up instantly, leaving it parched as if from long thirst.

While decided in his own views, he was a man of liberal spirit. He had not an iota of bigotry in him. He refused to exalt the non-essentials of religion to a position subversive of charity and fellowship. He was entirely devoted to Christ. Every thing was subordinated to this, was literally swallowed up in it. His eye was single. All the strong feelings of his strong nature were concentrated in the holy passion of love to Christ. He loved the Saviour, profoundly, tenderly, wholly. His was no half-consecration. Jesus was the beginning, the middle, and the end of his life. An hour and a half at early morn, and an hour at night, were always sacred to reading the Bible, meditation, prayer, and praise. At these times he studied the Bible in connection with the marginal references. At noon he read the Bible regularly in course. Every Friday till mid-day was set apart as a special season for fasting and prayer. Toward the latter part of his life, physical necessities compelled him to eat a little. His heart was indeed a shrine from which a cloud of incense was always going up. Prayer, moreover, was no task to him, but the irrepressible instinct of his new-born nature. He told one of his sons that his ambition was to be one of the inner circle around Jesus in heaven. For years he had no doubt of his salvation. Perfect assurance, like a river of God, rolled its calm, fertilizing volume along the course of every thought and passion. Sacred music, vocal or instrumental, and often extempore hymns, were his delight. He read but few books besides the Bible. The *Vicar of Wakefield* was the only novel he ever read. He laid great stress on meditation. This he felt to be the food of the soul, and much of his devotions consisted of prayerful musings upon the Divine Word. The Bible was his counselor. Man was in no

sense his teacher. His mind was not constituted to bow to the opinions of men ; but to the declarations of the Bible he bowed like a little child. His study of and attachment to the Bible was one of the most observable traits of his life. When about to go forth to engage in some duty, often the last thing he did was to open the Bible and catch some precious promise or stirring exhortation wherewith to gird himself. He was a happy man.

His zeal was no flickering flame, no smoking wick, but a beam from the throne of God, shining through him upon the earth. God's work was always revived within him. He never unbuckled his armor, nor slept at his post. JESUS was his watchword. He wrote it on the banner which he carried high before him, with a strong arm. His diligent labors among the children, when in America in search of health, that he might impress on their hearts the need of the world's evangelization, seemed to others too much for his strength. A gentleman said to him that he should consult his conscience lest he should overwork himself. He replied, he had "quashed conscience of *that sort* long ago."

He made it a constant practice to speak to all those in whose company he was thrown about their souls. Whether coolie, hawker, servant, stranger, or friend, black or white, child or adult, rich or poor, he spake to all of Jesus and the great salvation. Even those who were on their guard against him could seldom outwit him, or foil him in his design. An English lady, high in rank and influence, called on him, and her daughter, having heard of Dr. Scudder's habits, determined not to see him, and remained in the carriage ; but he managed with politeness and kindness to have a brief interview with her and tell the way of life. It was also his custom to have one or more unconverted persons as objects of special, continued prayer. To such persons he would sometimes write earnestly and solemnly, beseeching them to turn to the Lord, and declaring his intention to pray daily for them until a certain season, after which he should cease from such particular effort. God made him the means of many conversions. His tract, "Knocking at the Door," has been much blessed.

He had the true spirit of a reformer. What he saw to be wrong, he struck at with no uncertain blow ; nothing could abash or intimidate him. Derision, threats, and the *et cetera* of opposition, whether individual or organized, fell like snow-flakes on his iron armor. When he came to India, missionaries drank wine. He drank it himself. But as soon as the trumpet-clang of teetotalism smote across the ocean on his ears, he stopped, examined the subject, decided that total abstinence was the only rational and righteous course, and he dashed the wine-cup from his table forever. He encountered a determined hostility, but he wavered not, and rested not, till he established teetotalism in his mission. When he was sent with another missionary to form the Madras Mission, he assailed the whole community with his teetotal enginery. He was immediately made the object of virulent attacks from every quarter. Professing Christians and worldlings joined in the hue and cry ; a caricature, purporting to be a description of his death and funeral obsequies, appeared in one of the English newspapers. Some persons even threatened to tar and feather him, and ride him on a rail. Here also he steadily persevered. In a journal which he had

established, he gave his adversaries harder knocks than they had bestowed on him, turned the tables upon them, routed them from their refuges of lies, and founded a flourishing teetotal society. Again, when the question of *caste* in the Christian Church was mooted, he studied it thoroughly, and put his hand vigorously to the extirpation of caste, root and branch. He was then a member of the Madura Mission. He said that "*caste* was the mightiest obstacle to the progress of the gospel; that it was a monster that defied description, worse than idolatry itself." Led by him they threw off this enemy which was feeding on their very vitals, and from that day the course of that mission has been upward and prosperous. He inquired not if there were many or few on his side, but when satisfied of the right, he marched on, as though the world were with him.

He was never disheartened. When asked in America, "What are the discouragements of the missionary work?" he answered, "I do not know the word. I long ago erased it from my vocabulary." Nothing could cast him down. His obedience and hopes, being based on the command and promise of the Lord, did not fluctuate with exterior events. Here was the command, "Preach the gospel to every creature." Here likewise was the promise, "My word shall not return unto me void." These furnished him with immovable foundations. Upon these he stood, and no opposition, however malignant and protracted, no exhibition of the human heart, however appalling, no obstacle, however formidable, no reverses, however heart-rending, could dismay him. His work was to bear the precious seed, with weeping and prayer, and the rest was the Master's work. He religiously appropriated a tenth of his annual income for the Lord's use.

The praise of men never entered into his mind as a motive of action. Obloquy could not oppress nor applause elate him. The esteem and love of men were not desirable to him, if conditional on even the slightest concession of principle or practice on his part. The Saviour's approval was his aim. Beyond that he seemed not to have a thought.

Almost every large town in the south-eastern part of Hindoostan heard the gospel from his lips. His tours were many and extensive. He once stood eleven consecutive hours, when on a tour, at his post. He did not stop even to eat, but had coffee brought to him. It was his habit when thus standing to lean on his left arm, and it was supposed by his medical advisers that this was the cause of its becoming paralyzed. When he left India to visit America, it hung motionless by his side. He recovered its use on the voyage. After he had become unable to itinerate, he preached twice daily, in Madras, only excepting Friday morning, his fast day. When he heard that his son Samuel, whom he expected shortly to join him, was dead, he resolved to make up Samuel's loss by extra work, especially since so few missionaries came to India. This excessive labor soon brought on his first serious illness. He subsequently preached twice daily, but his failing strength soon compelled him to lessen his labors, and ultimately to take a voyage to the Cape of Good Hope. The voyage and change seemed greatly to benefit him. He endeared himself to the colonists there by frequent services. He had taken passage, and was on the eve of embarking again for India, when he was suddenly stricken down by apoplexy and died.—*Ex-*

*tracts from a letter of Rev. Dr. H. M. Scudder. See Life of Dr. John Scudder, by Rev. Dr. Waterbury. Sprague's Annals.*

*Publications:* A Voice from the East; being a series of letters to the children of R.D.C.—Grandpapa's Talk with Little Mary. 2 vols. 18mo.—The Redeemer's Last Command.—The Harvest Perishing.—An Appeal to Mothers.—Knocking at the Door.—Passing over Jordan. 1841.—Letters to Children on Missionary Subjects.—Communications of Dr. Scudder, scattered through thirty-five volumes of the *Missionary Herald*, 1820–55.—An Earnest Appeal to Physicians. 1832.—Letters in *Christian Intelligencer*—Tales about the Heathen.—Journal (in part) and some letters in Waterbury's Memoir of.

SCUDDER, JOHN, (s. of John Scudder,) b. in Ceylon, 1835; R.C. 1857, N.B.S. 1860, lic. and ord. Cl. N.Y. May, 1860; voyage to India, March–June, 1861, Chittoor, 1861–3, Arcot and Arnee, 1863, Palamanair, 1865–6, Arcot, 1865–74, Gnanodiam, 1874–6, Arnee and Vellore, 1876–8, in America, 1878—M.D.

Scudder, Joseph, (s. of John Scudder;) R.C. 1848, N.B.S. 1851, l. Cl. N.Y. 1851; voyage to India, 1851–2, Arcot and Arnee, 1853–56, attending his father in his voyage to Cape of Good Hope, 1855–6; Coonoor, 1856–9, voyage to England, Dec., 1859–March, 1860, voyage to America, 1860, Chaplain in Union army, 1861, Chaplain at Fort Columbus, Governor's Island, 1861–3, Sec. Am. and For. Ch. Union, 1863–70, in service of Ref. Ch. Bd. For. Miss., Feb. 1871–2, Feb.; Glenham, 1872–5, Upper Red Hook, 1875–6, d. Nov. 21. M.D.

He shared fully in the enthusiasm of his parents and brothers in the great work of foreign missions, to which they have all devoted the best of their lives. He was ardent, impulsive, energetic, and industrious, a man of feeling and a man of action; and above all "a man of God." His impaired health was a constant restraint upon a spirit that panted for constant service, and only a strong will, with God's grace, enabled him to accomplish much of what he did in long years of feebleness. Twenty-five years in the ministry, of which about fifteen were spent in India, and much of the remainder in mission labors for our own and other lands, make a record of usefulness which will long bear precious fruits.

Dr. Scudder was an effective speaker, possessed of large and varied attainments, and of a natural eloquence which he often used with power. His wife published "Captain Waltham;" a truthful presentation of work done by members of the Arcot Mission.

Scudder, Samuel D., (s. of J. Scudder,) b. in Ceylon, 1827; R.C. 1847, N.B.S. d. Nov. 14, 1849.

Scudder, Silas D., (s. of John Scudder;) b. in Ceylon Nov. 6, 1833; R.C. 1860; voyage to India, Feb.–May, 1860; went as a physician; 1 Cl. Arcot, 1862; Arnee, 1862–3, Palamanair, 1863–5, Coonoor, 1864, in charge of the Dispensary in Arcot, 1865–73, in Europe, 1873, in America, 1874, died Dec. 1877. M.D.

He became a Christian and a missionary by the power of prayer. The

burden of the supplications of his parents and brothers, was, "Make him a Christian and make him a missionary." He knew that, but he was unwilling to be a missionary. He desired to be a physician in New-York City. So he resisted. But whatever he did, and wherever he went, he was begirt and beset by prayer. At last he yielded to the Spirit of God. He was associated with Dr. Simms, then engaged in founding what has become the Woman's Hospital. His prospects were bright and alluring. He was on the high road to honor and wealth. He turned his back on this and went to India as a missionary. He established a hospital and dispensary at Arcot. At first opposition was encountered. It was difficult to obtain a building. But the work finally commended itself, and the confidence of the English officials was won. They gave over to the institution a noble building and ample grounds, with outbuildings in which patients of different castes could be treated separately. Probably no missionary medical work in all India was so generously provided for. The government made an annual appropriation toward the current expenses. Many English residents made annual contributions. Lord Napier, the Governor of the Madras Presidency, was among the regular subscribers to the treasury. When Mr. Seward visited India, Lord Napier conducted him to this hospital and dispensary as one of the chief objects of interest in his Presidency. Many thousands of Hindoos sought the benefits of the treatment granted gratuitously. One hundred or more patients were treated every day. Dr. Scudder worked with untiring industry, with great spirit and vigor. Rising at daylight, he took a cup of coffee and a bit of bread, and then walked to the dispensary. Frequently he was unable to return to his breakfast before eleven o'clock. A large outdoor practice was skillfully and faithfully attended to. The English residents, the high caste natives, and those able to pay for his services, called him to their houses. High caste ladies placed themselves under his treatment. To the attendants at the dispensary and hospital he expounded the Scriptures, and declared the doctrines of eternal life. He disliked it extremely. He was a doctor, not a preacher. He went to India to do and not to talk. The patients coming to the dispensary were attended by their friends, and so the audience was usually a large one. He conquered his reluctance and talked to them. The work had a marked effect on the millions of people to whom the mission sought to minister. Antipathies, oppositions, hostility were softened and removed. Eyes that once glared fiercely on the missionary preachers, now had a friendly, kindly look. The patients came from homes for forty miles around. They returned to tell of the Christian love and Christian instruction they had received. The treatment was very successful; very few of the patients died, many were decidedly relieved, the large majority were cured. The physician stood alone. There was no one to consult with, except occasionally, when Dr. John Scudder was present. A class of medical students was also taught. Some of them are now successful practitioners. The work was done without ostentation; no noise was made about it. The Board at home pleaded for at least a quarterly report. The answer was that there was nothing to write about. It was nothing to him, the physician, but it was a great thing to

the mission, and the Board, and the Church, and it was every thing, even life or death, to the patients. The record speaks for itself.

Dr. Silas D. Scudder was in India nearly thirteen years. When his health was broken apparently beyond mending, he turned away from his work and came home to die. He never recovered from the injuries received from overwork, from a tropical sun and malarious climate.—*See Reports of the Arcot Dispensary.*

Scudder, Wm. Waterbury, (s. of John Scudder,) b. at Pandeteripo, Ceylon, 1823; C.N.J. 1841, P.S. 1845, lic. by Presbyt. Elizabeth, N.J., 1845; ord. Presbt. Elizabeth, N.J., July 14, 1846; voyage to India, Nov. 1846–7, Feb.; Batticotta, Chavagacherry, and Manepy, Ceylon, 1847–51, voyage to America, 1851, to India, 1852, Arcot and Chittoor, 1852–6, voyage to America, Dec. 1856–7, Mar.; in America, 1857–8, voyage to India, Dec. 1858–9, Ap.; Chittoor, 1859–61, Vellore, 1861–71, in charge of Arcot Sem., 1864–71, voyage to America, ....–Aug. 1872; [Glastonbury, Ct. 1st Cong. Ch., Dec. 17, 1873—] M.D.

Searle, Jeremiah, b. at Atkinson, N.H., Apr. 19, 1795; Bowdoin and U.C. 1821, studied theology under Prof. Andrew Yates; l. Cong. Assoc. Vermont, 1822, Miss. at Princetown, N.Y., six months; ord. Cl. Albany, 1823, Rotterdam, 1st and 2d, 1823–5, Coxsackie, 1st, 1825–51, Keyport, 1851–3, Fallsburgh, 1853–61, d. May 28.

He was descended from a long line of Christian ancestors. In every generation, as far back as 1692, when Rev. Wm. Searle was preaching in Bradford, Eng., was at least one minister of the gospel. He was also son-in-law of the Rev. Jac. Tomb, for many years pastor of a Presbyterian church, Salem, N.Y. The teachings of his godly parents resulted, through the Holy Spirit, in his mind being early impressed with the importance of personal religion, and his heart subdued to the love of Christ, so that the naturally joyous and kindly temperament, which was a life-long characteristic, had the added charm which flowed from the controlling power of Christian principle.

During his college course he made himself useful in visiting places about Schenectady, and for the last year, while maintaining a very creditable standing in his academic studies, he pursued the study of theology, and regularly conducted Sabbath services at a school-house in Rotterdam, which resulted in a revival of religion and the organization of a church, over which he was installed as pastor. In the church of Coxsackie he labored for more than a quarter of a century. The territory embraced in the congregation at the time of his settlement there was about twelve miles square. It was his custom, besides holding three services on Sabbath, to preach during the week in various school-districts, and he frequently filled four such appointments in a single week. He was greatly blessed in his efforts to win souls to Christ. Several revivals of religion resulted from his ministry in this field, and though nine churches were organized within the bounds of his original parish during his pastorate, he left the church in 1851 with a larger membership than he found at his settlement.

At Fallsburgh, his last charge, his diligence and activity were rewarded

by an extensive revival, by which seventy persons were brought into the church. Robust in body and cheerful in mind, his face wore an habitual smile. The most adverse denominations respected and loved him. As a preacher, he was a man of diligent study, careful preparation, and a solemn, earnest delivery. His sermons contained the results of various reading, much reflection, and deep Christian experience.

Searle, Jeremiah, (s. of Jer. Searle;) R.C. 1855, N.B.S. 1858, l. Cl. Monmouth, 1858 ; Bloomingburgh, 1858–62, Chap. 144th Reg. N.Y.S.V. 1862–3, Oyster Bay, 1863–6, Syracuse, 1866–8, Albany, 3d, 1868–71, Peekskill, 1871–3, [Newburgh, Presb., 1873—]

Searle, John Preston, (s. of S. T. Searle,) b. at Schuylerville, N.Y., 1854 ; R.C. 1875, N.B.S. 1878 ; lic. Cl. Passaic ; Griggstown, 1878—

Searle, Samuel Tomb, (s. of Jer. Searle), b. at Salem, N.Y., 1825 ; U.C. 1845, N.B.S. 1848, l. Cl. of Greene, 1848 ; Tiossiock, 1848–50, Saratoga, 1850–57, Leeds, 1857–69, Wyckoff, 1869—

Searle, Stephen, (s. of Jer. Searle ;) U.C. 1850, N.B.S. 1853, l. Cl. N.B. 1853 ; Mamakating, 1853–9, Griggstown, 1859–73, Caatsban, 1874—

Sears, Jacob C., b. at Montgomery, N.Y., 1798 ; U.C. 1821, N.B.S. 1824, l. Cl. N.B. 1824 ; Miss. to Spring Garden, Philadelphia, 1824, Spring Garden, 1st, (or Philadelphia, 2d, Eighth St.,) 1825–33, Six Mile Run, 1833— Emeritus, 1878. D.D.

Sebring, Arad J., b. at Ovid, N.Y. ; R.C. 1859, N.B.S. 1862, l. Cl. Geneva, 1862, Mellenville, 1862—

Sebring, Elbert Nevius, b. at Ovid, N.Y. ; R.C. 1862, N.B.S. 1865, l. Cl. Geneva, 1865 ; Ghent, 2d, 1865–73, Fairfield, 1873–7, Prattsville, 1877—

See, Isaac M. R.C. 1849, N.B.S. 1852, l. Cl. N.Y. 1852 ; Middleburgh, 1852–4, Mt. Vernon, 1854–64, Mt. Pleasant, 50th St., N.Y.C., 1864–7, Miss. to Palisades, 1868–72, [Newark, Presbyt., 1872–8, Independent.]

*Publications :* Rest of Faith. 1871.—Zion, the Sunny Mount ; A monthly. 1876.

See, John Limburger, b. N.Y.C. 1822 ; R.C. 1841, N.B.S. 1844, l. Cl. N.Y. 1844 ; Kiskatom, 1847–50, Unionville, 1850–53, Unionville and Greenburgh, 1853–4, Miss. in Buffalo, 1854–5, Buffalo, 1st, 1855–61, Cor. Sec. Bd. Education, 1861— D.D. by R.C. 1865.

*Publications :* Reports of Bd. Ed., 1861, to the present time.—Digest of Laws of Gen. Syn. 1869.

See, Wm. G. E., b. in N.Y.C.; N.B.S. 1853, l. Cl. N.B. 1853 ; North-Blenheim, and S.S. Breakabin and Eminence, 1853–9, Gilboa, 1859–61, Amity, 1861–8, Kiskatom, 1868–73, Plattekill, 1873

Seeber, Safrenus, b. at Sharon, N.Y., 1811 ; R.C. 1843, N.B.S. 1846, l. Cl. Schoharie, 1846 ; Centreville, 1846–9, Mottville, 1849–51, d.

He had a warm, gushing heart, and earnestly desired to labor for Christ. But he began his studies late in life, and his powers had not therefore re-

ceived that early discipline by which he could learn rapidly or easily, yet he never flagged in his exertions. In the ministry he was deeply engaged in his Master's work, and indefatigable in labor.

Seely, Amos W., b. in N.Y.C. 1805; U.C. 1828, P.S. 1831; Frankfort, 1831–5, (Hillsdale, N.Y., Presbt. 1835–40,) Cicero, 1840–4, (New-Haven, N.Y., 1844–6,) supplied Salisbury, 1846–55, d. 1865.

He was a serious, earnest, solid, and practical preacher. His sermons were characterized by the gravity of their manner, and the perspicacity of their reason, rather than by brilliant rhetoric. He aimed to present the truths of his text, with reference to the personal interests and responsibilities of his audience. His ministry was greatly blessed. He was of a remarkably amiable disposition, and free from guile. In the privacies of home, the sanctities of the church, the activities of the busy world, among the rich or poor, he was always the same, and truly adorned the doctrine of God his Saviour. He was the author of two works, "Doctrinal Thoughts" and "Practical Thoughts," which were highly commended and passed through several editions.

Seelye, Edward Eli, b. at Lansingburgh, N.Y., 1819; U.C. 1839, P.S. 1843; (Stillwater, N.Y., 1843–50, Sandy Hill, 1850–58,) Schenectady, 1st, 1858–65, d. Aug. 10.

He cannot readily be forgotten by any one who knew him. The first impression from his acquaintance was that of rugged strength. Physically, he was robust, a little above medium height, with a compact, well-knit frame. In repose his countenance was somewhat stern, but no eye ever greeted a friend more frankly than his, or looked upon childhood more tenderly, or won even timid confidence more readily. With this physique his mind and heart were in perfect correspondence. He had a robust, rugged intellect, which delighted to grapple with difficulties, and which could be content with no superficial acquirements. His devotion to truth and right was chivalrous, and brooked no compromise. And yet in his ministrations of the Word he oftenest and most lovingly dwelt upon the revelations of God's love and the truths which appeal to the tenderest feelings of the heart. Beneath the exterior strength of body and mind, Dr. Seelye had the heart of a child. Extremely sensitive, he repaid confidence with confidence, and love with love, in a manner which left no one to doubt of his friendship. With such an organization, his delight was in his family. No wife or children were ever cherished more tenderly than his, and no one ever loved home more than he. As a preacher, he was always instructive, never dull, and seldom cold. As a scholar, he was diligent, thorough, and widely accomplished. As a theologian, he was uncompromisingly orthodox, and always able and ready to give a logical, scriptural, and unanswerable reason why. As a writer and thinker, his style is preserved in a posthumous volume of discourses, entitled "Bible Emblems," published by the American Tract Society.—*Rev. J. A. De Baun.*

Seelye, Julius H. A.C. 1849; Schenectady, 1st, 1853–8, Prof. of Moral Phil. and Metaphysics in Amherst Coll., 1858. In Congress, 1875–6, President of Amherst College, 1877.—S.T.D. by U.C., 1862. LL.D. by C.C., 1876.

For an account of his visit and labors in India, see *Anderson's Hist. Miss. of A.B.C.F.M.*, p. 221.

*Publications:* Abridged Transl. of Schwegler's Hist. of Philosophy.—Dr. Hickok's Philosophy. *Princeton Rev.* 1862.—Our Place in History. *Bibliotheca Sac.* xxiii. 211.—The Bible in Our Schools. *Bib. Sac.* xiii., 725.—The Way, the Truth, and the Life. Lectures to Educated Hindoos, pp. 146. 1873.

SEIBERT, GEO. A. R.C. 1862, in Union army three years; N.B.S. 1866, lic. Cl. Bergen; Middletown Village, 1866–72, S.S. Havana, Ill., 1872—

*Publications:* An Oration on Decoration-Day, 1874, before the Mason Co. Soldiers' Union, Ill. In *Mason Co. Republican.*

Selden, Calvin. From Royalton Assoc., Vt., 1857; Jersey City, 3d, 1857.

Selyns, Henricus, b. in Amsterdam, 1636, l. Cl. Amsterdam, 1659; [Waverveen and Waveren, Holland, 1659–60;] Brooklyn, Bushwick, and Gravesend, 1660–4, returned to Holland; (Waverveen, Holland, 1666–82, also Chaplain in Holland army, 1675;) New-Amsterdam, 1682–1701, d.

He was the most eminent of the ministers who had yet come from Holland. His ancestors, on both sides, had been officers in the Reformed Church in Holland from its organization a century before. He was officiating as a *proponent*, (or licentiate,) when he received the call to Brooklyn. Governor Stuyvesant was in the north effecting some Indian treaties when he arrived, and together with Blom, his fellow-passenger, they followed him to Esopus and Fort Orange, to present their letters. He was presented to his congregation by two officers of the government—Nicasius de Sille and Martin Krigier—and was installed September 3, 1660. He also officiated on Sabbath evenings at Governor Stuyvesant's Bouwerie, (now on East 13th Street,) especially instructing the negroes. He also occasionally preached for the Huguenots on Staten Island. His charge extended from Wallabout to Gowanus. He once came in collision with the magistrates, who attempted to override his ecclesiastical prerogatives. In a respectful letter, he declined to appear before them or acknowledge their authority in such matters. He sustained himself with firmness, dignity, and force of reason, and his arguments prevailed. He married, July 9, 1662, Machtelt Specht, a young lady of New-Utrecht; and if we may trust his own description, of rare beauty and worth. He subsequently married, January 10, 1694, Margaret de Riemer, widow of Hon. Cornelius Steenwyck. He had engaged himself for service in America for only four years, and was anxious to return, as he said, to gladden the eyes of his aged parents. He left upon the arrival of Samuel Megapolensis, a short time before the surrender. He had been already greatly useful, and was highly esteemed. He took charge of a small congregation in Holland, whose inhabitants earned their living by gathering turf. But he was not contented with his position. He refused a call to New-Amsterdam, to become colleague with Drisius, in 1670, after the death of the elder Megapolensis. The call was renewed in 1682, after the death of Drisius and Van Niewenhuysen, and was then accepted. The need was pressing, as Van Zuuren, on Long Island, was the only minister nearer than Weekstein, at Kingston, and Schaats, at Albany. He was received with

great affection and joy. He preached three times a week, and catechised he children on Sunday evenings, and officiated occasionally at Bergen and Harlem.

His was now the most important ecclesiastical position in the province. It was at the same time a most critical period for the Reformed Church, and the greatest wisdom and prudence were necessary to preserve her privileges, under English aggressions. The Dutch were only tolerated, according to the capitulation, as if dissenters. The Governors attempted to exercise arbitrary powers, but the people resisted. Domine Selyns was fully alive to the importance of the subject, and was rejoiced at the arrival of Governor Dongan, in 1683, who allowed full liberty of conscience. An assembly of the people was soon called, which among other matters established the legal position of the denominations, allowing the churches to choose their own ministers. The law never indeed became operative, but it increased the struggle for religious freedom. In 1689, with the accession of William and Mary to the throne of England, Leisler, a political adventurer, supported by the lower orders, seized the fort and the public funds, for "the preservation of the Protestant religion," as he declared, but this was only a pretext for his usurpation. The Dutch clergy, without exception, opposed his pretensions, and when Governor Nicholson fled, and Leisler possessed the government *de facto*, they still continued their opposition, and preached against his authority. This excited the Governor bitterly against them. (DELLIUS, VARICK.) But Selyns committed no overt act, so that he was able to remain at his post. He was for a time the only Dutch minister on duty in the province, yet he was in close communication and sympathy with the leaders of the opposition, and was constantly watched. His house was searched, and his service in the church interrupted by Leisler himself, who was a member, and his letters to Holland were intercepted. Selyns rejoiced over Leisler's downfall, preaching a sermon on the occasion from the words of the Psalmist, "I had fainted unless I had believed, to see the goodness of the Lord in the land of the living." But his conduct split the congregation, and his salary was withheld by a part of them for several years. Leisler himself was a low, illiterate man, and the same classes of the people were his friends. He was executed in 1691. Leisler's son complained to King William, but without effect. The queen, however, ordered the estates to be restored to their families, as objects of *her* majesty's mercy. The bodies also of Leisler and Melbourne, by direction of Bellomont, were exhumed, nine years after burial, and after lying in state for several weeks, were buried with great pomp under the Dutch church in Garden Street, notwithstanding the protests of the consistory.

Selyn's letters, about this time, refer to the civil difficulties and the evils to the Church incident thereto. He says that he, and Domine Varick who endured more than can be believed, have to be patient of necessity. In 1693, during the administration of Fletcher, the city had become unprecedentedly corrupt, by the influx of freebooters and privateers, who made it their rendezvous, with the Governor's sanction. Fletcher also procured the same year an act to provide a ministry by law, thus establishing the Episcopal Church.

The dispute was really between the Episcopalians and the Presbyterians; yet, whichever side prevailed, the Dutch were sure to suffer. Selyns was not satisfied with the legal condition of the Reformed Church. Its privileges might at any moment be withdrawn. He and his consistory therefore applied for a charter, which was the first church charter issued in the colony. It was not obtained, however, but by a considerable service of plate presented to the Governor. It is dated May 11, 1696. This charter secured to the church of New-York its independence. Besides permitting them to call their own ministers, to hold property, etc., it also provided for a compulsory payment of church rates by the members. This latter provision was stricken out at the confirmation of the charter in 1784. It may also be worthy of remark that when the Episcopalians called Mr. Vesey, a Presbyterian on Long Island, as the first rector of Trinity Church, Selyns assisted in the installation service, which was performed in the Garden Street church. Selyns now felt that the liberties of the Dutch Church were secured. He had labored faithfully, zealously, and successfully. Amid all his trials, no one had ventured to breathe a syllable against the purity of his life, or of his fidelity to the spiritual interests of his congregation. He was sixty years old, and needed help. He had been alone in his extensive charge during his whole ministry, although Daillé had preached in the French Reformed Church from 1683–90, and Peiret after him. He called these his colleagues. The consistory, in 1698, resolved to call a Dutch colleague, as their new charter gave them this right. The old party of the friends of Leisler were opposed. They wished a minister of their own party. The controversy was carried to Holland. Mr. Verdieren, whom they had called, declined. Then the Classis called Rev. Gualterus Du Bois, who in 1699 entered on his duties, and continued for more than half a century.

Selyns was truly a remarkable man. He possessed in an eminent degree that rare combination of faculties which unites the zeal of the preacher, seeking the salvation of souls, with the prudence of the presbyter, looking after the temporalities of the church. He was most systematic, energetic, and industrious in the discharge of his ministerial and pastoral duties. He was the chief of the early ministers to enlarge the usefulness of the Church to which he belonged, and to secure for it an independent and permanent foundation under the English government. He died in his sixty-fifth year, universally esteemed for his talents and his virtues. In all his letters he shows an entirely catholic spirit, speaking kindly of other denominations, and rejoicing in their success. His liberal and amiable character endeared him to all around him. He was on terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, versifying in both Latin and Dutch. Cotton Mather, with whom he corresponded considerably, remarks of him: "He had so nimble a faculty of putting his devout thoughts into verse, that he signalized himself by the greatest frequency, perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."—*Magnalia*, iii. 41. See

*Amst. Cor., very many letters. Mints. Ch. N. Y.*, Eng. Transl., A., 95, 96. *Col. Hist.* ii. 223; iii. 415, 588, 646; iv. 219, 427, 523, 621. *Doc. Hist.* ii. 247; iii. 72. *Smith's N.Y.*, 76, 102–110. *Mag. R.D.C.* ii. 249, 277, 330; iii. 52. (Another H. Selyns writes in *Mag. R.D.C.* ii. 52, on Incest, and in iii. 24, 117, 213, on the Atonement; also iii. 337; iv. 361.) *N.Y. Gen. and Biog. Rec.* vi. 143, 144, 156; vii. 92, 145. *Baird's Daillé*, 91, 92. *Murphy, Anthology of New-Neths.*

*Publications:* Poems in Dutch. Several of these have been rendered into English verse by Hon. Henry C. Murphy, and published in his Anthology of New-Netherlands.—A Latin Poem, Oct. 18, 1697, and prefixed to some editions of *Mather's Magnalia.*

[Senn, Jacob, b. 1776; U. Pa. 1793? Hardwick, Stillwater, Sussextown, and Knowlton, N.J., 1795–1800, Tohicken, Springfield, and Indianfield, Pa., 1800–18, d.—*Harbaugh's Lives*, ii. 406.]

Serven, Isaac, lic. by Seceders, 1828, suspended, 1831.

Serenbets, Francis M. Ordained as a Roman priest, at Friburg, 1834, c. to America, 1846; l. Cl. Bergen, 1848; Newark, 3d, 1848–9, New-Brunswick, 3d, 1851–4, w. c.

Seward, Dwight M. Y.C. (West-Hartford, Ct.) Yonkers, 1851–2, *Presbyt.*

Shafer, Jesse F., lic. Cl. Orange, 1876; [Audereid, Carbon Co., Pa., 1877—.]

Shafer, Thomas L., l. Cl. Schoharie, 1859; North-Blenheim, 1859–61, North-Blenheim and Breakabin, 1861–7, Sharon, 1871–4, w. c.

Sharpley, Geo., b. in Eng.; Homerton Coll., London; studied theol. under Rev. Jas. Bedell, Manchester; lic. Cl. Montgomery, 1874; Mapletown, 1874—

Shaw, Alex., b. Aberdeen, Scotland, May 19, 1839; U.S. 1869; lic. Presb. N.Y. 1868; ord. Cl. Bergen, June 28, 1869; Miss. at West-End, Jersey City, 1869–72, at Bethany Chapel, Brooklyn, 1872–7, at 54th St., N.Y.C.' 1877—

Shaw, John B., from Rutland Assoc., Vt., 1852; Tiossiock, 1852–9, d. 1865.

Shaw, John F. R.C. 1865, N.B.S. 1868; Athens, Pa., 1868–70, Walpack Lower, 1870–7.

Shaw, Wm. A. Madison University, N.Y., N.B.S. 1859, l. Cl. Monmouth, 1859; Marbletown, 1859–60, Wiltwyck Station, Miss. to, 1860–4, Wiltwyck, 1864–9, w. c.; S.S. Cold Spring, 1878—

Sheffield, John H. U.N.Y. 1837, N.B.S. 1840, l. Cl. Poughkeepsie, 1840 North-Hempstead, 1843–6, Miss. to the West, 1846–7, Miss. to the poor and destitute in Indiana, 1849, died 1863.

He is described as possessing mental powers, a gentle carriage, and ear-

nest, unobtrusive piety, which commended him to the love of all. His noble brow excited admiration, and his heartful voice in prayer left a deep impress on the memory. He was a man of unselfish constancy, fervid perception of the truth, unswerving purity of sentiment, and winning amenity in walk and conversation. In him divine grace had made trophy of a noble nature, and sanctified it for an ensample. But disease was working in his system from his youth, and cut down his ministerial service to a few years. He spent the last years of his life near Suffern, N. Y.

SHEPARD, CHAS. J. R.C. 1850, N.B.S. 1853, l. Cl. N.Y. 1853; Pompton Plains, 1853–8, Linlithgow, 1858–67, Newtown, 1867—

Sherwood, Nathan L. Cold Spring, 1867.

Shimeall, Richard C., from Rensselaerville Bapt. Assoc.; Miss. in Rivington St., N.Y.C., 1827–8, Pompton, 1828–9, New-Prospect, 1829–31, Presbyt., died 18.. *Mag. R.D.C.* ii. 282.

*Publications:* Age of the World, pp. 364. 1842.—Hist. of Prot. Epis. Ch. 1784–1844, in *Rupp's Hist. of Relig. Denominations.*—App. to Watts' Script. Hist. 1846.—End of Prelacy. 8vo, pp. 520. 1852.—Illuminated Chart of Sacred Hist., Chronology, Geog. and Genealogy. A Complete Ecc. Chart from the Earliest Records.—Sacred Hist. in Questions and Answers.—A Treatise on Prayer.—Our Bible Chronology, Hist. and Prophetic, pp. 234. 1859.—Christ's Second Coming. 1864.—Startling Facts: N.Y.C. the Greatest Mission Field. 1864.—The Unseen World.—Letter to Jas. Lenox, Esq., on the Prophetic Aspects of the Times. 1866.—Prophetic Career and Destiny of Napoleon III. 1866.—Post-Millenarianism only 150 Years Old. 1867.—Distinction between the last Personal Antichrist, and the many Antichrists of Prophecy. 1868.

SCHULKE, PAUL F., from G.R.C.; Pekin, 2d, (Ill.) 1876—

Sickles, Jacob, b. at Tappan, 1772; C.C. 1792, studied under Froeligh and Livingston, l. Cl. N.Y. 1794; Schenectady, assisting Romeyn, 1794–7, Coxsackie and Coeymans, 1797–1801, Kinderhook, 1801–35, d. 1845. D.D. by R.C. 1838.

His having been invited as an assistant to the eminent Dirck Romeyn, at Schenectady, and continuing there for three years, speaks much in reference to his early ability, and the estimation in which he was then held. His field at Kinderhook was very extensive, embracing the present area of several churches. His labors were here greatly blessed, the numbers professing their faith under his ministry averaging twenty a year, for thirty years. As a preacher he was chaste, affectionate, and searching. His style of sermonizing was ornate, classical, finished; and his pungent appeals to the heart and conscience evinced a faithful servant of the Master, and a discriminating mind in estimating human character. As a pastor, he had many excellences. He was noted for his uniform and sincere affection, his enlarged benevolence, his remarkable humility, and his proverbial prudence, together with his

untiring assiduity in winning souls for Christ. In all the relations of life, his piety was paramount, his daily walk was with God. He preached, as unbelievers admitted, every hour of his life.—*Fun. Ser. by Dr. A. B. Van Zandt. See Sprague's Annals.*

Sill, Geo. G., b. 1791, Copperas, (Brunswick,) Ill., 1841–9, died, 1859.

Simonson, John, b. near Somerville, N.J.; R.C. 1842, N.B.S. 1845, l. Cl. of Philadelphia, 1845; West-Farms, 1845–52, Bethlehem, 1st, 1853–64, Plainfield, (Central,) 1864–9, West-Farms, 1871—

Sinclair, J. H., from Fourth Presbyt. N.Y; Richmond, S.I., 1866–75, w. c.

Skillman, Wm. J. R.C. 1860, N.B.S. 1863, l. Cl. N.B. 1863; Macon and South-Macon, 1863–8, South-Bend, 1868–72, Bethlehem, 1st, 1872—

Skinner, Thos. Harvey, b. Philadelphia, 1850; U.N.Y. 1840, U.S. 1840-2, A.S. 1842–3, U.S. 1843, ord. Presbyt. Dec. 8, 1843; [Paterson, N.J., 1843–6, N.Y.C. 1846–55, Honesdale, Pa., 1856–9;] Stapleton, S.I., 1859–67; [Fort Wayne, Ind., 1868–71, Cincinnati, O., 1871—.] D.D. by C.N.J. 1867.

Slauson, Hiram, b. Greenville, N.Y., Dec. 5, 1810; U.C. 1837, U.S. 1840, ord. by Cong., Sept. 17, 1840; [Whitehall, N.Y., 1840–2;] Northumberland, 1843–53, Port Jervis, 1853–7; [Unionville Ct., Cong., 1857–8, S.S. E. Whitehall, N.Y., 1858–61;] New-Salem and Clarksville, N.Y., 1862–6, w. c.

*Publications:* Hist. Sermon at Port Jervis.

Slingerland, Elbert, b. at Albany, N.Y., Dec. 2, 1800; N.B.S. 1824, l. Cl. N.B. 1824; Glenville, 1st, 1824–33, Chittenango, 1833–4, Westerlo, 1834–6, Waterford, 1836–7, Wynantskill, 1837–40, Madison and Sun Prairie, 1844–6, New-Hurley, 1846–54, Mohawk, 1855–6, Glenville, 2d, 1857–60, Hagaman's Mills, 1860–2, S.S. Mohawk, 1865–6, emeritus, 1870; died 1875.

He was a man of good natural parts, studious habits, a clear and forcible English style, fairly impressive pulpit manner of delivery, and eminently an *evangelical* preacher. He was very generous, impulsive, often giving offense by unasked advice, but of the most pellucid intentions. His piety was ardent; he had clear views of sin and of the atonement, and a straightforward, unwavering faith in Jesus Christ. He labored in many and widely scattered fields, and was privileged to see much fruit of his labor. He calmly and even joyfully anticipated death, and met it at the last in the assurance of a blessed hope.

*Publications:* Two Sermons on Baptism. 1858.—A Charge to 2d R.D.C., Glenville, at Install. of Rev. Jas. Murphy, 1827. *Mag. R.D.C.* i. 304.

Slocum, Geo. M. Dallas, b. at Schuylerville, N.Y., Jan. 24, 1845; U.C. 1875, N.B.S. 1878, lic. S. Cl. L.I. 1878; Knox and Berne, 2d, 1879.

Sluyter, Richard, b. at Nassau, N.Y., 1787; N.B.S. 1815, l. Cl. N.B. 1815; Claverack, and Hillsdale, 1816–25, Claverack, 1825–42, Claverack, 1st and 2d, 1842, Claverack, 1st, 1843, died. Also supplied Ghent for seven years.

He was one of the most apostolic men our Church has produced. He was distinguished as a revivalist. During his ministry at Claverack of twenty-eight years, there were six extensive revivals, in some of which the converts numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which was spiritually transformed by his labors. His native qualities were a fine and even martial personal appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people, and talking to them about their souls. He was active and self-denying in the establishment of new churches, in whole or in part formed from his own. His death-bed was a scene of great spiritual beauty and power.—*See Memoir by Currie. Rev. F. N. Zabriskie.*

Smalz, John Henry. Q.C. 1818, N.B.S. 1819, l. Cl. N.B. 1819; German Reformed; d. 1861.

Smart, John Gardiner, b. at Baltimore, Md., 1840; A.C. 1868, P.S. 1871, lic. Presb. N.B. 1871; ord. by Cl. Saratoga, Ap. 1872; Union Village, (Greenwich,) 1872—

Smit, Roelof. Drenthe, 1851–3.

Smith, John, w. c. 1849–78.

Smith, Marshall B. Epis. Theolog. Sem., Va., 1859; ord. a deacon, 1858, a Presbyt., 1859; [Wilmington, Del., 1858–9, Dover, Del., 1859–60, Passaic, N.J., 1860–8, all Episcopal;] entered R.C.A. 1869, on account of Romanizing tendencies in Epis. Ch.; Spring Valley, N.Y., 1869–70, w. c. Entered Ref. Episcopal Ch., 1874.—Also editor of *Prot. Churchman*, 1867–9.

*Publications:* Thanksgiving for Victory. 1863.—The Wise Decision: A Ser. commem. of Edward M. Pell. 1864.—The Office and Duty of the Church of God: A Ser. at the Opening of the 83d Annual Convention of the Diocese of N.J. 1866.—God's Mighty Doings for the Nation. 1864.—Many contributions to the press.

Smith, Nicholas E. R.C. 1841, N.B.S. 1845, l. Cl. N.Y. 1845; Miss. at Port Washington, Mon. Co. 1845–47, Oyster Bay, 1847–53, Brooklyn, Middle, 1853–69, Plainfield, Central, 1869–71, Congregationalist.

Smith Samuel, studied under Livingston, lic. by Synod of D.R. Chs. 1789; Saratoga, 1789–1800, *Presbyt.*

Smith, Thos. Gibson, b. 1756, in Scotland; c. to America, 1774, studied under Mason, l. Assoc. Ref. 1791; (Little Britain, and Shawangunk, Assoc.

Ref.,) 1791–9, Kleyn Esopus and Bloomingdale, 1799–1801, Kleyn Esopus, Bloomingdale, and Hurley, 1801–8, Tarrytown, 1808–12, Tarrytown, (and Greenburgh, Presbyt.,) 1812–20, Tarrytown and Unionville, 1820–37, died April 10.

He identified himself with the party of liberty, soon after he came to America, and took some active part in the war. At its close he determined to prepare for the ministry, in which he labored for almost half a century. He was strongly attached to the standards of his Church, and gave a prominence to them in his preaching. His manner was discriminating, and rich in evangelical sentiment; it was also eminently experimental and practical. This made him a favorite preacher with the aged and experienced. He was favored with several revivals. His body, possessed of great vigor and strength, was the type of his mind.

Smith, Wm. H. U.C. 1863; Ephratah, 1865–8, also S.S. at Tillaborough, 1868. [Presbyt. 1868–76.] Little Falls, N.J., 1876–8.

Smith, William Richmond, (s. of Rev. Robt. Smith,) b. in Lancaster Co., Pa., 1752; C.N.J. 17.., (Wilmington, Del., 1780–94,) Ne-Shanic and Harlingen, 1794–1817, d. 1820. Elected a trustee of Queens Coll. 1800.

His father was minister at Pequea, Pa., while his mother was sister of the celebrated brothers, Samuel and John Blair, most eminent preachers. He had also two distinguished preachers for brothers, namely, Samuel S. Smith and John Smith. He was a man of a sound mind, and an edifying preacher—a man highly esteemed and revered by the people to whom he ministered through the long period of twenty-five years—a courteous, gentlemanly man. He visited his people faithfully and regularly as a pastor, going through his congregation or parish in a year and a half, yearly, and every year, so long as he was able, not passing by a single family. He was stricken with paralysis, while in the act of preaching to his people. He survived the attack for several years, but was a wreck in mind and body during the remainder of his life. His remains rest among the people of his charge, and he being dead yet speaketh. This short sketch is made up of materials gathered from tradition, and it is to be regretted that more materials can not be gathered, so as to furnish a longer account of one so estimable; but what has been gathered is authentic and reliable.—*Dr. Gabriel Ludlow. Fun. Ser. by Rev. P. Labagh.*

Smock, John H. R.C. 1863, N.B.S. 1866, l. Cl. Monmouth, 1866; Oyster Bay, 1869–71, Readington, 1871—

Smuller, Henry W., from Presbyt. Genesee; Kingston, 2d, 1849–53.

Snyder, Benj. F. R.C. 1846, N.B.S. 1849, l. Cl. Ulster, 1849 Bloomingdale, 1850–52, Miss. at Mt. Vernon, 1852–54, Arcadia, 1855–6, Shodack, 1856–68, d. 1869.

Snyder G. W. .... See Schneyder.

Snyder, Henry. Miss. to Frankford and Schuyler, (Herkimer Co., N.Y.,) 1829-30, Herkimer, 1831.

Southard, Jas. L. R.C. 1866, N.B.S. 1869, l. S. Cl. Bergen; Woolcot, 1869—

[Spangenberg, Cyriacus, b. in Hesse; came to America with the Hessian troops, 1776, was refused a licensure by the Ger. Coetus, 1783, preached at Shamokin, Selinsgrove, Mahantongo, and Middle Creek, 1784-5, Franklin Co., Pa., 1785-90, 1795, executed.]

He was an impostor. He sought licensure several times, but never succeeded in getting it. He preached independently in different places, till his bad character followed him, or he exposed himself. He had left a wife in Europe, and another marriage was within a day's consummation with one of his innocent flock, when a letter was discovered which revealed his baseness. When seeking to be settled at Berlin, Elder Glassmore, sitting near him, remonstrated against receiving him, when Spangenberg stabbed him to the heart. He was convicted and executed.

Spaulding, Cyril. R.C. 1841, N.B.S. 1846, l. Cl. N.B. 1846; New-Rhinebeck and Cobleskill, 1846-9, New-Rhinebeck, 1849-52, Blooming Grove, 1852-6, Rotterdam, 2d, 1856-60, Athens, 1st and 2d, 1860-6, Athens, 1st, 1866-8, Shawangunk, 1868—

Spinner, John P., b. at Warbach, Ger., (Electorate of Mentz,) Jan. 18, 1768. Gym. of Bishapheim; University of Mentz, 1788; studied theology in a Roman Catholic Theolog. Sem. Consecrated to Holy Orders in Rom. Cath. Ch., 1789; became a Protestant, 1800. Rec'd into Classis of Albany, 1801; German Flats and Herkimer, 1802-35, German Flats, 1835-48, d. May 27.

He was dedicated to the office of the Roman Catholic priesthood when eleven years of age. Besides the ordinary branches of mathematics, the languages, philosophy and theology, he was thoroughly acquainted with the law and medicine. During his priesthood in Germany he assisted at the funerals of two emperors, viz., Joseph II. and Leopold II. Soon after renouncing Romanism he married Mary Magdale Fidelis Boumanted, of Laire. This was in 1801. He left Germany for America on May 12, 1801, and was sixty-three days on the passage. While a pastor for more than forty years, he was also, at the same time, Professor during eighteen months of this time in a High School in Utica. He preached at first in German altogether, but subsequently alternated German and English. He was the father of Gen. F. E. Spinner, for many years U. S. Treasurer.

[Sprole, Wm. T., b. in Maryland; P.S. 1829, ord. Evang. by Presbyt. Baltimore, Mar. 27, 1831; Ger. Ref., Philadelphia, 1832-6, Carlisle, Pa., 1836-43, Washington, D.C., 1843-6, Chaplain, West-Point, 1846-.., Newburgh, ..1856-..]

Staats, Bergen Brokaw. R.C. 1876, N.B.S. 1879.

STAATS, JOHN A. R.C. 1836, N.B.S. 1840, l. Cl. N.B. 1840, Clintonville, 1840–1, Preakness, 1843–61, Blooming Grove, 1861–6, w. c.

[Stahlschmidt, John Christian, b. in Nassau-Sieger, 1740, c. to America, 1770, lic. by Ger. Coetus, 1777; settled over the churches near York, Pa., 1777–9, returned to Germany, 1780, d. about 1825.—*See interesting Memoir in Harbaugh's Lives.*]

STANBROUGH, RUFUS M. R.C. 1858, N.B.S. 1861; Manheim and Indian Castle, (Danube,) 1861–76, S.S. Columbia, 1876—

[Stapel, Casper Michael. Amwell, N.J., 1762–3.—*Harbaugh's Lives*, ii. 384.]

Starks, Jared L. Bowman's Creek, (now Buel,) 1840–2, S.S. Columbia, and Mohawk, 1842–3, Mohawk and German Flats, and S.S. Frankford, 1843–4, Mohawk and Frankfort, 1844–6, Mohawk, 1846–52, Fort Herkimer, 1852–7, w. c., Fort Herkimer, 1861–2, d.

STATESIR, BENJ. TILTON, b. in Monmouth Co., N.J., 1841; R.C. 1862, N.B.S. 1865, l. Cl. Monmouth, 1865; Stone House Plains, 1866–72, West New-Hempstead, 1872—

STEBBINS, JAS. U.C. 1842, P.S. 1845, S.S. Fort Miller, 1846, Presbyt.—*See Princeton Gen. Catalogue.*

STEELE, JOHN, b. at Somerville, N.J., 1827; R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Lebanon, 1848–53, Coxsackie, 2d, 1853–8, Union Village, 1858–65, Totowa, 1st, 1865–77, Greenbush, 1877— D.D. by R.C. 1873.

STEELE, JOHN BEATTY, b. at Salem, N.Y., 1796; Mid. C. 1818, Ass. Ref. Sem., (under Mason,) 1822, lic. by A.R. Presbyt. of New-York, 1822; supplied Albany, Middle, 1823, ord. Cl. Albany, 1824; Boght, 1824–33, Middleburgh, 1833–8, also S.S. Breakabin, 1837, Helderbergh, 1838–46; supplied Princetown, Ballston Centre, Presbyt., etc., 1846–50, teaching in N.Y.C., 1850–3, Cortlandtown, 1853–7; supplied Salem, Assoc. Ref., Salem, Presbyt., Wilford, Presbyt., etc., 1857–73, w. c.

*Publications:* Signs of the Millennium. A Miss. Ser. 1830.—The Symbol and Word of Encouragement: A Ser. at ord. of Rev. R. H. Steele. 1848.—Sacred Poetical Paraphrases and Miscellaneous Poems. pp. 384. 1863.

STEELE, RICHARD HOLLOWAY, (s. of John B. Steele,) b. in Albany Co., N.Y.; R.C. 1844, N.B.S. 1847, l. Cl. Schenectady, 1847, ord. by Presbyt., Albany, Feb., 1848; [Charlton, 1847–50, Ballston Spa, Presbyt.,] 1850–52, Nassau, 1852–63, New-Brunswick, 1st, 1863— D.D. by R.C. 1867.

*Publications:* Sermon on the Death of James W. Blakey, a Law Student. 1851.—America, a Land Preëminently Blessed: a Thanksgiving Discourse. 1852.—The Bible the Safeguard of the Nation: a Sermon before the Rensselaer Co. Bible Society. 1857.—The Rod of Providence: a Sermon at the Funeral of Charlotte S. Van Slyke. 1852.—Discourse at the Funeral of Mary

Merchant. 1863.—Victory and Mourning: a Discourse occasioned by the death of President Lincoln. 1865.—Our National Deliverance: a Thanksgiving Discourse. 1865.—Memorial of Mrs. Eliza W. Shaddle: a Sermon. 1866.—Historical Discourse; delivered at the One Hundred and Fiftieth Anniversary on the First Reformed Church, New-Brunswick, with Anniversary Exercises, and Catalogues of Church Officers and Members. 1867.—Memorial of Nicholas Booram: a Discourse. 1869.—Memorial of Mrs. A. V. Schenck: an Address. 1870.—Address at laying the Corner-Stone of the Chapel of First Church, New-Brunswick. 1870.—Our Country's Future: a Thanksgiving Discourse. 1875.—God's Presence through the Year: a Discourse. 1876—

STEELE, Wm. H. R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; voyage to Borneo, May–Sept. 1842, Batavia, 1842–3, Karangan, 1843–9, returned to America; w. c. D.D. by U.N.Y. 1870.

*Publications:* Numerous articles in the *Christian Intelligencer* and *Gospel Field*.—The Manse at Nunnlyquett, The Old Route to Missions, The Borneo Mission, were three series in the *Gospel Field*, of about thirty columns. 1871–2.—The Borneo Mission. *In Manual of Missions R.C.A.*

STEFFENS, N. M. From Embden, Neths,; N.Y.C., Av. B, (*Ger.*,) 1871–6, Silver Creek, Ill., 1876–8, Zeeland, Mich., 1878—

[Steiner, John Conrad, b. in Switzerland, 1707; (Mettsmnstten, two years.) St. Peterzell, 1735–46, St. Georgen, 1747–9,) c. to America; Philadelphia, 1751–2, and Germantown, Pa., (G.R.) 1751–6, Fredericktown, Md., 1756–9, and itinerated over all the neighboring country, Philadelphia, 1759–62, d.]

He was a native of Winterthur, in Switzerland, and was devoted by his mother, while a babe on her bosom, to the service of God. He began to preach at the age of nineteen. While a pastor in Europe, (1738,) he published a volume called *The Midnight Cry*, comprising twenty-five sermons. Dr. Zacharias says: "They breathe a most excellent spirit; show him to have been a man of talent, great plainness of speech, extraordinary faithfulness in those trying scenes through which the members of the Reformed faith had to pass, in consequence of the fierce opposition they met with from their Catholic neighbors, who were headed by the Abbé of St. Gall."

His last settlement in Europe was comparatively small, and he sighed for a more enlarged field of usefulness. This ultimately led him to America. After his arrival here, he was called to Lancaster, but a portion of Mr. Schlatter's congregation were captivated by his eloquence, and wished him to remain in Philadelphia. The Coetus was against him, which led him and his friends to take a position, ultimately, of comparative independence. He believed the motives of the members of Coetus were not altogether pure. Hence he took counsel of himself—was a law to himself. He died suddenly, in the midst of his labors. The last few years of his ministry were peculiarly characterized by zeal and earnestness. It was observed by his

friends that he was ripening for heaven. He hoped that he might not have a long and tedious sickness, and his wish was gratified. He was engaged in a practical work, (to be issued in four volumes,) of sermons, the volumes to consist respectively of sermons calculated to arouse the careless—to comfort Christians—to set forth their present privileges and eternal reward—and the last to contemplate the works of God in nature, so as to lead the thoughts to heavenly contemplations. Only the first of these was published, the author dying while it was going through the press. Dr. Muhlenberg, of the Lutheran Church, officiated at his funeral, no German Reformed being present. Only three children, out of thirteen, survived him.

[Steiner, Conrad, (s. of J. C. Steiner,) lic. by Ger. Coetus, 1771; supplied Organ Ch., Jacob's Ch., Rosenthaler Ch., and Dunkell's Ch., 1771–5, Allentown, Moortown, and Lehigh, 1775–82, d.]

Steinfuhrer, C. D. F. U.C. 1864, N.B.S. 1867; Astoria, 2d, and Newtown, 2d, 1867–9, Astoria, 2d, 1869—

Steins, Frederick, from Ref. Ch. in Prussia; Miss. German, 2d, N.Y.C., 1849.

Stevenson, James B., b. in Salem, N.Y., 1798; N.B.S. 1827, l. Cl. Washington, 1827; Miss. to Lysander, Sparta, and Cato, 1827–9, Florida, (Minaville,) 1829–54, Wynantskill, 1854–64, died March 2.

In early life he studied with the Scotch Presbyterian Church in Salem, N.Y., under charge of Dr. Proudfit, and while yet young chose the ministry. With a burning zeal, he was willing to labor whithersoever the Lord might call him. In eighteen months, so well fitted for the work was he, that he gathered and organized a fine congregation in the then newly settled Onondaga County, at Lysander, and procured the erection of a fine house of worship. He was noted for his fidelity, earnestness, and devotion. He displayed great energy in all his enterprises. But his constitution at length began to feel the effects of his excessive labors. He wore himself out in his Master's service. When really unable, he would yet labor and preach, directing sinners to the Lamb of God. His last intelligible words were, "Firm trust! clear, clear!" His piety was sincere and deep; his judgment sound and practical. His preaching was evangelical and instructive. As a pastor, he greatly excelled; few could resist his kind and solemn appeals.

Stewart, Abel T., b. at Somerville, N.J., Aug. 4, 1822; R.C. 1843, N.B.S. 1846, lic. Cl. N.B. 1846; Greenville, 1846–50, Greenville and Bronxville, 1850–2, Tarrytown, 1st, 1852–66, Holland, 2d, Mich., (Hope,) 1866–78, d. May 24, at Watkins, N.Y. D.D. by R.C. 1873.

He was one of the converts of the great revival in New-Brunswick in 1837. At once he felt himself called to the ministry. He was a man of singular and manifest sincerity. There was nothing seeming in his nature. All was open and ingenuous. When he professed Christ it was from the heart. He loved Christ and preached his word with an integrity of purpose

which left no room for doubt. His nature was peculiarly sympathetic, and his soul in harmony with the woes and throes of humanity. He was a model of uprightness in the various relations of life. He was a scholar of no mean literary tastes and attainments, of general reading and culture, of industrious habits, and of more than average ability as a preacher and expounder of the Word of God. He was eminently free from envy and selfishness. He rejoiced in the popularity and success of his brethren, for all of whom he cherished a brother's love. His most intimate friends assert that they never heard him speak a word of disparagement of a brother minister. With all his manly traits, his courage, his strong common sense, his energy of character, he had the tender heart of a woman. His dying experiences were very delightful.—*See Memorial and also Ch. Int., June* 6, 1878.

*Publications:* A Hist. Disc. First Ref. Ch., Tarrytown. 1866.

Stewart, James W., Prin. of Washington Academy, Salem, 18..-34; Jackson, 1834–6, Warwick, 1838–42.

Stillwell, Aaron L., b. at Whitehouse, 1828; R.C. 1851, N.B.S. 1854, l. Cl. N.B. 1854; Bergen Neck, 1854–64, d.

He was never a robust man, suffering much for years from bronchial affection. He was a quiet and lovely Christian, gentle in his manners, and prudent in his measures. He was a kind of Nathaniel. His record is that of the confiding, gentle Christian. His last breath was spent in preaching the gospel.

Stimpson, Edward P. R.C. 1834, N.B.S. 1834; Greenbush, 1834–52, Castleton, 1853–61, suspended. 1869, deposed.

Stimpson, Henry B., from Cong. Ch. Windham, 1829–33, w. c. 1833–50, d.

Stitt, Chs. H. R.C. 1844, N.B.S. 1848, l.Cl. N.Y. 1848; New-Paltz, 1848–65, Kingston, 2d, 1865–74, Bayonne, Feb. 15, 1874— D.D. by R.C. 1866.

*Publications:* Gospel Law of Moderation in Regard to Intoxicating Drinks 1861.—Dedicatory Address at New-Paltz Cemetery. 1861.—Hist. of the Church and Settlement at New-Paltz. 1862.—Fun. Ser. of Captain Johannes Lefevre, who fell in the battle of Cedar Creek, Va., Oct. 19, 1864. Pub. 1865.—Mem. Disc. on Death of T. Lawrence Hasbrouck. 1866.—Sermon before Gen. Synod. *Ch. Int.* June 9, 1870.—Hist. Sketch of Second Ref. Ch. of Kingston. *Kingston Argus*, Jan. 11, 1871.—Progressive Theology; a Charge delivered at Inaug. of Dr. A. B. Van Zandt as Prof. of Theology. 1872.—Why am I not Saved? Tract 49, R.C.A.—The Lost Found. Tract 638, Am. Tract Soc.—Our New City: its Prospect and Peril. In *Rondout Freeman*, June 1, 1872.

Stitt, Wm. Christie, b. in Philadelphia, Pa., 1833; C.N.J. 1856, P.S. 1860, lic. Presb. Philadelphia, 1860; [S.S. Georgetown, D.C., 1860–2; ord. May 13, 1863; Hagerstown, Md., 1862–8, Johnsonsburgh, N.J., 1868–71:] Piermont, N.Y., 1871—

St. John, ...., S.S. Cortlandt, 1858–65.

Stobbelaar, H. Alto, 1858–60, Zeeland, 1860–64, Holland, Wis., 1864–73, Bella, 4th, 1873—

[Stock, Philip, came to America, 1789. Yorktown, 1789–90, Chambersburgh, 1790–.. *Harbaugh's Lives*, ii. 405.]

Stockwell, Austin P., b. at Hadley, Mass., 1837; A.C. 1862, U.S. 1865, lic. 3d Presb. N.Y.C. Ap. 3, 1863; ord. by same, May 14; [Pleasant Plains, N.Y., 1868–9, Presbyt.,] Assoc. Pastor, Millbrook, July, 1869–71, Dec.; Gravesend, Jan. 1, 1872—

Stoll, A., (from Ref. Ger. Ch., 1874;) Philadelphia, 5th, 1874—

Stout, Henry. R.C. 1865, N.B.S. 1868, lic. Cl. Raritan; visiting the churches, June, 1868–9, Jan.; voyage to Japan, Jan. 9, March, 1869; Nagasaki, Japan, 1869—

Stout, Nelson, b. at Harlingen, N.J., 1807?; R.C. 1851, N.B.S. Died 1854. He did not begin his studies until about forty years of age. He had been a sea-captain. He was a very devoted Christian, and had consecrated himself to the foreign field, but died while in the Seminary.

[Stoy, Wm., b. in Westphalia, 1726, came to America, 1752; Tulpehocken, Pa., 1752–5, Philadelphia, 1755–6, Lancaster, 1758–63, Lebanon, 1763–72; became a physician, still preaching occasionally, 1773–1801, d.]

He was one of the six ministers who accompanied Schlatter on his return, in 1752. His clandestine marriage, while in Philadelphia, gave great offense, and obliged him to leave that field. About 1770, the Coetus refused longer to recognize him as a member of that body, and dropped his name. He took great interest in medicine and in politics; was of great patriotism, hated aristocracy and monopolies, and sympathized with the laboring and the poor. He combined his duties as a physician and minister, during the last thirty years of his life. Amid great prejudice, he introduced inoculation against small-pox into Berks Co., Pa. He had a considerable share of natural talent, which was developed by a good education. His sympathies were strongly on the side of freedom, in the Revolution. He was an excellent linguist.

Streng, Samuel, b. at Pella, Iowa; H.C. 1874, N.B.S. 1877, lic. Cl. Illinois; Clarkstown, 1877—

Strong, J. Pascal, (s. of T. M. Strong;) R.C. 1845, N.B.S. 1850, l. S. Cl. L.I. 1850; East New-York, 1850–4, Jersey City, 3d, 1854–6, Aquackanonck, 1856–69, Passaic, 2d, 1869–71, Belleville, 1871—
*Publications:* Fun. Address of Mrs. Dr. Hay.

Strong, Mason R., (s. of T. M. Strong;) N.Y.U. 1855, N.B.S., died 1861.

Strong, Pascal N., (brother of T. M. Strong,) b. in Brookhaven, L.I., 1793;

SOUTH REFORMED CHURCH

West Troy, N. Y.

"Memorial Building" erected by James B. Jermain, 1874.

C.C. 1810, studied under Mason, l. Presbyt. N.Y. 1815; New-York, 1816–26, d.

He received calls to Harrisburgh and New-York at the same time, but chose the latter. He and Dr. Knox started in life together as fellow-students under the same instructor, and as colleagues in the same church, though the ministry of the former was comparatively brief. About a year before he died, he was attacked by disease of a pulmonary character, proceeding from a severe cold. He went to St. Croix to spend the winter, but while there died. In a diary commenced in 1808, three years before he united with the church, he says: "I will regard the enjoyment of God as the supreme end of all my plans. I will consider love to God and zeal for his glory as my highest duty, and study to improve daily in these divine affections. I will for the future, unless unavoidably hindered, regularly devote one half-hour in the morning, and a like period in the evening, to religious concerns."

His disposition was amiable, his manners were courteous, his spirit was resolute and generous almost to a fault, his mind was gifted in more than an ordinary degree, and his opportunities of improvement had not been neglected. With a memory peculiarly tenacious, and the power of an accurate and precise discrimination for one of his years, his attainments in classical and critical learning may without any exaggeration be regarded as eminent. Critical research was with him a favorite employment. He wrote with elegance and force. His discourses were clear, accurate, and tasteful. His style was copious and adorned. His voice was melodious; his enunciation, easy and natural; his preaching, evangelical and faithful. —*Gunn's Livingston, ed.* 1856, p. 399. *Sprague's Annals.*

*Publications*: The Pestilence—Yellow Fever. 1822. 2d ed. 1823.

STRONG, ROBERT GRIER, (s. of Thos. M. Strong,) b. at Flatbush, L.I., 1837 – N.Y.U. 1855, N.B.S. 1858, l. S. Cl. L.I. 1858; assistant at Flatbush, 1858; 60, Dec.; New-Baltimore, 1861–70, Flatbush, Miss. Chapel, 1871–3; teaching a select school at Flatbush, 1873—

STRONG, SELAH WOODHULL, (s. of Thos. M. Strong,) b. at Flatbush, L.I., 1844; N.Y.U. 1862, N.B.S. 1865, l. Cl. N.Y. 1865; Rochester, 1865–70, West-Troy, South, 1870—

Strong, Thos. C., (s. of Thos. M. Strong,) U.C. 1841, N.B.S. 1845, l. S. Cl.; L.I. 1845; Bloomingdale and Rosendale, 1845–9, Newtown, 1849–59, Greenwich, N.Y.C., 1859–66, Ithaca, 1866–71. Elected a trustee R.C. 1857. [Aurora, Presbyt. 1871–5.]

*Publications*: Ser. at Funeral of Dr. C. W. Stothoff. 1855.

Strong, Thos. M., (brother of P. N. Strong,) b. at Cooperstown, N.Y., 1797; C.C. 1816, studied under Mason and at P.S. 1819, l. Presbyt., (Norfolk, Va., 1819–21, Assoc. Ref. Chambersburgh, and Shippensburgh, Pa., 1821–2,) Flatbush, 1822–61, d.

He was possessed of the most thorough and indefatigable business hab-

its, and was so completely at home in ecclesiastical affairs that his very word was law, from which no appeal could be taken. He was a man of remarkable clearness of thought and of simplicity of expression, of intense yet well-balanced mental energy and activity, of large attainments, though never ostentatiously paraded; combining, in a rare symmetry and exquisite proportion, affability with dignity, and gentleness with firmness, and withal a man of such pure innate modesty, and genuine Christian humility, that nothing but his actual removal from the Church would give her an accurate estimate of his real value. He possessed one trait of character of especial loveliness and power. He was eminently a *Christian gentleman*. That fruit of the Spirit which the apostle calls "*gentleness*" was exhibited by him in a remarkable degree. He had the most sincere regard for the feelings of others, and never willingly, by word or act, inflicted a wound upon them. He was always mindful of the injunction, "*Be courteous*," and in this particular was a bright and lovely exemplification of the spirit of the Master.

In the poise of his moral qualities, in the rounded completeness of his associated gifts and virtues, in the interblending of his personal, social and public excellence, (so that the one man was under well-nigh all circumstances the same,) there has rarely appeared among us a more symmetrical and perfect character than that which Divine grace developed and fashioned into the legible life of Dr. Strong. Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duty, without wayward impulses; devoted to duty, without thirst for personal exaltation; methodical, without mechanical servility to circumstances; learned, without pedantry; and godly, without affectation of sanctity—he seemed indeed to illustrate how natural qualities may be toned and softened into well-nigh untarnished beauty by the power of Christ working upon them all.

He was faithful in his preparations for duty. Knowing that only beaten oil should be brought into the sanctuary, he with resolute purpose and fixed system entered upon the performance of his public duties. He left a Bible which was a complete index to a vast range of investigation over which he had traveled. He was faithful in his ministrations in the sanctuary. His style was sedate, solid, instructive. He sought no sensational effects, but he discriminated and individualized the truth so as to reach the conscience and win the heart. He preached memoriter. He was also a faithful pastor, though much of his time was consumed in the public duties of the Church. He gave his best energies to the Church and denomination in which he ministered. He was Stated Clerk of the General Synod for thirty-four years.

*Publications:* Hist. of Flatbush, L.I. 1842.—Arts. in *Sprague's Annals* on Drs. S. S. Woodhull and P. N. Strong.

STRYKER, HERMAN B., (s. of Peter Stryker,) b. at Port Richmond, S.I., 1794; N.B.S. 1822, l. Cl. N.B. 1822. Miss. to Athol, Caldwell, Johns-

burgh and Warrensburgh, (Warren Co., N.Y.,) 1822–3, Fairfield, and Miss. at Little Falls, N.J., 1823–6, Agent of Miss. Soc. 1826–7, Union Ch. in Amsterdam, 1827–33, also Miss. at Johnstown in 1830, St. Johnsville, 1833–4, Glenville, 2d, 1834–7, w. c. 1837–61, Huguenots, S.I., 1861–71, d.

He was a pioneer in the temperance cause, early identifying himself with the total abstinence movement, and by his example and influence teaching this principle to his children and others.

He was gentle, affectionate, lovely and generous in his disposition, constant, faithful, and earnest in his work, attending to all his duties with fidelity. He was a good theologian, a diligent student of history, and a careful investigator of divine truth. He studied the Bible carefully and with prayer. He was especially fond of the prophecies.

In his preaching he was terse, comprehensive, pointed, tender. His object was to comfort, edify, convince, and convert. In this he was successful. In his early charges he had powerful revivals of religion. In one of them he preached nine successive weeks, every evening in the week, and three times on each Sabbath, and large numbers were brought by him in the fold of Christ.

*Publications:* Address before Cl. Bergen. 1828. *Mag. R.D.C.* iii. 132.—Charge to Rev. Jas. Stevenson. 1829. *Mag. R.D.C.* iv. 235.

Stryker, Isaac P., born at Harlingen, Nov. 27, 1811; R.C. 1837, N.B.S. 1840, l. Cl. .... 1840; voyage to Borneo, Nov. 1840–March, 1841, Borneo, 1841–2, d.

Joining the class of '37, when Milledoler, and Cannon, and Janeway, and Strong, and Ogilby, and Beck were our professors, I found for my alphabetical neighbor that true man of God, Isaac P. Stryker. It was the fall of 1834, entering upon sophomore stage, and nearly all the members were his juniors by several years. He had come from a line of handicraft, to engage with all his heart in study for the ministry, and this one thing he did. His face and demeanor, always and everywhere, bespoke a governing conscientiousness that secured the respect of the wayward, the unfaltering confidence and honor of all who observed him. At lecture or prayer, or the duties of the Sabbath, his steadfast punctuality was sheer perfection.

Though his features were severely cast in dark complexion, and the eyes lay far beneath a shaggy brow, his whole expression was made gentle by the soul of love to God and man that shone through deed and speech. Feeling assured, after years of study of his life, that such equanimity under college tests was a marvel of divine grace, I asked him if in his childhood he had not been particularly irascible and violent. The question surprised him, but, knowing well the inquirer's love, he tearfully owned the conjecture to be right.

After the interval of thirty-four years, this godly and diligent man's picture is vividly before me as a joy and a profit to remember. He was an exemplary Christian among heedless lads, and the largest concession *but one* that he ever made to the infirmity of peccant boyhood was to witness some of the milder doings with hand-covered mouth and twinkling eye.

"For when he gazed upon the festive train,
It was but as some melancholy star
Beholds the dance of shepherds on the plain,
In its bright stillness present, though afar."

That one other momentary and unparalleled yielding lodged him the deeper in every heart, and its occurrence was thus: Morning duties were over, and the class was sauntering homeward down the Campus on an exhilarating time in early May, when it occurred to a merry son of a clergyman to spring upon the back of dear old Isaac for a ride! Who, of all present, was most astounded, it were difficult to say—the whole thing was electric—but another moment showed that the gravest blood had felt the genial fires of spring. If we could trust our own eyes, the young rider had been cunningly dismounted, and was swiftly pursuing a figure no one would have dared *affirm to*, until the drollery culminated in the merry madcap's halting, with an index-finger shout, "The wicked flee, when no man pursueth."

Had you space, I would gladly say more of this confessedly exceptional man. There was no indolence in Stryker. When not using his waking hours in study or Bible-reading, or prayer, or sacred music, of which he was practically fond at home, he was at exercise or good works. All that a diligent employment of the powers God has bestowed would effect, Stryker meant to do and be; and, wherever a prayerful life of labor could be fruitful of good to others, he was sure of usefulness.

When I last saw him in life, he was moving seaward from a Boston wharf, on his errand of good news to the pagan, signaling back his love so long as a kerchief could be seen. It has been my privilege, since, to care lovingly for his Indian grave, with many a tender memory of one of the most guileless of men.

His death was a sad surprise. At the end of his year in Java he was in health, and rejoicing in the proffer of a free passage to Singapore under the American flag of a merchantman. Embarking in good spirits, he looked reasonably forward to engagement in the field of allotment, but an attack of fever during the short passage was so swiftly fatal that, on the vessel's arrival, his former friend at New-Brunswick, B. P. Keasberry, found the signet of death on that pure man's brow.

Stryker lies in a pleasant morning-side cemetery at Singapore, "with his feet to the foe," and the resting-place marked by the beautiful obelisk-gift of a few of "the Class of '37."

The church of Harlingen may well enshrine his name in honor, with that of his much-loved Father Labagh.—*Rev. Dr. Wm. H. Steele.*

Stryker, Peter, b. 1764 in N.Y.C., studied under Livingston, lic. by the Synod of R.D. Chs. 1788, N. and S. Hampton, Sept. 15, 1788–Aug. 19, 1790, Staten Island, 1790–4, Belleville, 1794–1809, also S.S. at Stone House Plains, 1801–9, (Amboy, Presbyt.,) 1809–10, Belleville and Stone House Plains, 1810–12, Miss. to Berne, 1828–9, d. 1847. A.M. by C.C. 1804.

For many years he was the oldest minister in the Reformed Dutch Church

in America. His ancestors were of Holland extraction, and it was his delight to talk and preach in the Dutch language. This he did, not only with fluency, but also with great purity for one born in this country. He always spelled his name *Strijker*, and frequently called attention to the fact that this was a common Dutch word signifying a stroker, applied originally, no doubt, to one dexterous in striking off measures of grain.

His parents were pious people, and, influenced by their example, prayers, and precepts, he early became a disciple of Christ.

During the American Revolution, when he was a lad, his family left the city of New-York, and sojourned for a few years at Millstone, N.J. Having been well instructed, as there was a scarcity of teachers, he was induced, at the early age of seventeen, to take charge of the common school in that district. His letters, written at this period, and addressed to his relatives, are full of pious expressions, evincing great love for God, and a desire for the salvation of souls. Subsequently he completed his clerical studies at the Hackensack Academy, under the supervision of that eminent Christian scholar, Dr. Peter Wilson, an uncle of his by marriage.

In 1812, very much debilitated by bodily infirmity, he was compelled to resign the pastoral office. He did not again resume it. But having recovered his health in a measure, he preached as stated or occasional supply at St. Johnsville, Stone House Plains, Canastota, and in other places, with great acceptance. He was not idle, even when the sere leaves were falling. He loved to preach, and continued to do so down to a good old age.

His wife, Elizabeth Barculo, was a beautiful woman. It is said, in early life, she had three suitors, one a doctor, one a lawyer, the third a minister. Her father, when consulted as to the choice she should make, said, "My daughter, these are all promising young men, and either would probably make you a good husband, but my advice is, that you marry the minister." This coincided with her own feelings, and, turning from wealth and position, she cast in her lot with the poor clergyman, and a most suitable companion did she prove to him.

There are many who well remember this venerable patriarch. His hair, white as snow, hung in silken locks upon his bending shoulders. His eye sparkled with life even to the last. His step was elastic, his voice musical. The very touch of his hand was inspiring. He was remarkably social, and, with his inexhaustible fund of anecdote, was the life of every company in which he moved.

His usual mode of preaching was from a full analysis. This he committed to memory. Before speaking he spent some time in meditating upon his subject, and then committing himself to the Lord with holy confidence, he carried the divine message to the people. He never used a manuscript in the pulpit. It was common for him, in his old age, to say, "Ministers nowadays read very well, but they do not preach."

A friend in the Methodist ministry, himself now quite advanced in life, said recently to the writer of this sketch: "I well remember your grandfather in his palmy days. He was a powerful preacher. In my judg-

ment, very few men could excel him in fine thought and eloquent expression. His preaching was plain, practical, pungent. He was a real orator."

He was also a good man, humbly relying upon the Lord Jesus Christ for his salvation. In his old age he once said to a near relative, "I feel I am a sinner, but one saved by grace. For the last four years I have not been troubled with a doubt of my acceptance with God through Christ, my Saviour." When approaching his end, he exclaimed, in Christian triumph:

> "O glorious hour! O blest abode!
> I shall be near and like my God,
> And sin and sense no more control
> The inward pleasures of the soul."
>
> —*Rev. Dr. Peter Stryker.*

Stryker, Peter, (s. of H. B. Stryker;) R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Raritan, 3d, 1848–51, Rhinebeck, 1851–56, Broome St.—after 1860, Thirty-fourth St.,— N.Y.C., 1856–68, (Philadelphia, Presbyt., 1868–71, Rome, N.Y., 1871–6, Saratoga, 1876—) D.D. by U.N.Y. 1866.

*Publications:* Hist. Disc. at the last service in the Broome St. Ch., N.Y.C. 1860.—Christian Life; a Disc. commem. of the late Leonard W. Kip. 1863.—Little Gems in the Saviour's Crown; or, Facts from the Death-bed Experiences of S.S. Children.—Hist of the Sunday-schools of the Thirty-fourth St. Church.—Jubilee Hymn of Thirty-fourth St. Church.—Strange Children: a Temperance ser. 1873.—The City wholly given to Idolatry: the modern Athens of America. In *Pulpit and Rostrum.*—The Lower Depths of the Am. Metropolis. In *Pulpit and Rostrum.*—Very many articles in the several religious papers; numerous hymns and tracts.

Studdiford, Peter, b. 1763 in N.Y.C., C.C. 1786, studied under Livingston, l. by the Christian Synod of R.D. Churches, 1787; Readington and Bedminster, 1787–1800, Readington, 1800–26, d. Nov. 30. Also appointed Prof. of Hebrew, in 1812. Elected a trustee of Q.C. 1788.

Possessing large views of divine truth, and a rich store of various knowledge, he was ready, instructive, and forcible in his preaching. He loved his work, and shrank not from effort in its performance. He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout, and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself, when suddenly called on to take the place of some absentee. These efforts had all of the finish, and more than the force, of an elaborate preparation.—*Mag. R.D.C.* i. 328.

*Publications:* Fun. Ser. of Rev. Dr. Jac. R. Hardenbergh. 1790.

[His son, Dr. Peter Ogilvie Studdiford, b. Jan. 11, 1799; R.C. 1816, teaching in Bedminster and Somerville, 1816–19, P.S. 1821, ord. an Evang. by Presbyt. N.B. Nov. 28, 1821, was settled at Solebury, Pa., 1822–5, and at Lambertville, N.J., 1825–66, d. June 5.—*See Memorial.*]

Yours very truly,

Ellen Shuyler

Studdiford, Peter Augustus, (s. of Rev. P. O. Studdiford;) C.N.J. 1849, P.S. 1855, (Milford, N.J., 1855–9,) Belleville, 1859–66.—*Presbyt.*

Sturges, Smith. Whitehouse, 1858–63.

Suckow, Charles F. C. N.B.S. 1870, lic. Cl. .... 1870; New-Brooklyn, 1870—

[Suther, Samuel, b. in Switzerland, 1722; ordained in Philadelphia, 1768? Mecklenburg Co., N.C., 1768–71, Guilford, N.C., 1771–84, Mecklenburg, 1782–6, Orangeburg, S.C., 1786–8, d.]

His father started to America with his family in 1738, but all except Samuel perished on the way. His father and two sisters died on the shores of England, where the ship had put in for repairs from a gale. On the passage over they encountered thirteen severe storms, during four months, and at length, on the coast of Virginia, the last storm proved fatal to most of the parties on board. Two hundred and twenty perished. Samuel was brought to the shore almost lifeless. He organized most, if not all, of the German churches in Guilford and Orange Cos., N.C.]

Sutphen, David Schureman, b. at Bedminster, N.J., Apr. 24, 1842; R.C. 1864, N.B.S. 1867, l. Cl. Raritan, 1867; New-Utrecht, 1867—

*Publications:* Articles in the *Somerset Unionist*, 1864, 1872.—Daft Willie: a Poem. In *Ch. Weekly*, 1873; in *Sower*, 1874.—Arts. on Rev. Peter Van Buren, in *Ch. Int.* 1868: on the Nativity; two articles on our Theolog. Sem. Sept. 7 and 14, 1871.—Arts in *Kings Co. Rural Gazette*:—Thanksgiving; Letters on Travels in Canada, 1874.—How to study the Bible: an Essay deliv. before Kings Co. S.S. Assoc. 1876.—Hist. Disc. at 200th Anniver. R.C. New-Utrecht, 1877.

Sutphen, Jas. G. R.C. 1875, N.B.S. 1876–8.

Suydam, J. Howard. R.C. 1854, N.B.S. 1857, l. S. Cl. L.I. 1857; Fishkill Landing, 1857–62, Philadelphia, 1st, 1862–8, Jersey City, 3d, 1868—

*Publications:* Two sermons on Hist. of R.P.D.C.—The Lord of Hosts. 1859.—Consolation; on occasion of the death of Lieutenant Sprole, of Newburgh.—Christian Patriotism.—Hist. of First Ref. Ch. of Philadelphia. 1868.—The Cruger Family.—Cruel Jim.—The Wreckmaster.—The Emerald Ring: The Misunderstanding. Fugitive articles and letters by "Prout," in *Ch. Int.*

Swain, Geo. R.C. 1862, N.B.S. 1866, l. S. Cl. L.I. 1866; Middlebush, 1866–8, Freehold, 1st, 1868–73, (Brooklyn, Presbyt., 1873–5, Allentown, N.J., 1875—) D.D. by R.C. 1878.

Swartz, ...., student in N.B.S., d. 1830.

Swartwout, John, student in N.B.S., d. 1815.

SWICK, MINOR. R.C. 1858, N.B.S. 1861, l. Cl. Geneva, 1861; Stuyvesant Falls, 1861–5, Wawarsing, 1865–9, Cato, 1869–71, Oyster Bay, 1871–77, w. c.

Switz, Ab. J., b. at Schenectady, 1785; U. C. 1817, N.B.S. 1820, lic. Cl. N.B. 1820; Miss. in Cl. Montgomery, 1821, at Westerlo and Oakhill, N.Y., 1822, at Athol, Johnsburgh, Caldwell and Warren, N.Y., 1822, Schaghticoke and Tyashoke, 1823–9, Wawarsing, 1829–35, Greenville, 2d, 1837–42. Died Jan. 24, 1878.

When he retired from the active work of the pastorate in 1842, he made his home in Schenectady. There he lived a retired and quiet life. But he did not cease either to love the Church or to work for it. It was his delight, as long as he was able, to preach for neighboring brethren and churches whenever opportunity served. For many years he was the faithful Stated Clerk of his Classis, and up to the last was a working member, upon whose presence and zealous interest the brethren could always depend.

With all his great heart he loved the Reformed *Dutch* Church; and he followed every action of Church courts, boards, and institutions with most eager interest. As long as he lived he was also the warm and self-sacrificing friend and supporter of the Second Church of Schenectady; and it must be said to his praise that while he was a man of very positive convictions, and naturally disposed to lead rather than to follow, he never sought to rule the church where he worshiped, nor in any way to influence the action of its officers or people, but only to second its efforts and cherish its interests with the tenderest parental care.—*Rev. John A. DeBaun.*

TALMAGE, DAVID M., (s. of J. V. N. Talmage.) R.C. 1874, N.B.S. 1877, l Cl. N.B.; voyage to China, Oct.–Dec. 11, 1877; Amoy, 1877—

*TALMAGE, GOYN, b. Dec. 7, 1821, at Somerville, N.J.; R.C. 1842, N.B.S. 1845, l. Cl. N.B. 1845; Rockaway, 1845–51, Niskayuna, 1851–5, Greenpoint, 1855–62, Cor. Sec. Bd. Dom. Missions, 1862–7, Rhinebeck, 1867–71, Paramus, 1871—D.D. by R.C. 1876.

*Publications:* Admonitions for the Times. 1861.—The Reformed Dutch Church, a Goodly Heritage, with Hist. Appendix. Greenpoint, 1862.—Christ in the Storm. (Death of a Union Soldier.) 1866.—Religious Tests. Published in *Christian at Work.* 1875.—Perils of Young Men. 1878.—Annual ports of Board of Domestic Missions for five years.

TALMAGE, JAS. R. C.N.J. 1826, N.B.S. 1829, l. Cl. N.B. 1829; Miss. to Pottsville, Pa., 1829–31, Jersey City, 1831–3, Pompton Plains, 1833–6, Blawenburgh, 1837–49, Athens, 1849–50, Brooklyn, Middle, 1850–2, Greenbush, 1852–60, Chittenango, 1860–9, Wawarsing, 1869–74, Wiltwick, 1874—D.D. by R.C. 1864.

*Publications:* A Disc. occasioned by Death of Capt. Is. M. Talmage, his son. 1865.

TALMAGE, JOHN V. N. R.C. 1842, N.B.S. 1845, l. Cl. Philadelphia, 1845;

* Jas. R., John V. N., Goyn, and T. D. W. Talmage are brothers.

S.S. Central Ch., Brooklyn, 1845–6, at Middle Ch., Brooklyn, 1846, voyage to China, Apr.–Aug. 1847, Amoy, 1847–9, voyage to America, Mar.–Aug. 1849, in America, 1849–50, voyage to China, March–July, 1850, Amoy, 1850–62, voyage to America, April–Aug. 1862, in America, 1862–5, voyage to China, Jan.–June, 1865, Amoy, 1865–72, voyage to America, Apr.–July, 1872, in America, visiting the churches, 1872–4, voyage to China, June–Aug. 1874, Amoy, 1874— D.D. by R.C. 1867.

*Publications:* Translations into the Amoy Colloquial, in Roman characters, of the following, (in which the other missionaries assisted to a greater or less extent:) A Primer, pp. 30. 1852.—Spelling Book, pp. 15. 1852.—First Reader, pp. 17. 1853.—Burn's Version of Pilgrim's Progress, pp. 77. 1853.—The Book of Ruth, pp. 20. 1853.—Several Hymns, pp. 26. 1859.—The Gospel of Luke, and the following Epistles. Galatians, John, Peter, Ephesians, and Philippians.—Also the Heidelberg Catechism.—In English: Hist. and Ecc. Relations of the Churches of the Presbyterial Order, at Amoy, China. 8vo, pp. 74. N.Y., 1863.—Many letters to the papers, and reports to the Miss. Bd.

Talmage, Peter Stryker, (s. of Rev. Jehial Talmage, see *Princeton Sem. Gen. Catalogue,*) b. in Somerville, N.J., Oct. 5, 1819; J.C. 1845, P.S. 1848; ord. by Presbyt., Nov. 1848; [Oneida Valley, N.Y., 1848–50, Malta, N.Y., 1850–3;] Stone House Plains, N.J., 1853–65; preaching in halls in northwestern Philadelphia, 1865–8; Philadelphia, Bethune Memorial, 1868; Bethlehem Miss., Philadelphia, 1869; Manayunk, Jan. 1870–74, d.

He was converted in early life. He married, in 1850, the daughter of Archibald Davis, Esq., a prominent merchant of New-York. Upon removing to Philadelphia he began preaching in the northwestern part of the city, first in the hall of the Wagner Institute, and then in the hall at Twelfth Street and Montgomery Avenue. Here he established the Bethune Mission, after much earnest, constant, and self-sacrificing work. The Bethune Memorial Church was soon organized. Upon taking charge at Manayunk new life was infused into that church. During his short pastorate there 113 were added to the membership. He was beloved by his church and the entire community. Gentle and kind as a little child, he was nevertheless a man of great energy of character, a public-spirited, high-toned Christian gentleman. Said one at his funeral: "During a friendship of thirty years, I have known the deceased as a kind, patient, painstaking Christian, of transparent honesty, unfeigned godliness, steady loyalty and unfailing love, a man of peace, but firm for truth and righteousness, while his pastorate was remarkable for the fidelity and fullness of his ministrations."

*Publications:* Comfort in Sorrow: On the Death of a Beloved Child. 1861.

Talmage, Thos. A. R.C. 1857, N.B.S., 1860, d. 1861.

Talmage, T. DeWitt. N.Y.U. 1853, N.B.S. 1856, l. Cl. N.B. 1856; Belleville, 1856–9, Syracuse, 1859–62, Philadelphia, 2d, 1862–9, (Brooklyn, Presb., 1869— D.D.

*Publications:* Several Volumes of Sermons.—Crumbs Swept Up.—Abomi-

nations of Modern Society. 1872.—Sports that Kill.—Around the Tea-Taqle. —Good Cheer. 1862.—A Temperance Sermon, "The Evil Beast." 1873.— "As the Stars Forever," in *Pulpit Eloquence Nineteenth Cent.*—Editor of *The Christian at Work*, 1873–6, containing many of his Sermons.—Sermons in *The Methodist*, and in *The Christian Age*, of London.

TARBELL, JOHN GROSVENOR, b. at Brimfield, Mass., 1794; Harvard Univ. 1820, N.B.S. 1825, l. Cl. N.B. 1825, ord. Cl. Bergen, 1827; Miss. to Montville, 1826, to Berne, 1826, Stone House Plains, 1827–8, Sand Beach, 1830–2, Caroline, 1832–40, w. c., emeritus.

Tasschemaker, Tassemaker, see Tesschemaeker.

TAYLOR, ANDREW B., b. in Philadelphia, 1823; R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; supplied Allegan, 1842–3, supplied Grand Rapids, 1843–8, Macon and Ridgeway, 1848–52, (also supplied Congreg. Ch. at Raisin, 1848–52,) Irvington, 1852–5, English Neighborhood, 1855—

TAYLOR, BENJ. C., (son-in-law of Rev. J. V. C. Romeyn;) C.N.J. 1819, N.B.S. 1822, l. Cl. N.B. 1822; Greenbush and Blooming Grove, 1822–5, Aquackanonck, 1825–8, Bergen, 1828.—Elected a trustee of R.C. 1857. S.T.D. by Coll. Geneva, 1843. Emeritus, 1870.

*Publications:* A Sermon at English Neighborhood, N.J., before the Education Soc. of Cl. Bergen. 1828.—The School of the Prophets: a Ser. before Bd. of Sups. 1839. Appendix contains a catalogue of the students, N.B.S., 1810–1839.—Annals of the Classis and Township of Bergen. 12mo, pp. 479. 1856.—A Disc. at 200th Anniv. of R.P.D.C. of Bergen, N.J. 1861.—Fun. Ser. of Capt. Wm. H. Cochrane. 1864.—Manual of R.P.D.C. of Bergen. 1867.— Address at Fun. of Mrs. Sarah A. Birch. 1869.

TAYLOR, GEO. IRA, b. at Northumberland, N.Y., 1823; U.C. 1843, U.S. 1847, lic. Presbyt. N.Y., Oct. 1847; ord. Presbyt. Troy, 1849; [Sand Hill, N.Y., 1849–51, Charlton, N.Y., 1851–4, Lawrenceburgh, Ind., 1856–65, Malta, N.Y., 1869–74, all Presbyt.;] Boght, 1874—

TAYLOR, GRAHAM, (s. of W. J. R. Taylor,) b. at Schenectady, N.Y., 1851; R.C. 1870, N.B.S. 1873, l. Cl. Newark; Hopewell, July 1, 1873—

(Taylor, H. S.S. Chittenango, 1829–30.)

Taylor, Wesley. R.C. 1847, N.B.S. 1850, l. Cl. Paramus, 1850; Samsonville, 1851–2, North-Esopus and Kleyn Esopus, 1853–4, 1858, susp.

TAYLOR, WM. J. R., (s. of Benj. C. Taylor,) b. at Schodack, N.Y.; R.C. 1841, N.B.S. 1844, l. Cl. Bergen, 1844; New-Durham, 1844–6, Van Vorst, 1st, (Jersey City, 2d,) 1846–9, Schenectady, 1849–52, Jersey City, 3d, 1852–4, Philadelphia, 3d, 1854–62, Cor. Sec. Am. Bible Soc. 1862–9, Newark, (Clinton Av.,) 1869— D.D. by R.C. 1860. Elected a trustee of R.C. 1878.

*Publications:* Our God our Glory. Thanksgiving Sermon. 1850.—Reminiscences of Rev. G. R. Williamson. (In *Cypress Wreath.*)—Four Letters to

REFORMED CHURCH, CLINTON AVE., NEWARK, N. J.

Theological Students. (In *Christian Intelligencer.*) 1851.—The Word of God not Bound. A Sermon for the Philadelphia Bible Society. 1854.—*Phila. Evening Bulletin.*—A Discourse Commemorative of the late Rev. Henry G. Livingston, Feb. 18, 1855.—The Daughter of My People. A Sermon on the State of Religion, Nov. 9, 1856.—The Reformed Protestant Dutch Church in Philadelphia. A Historical Discourse, Jan. 25, 1857.—The Position of the Church and her Children in the Present Great Awakening. A Sermon before the General Synod, in Newark, N.J., June, 1858. *Christian Intelligencer*, June 24, 1858.—On Systematic Beneficence, with Facts and Forms Showing the Working of the System. Board of Publication Ref. Ch. 1858. Tract No. 41.—First Annual Report, American Systematic Beneficence Society. 1858. —Sermon Commemorative of the Rev. John Ludlow, D.D., LL.D., Nov. 15, 1857. Board of Publication R.P.D. Church. 1858.—A Voice from the Austria. Tract No. 610. Am. Tract Society.—Four Hours in Mid-Ocean. A condensation of the above tract for General Circulation. A.T.S.—Man, Moral and Physical. Article in the *Princeton Review*, April, 1860.—Christian Union. Article in the *Evangelist Quarterly*, April, 1860.—God's Care of Our Land. Thanksgiving Discourse. 1860. *Evangelical Quarterly*, Jan., 1861.—The Parsees. *Evangelical Quarterly.* 1860.—The Power of Christ's Resurrection. A Sermon. In the *Herald of Truth*, vol. ii. No. 26. 1860. —Louisa. A Pastor's Memorial. 1 vol. 16mo. Am. Sunday-School Union. 1862.—A Burning and a Shining Light. Discourse Commemorative of the Hon. Theodore Frelinghuysen, LL.D., Apr. 27, 1862. *National Preacher*, June, 1862.—Discourse on the Death of the late George W. Bethune, D.D., May 25, 1862.—Address at Forty-Sixth Anniversary of the American Bible Society. 1862.—Oration before the Alumni Association of Rutgers College, June 16, 1863. Historical.—Address to Agents of the American Bible Society at Conferences held in Chicago, Ill., and Albany, N.Y. 1864.—Address in Memory of Mrs. Eliza Mary Taylor. New-York, Dec. 4, 1867. Printed for private circulation.—Address at Funeral of the Rev. Joseph F. Berg, D.D., Prof. of Theology, delivered at Philadelphia, July, 1871. *New-Brunswick Times*, July 25, 1871.—African Colonization. Speech at the Anniversary of the Am. Colonization Society, at Washington, D.C., Feb., 1873. In *The African Repository.*—The Holy Waters. Sermon at the Quarter Century Celebration of the Pastorate of Rev. P. D. Van Cleef, D.D., Jersey City, N.J., 1877.—The Jubilee of Freedom and of Faith. A Centennial Discourse at the Second Ref. Ch., Philadelphia, July 2, 1876. In *Christian Voices.*—The Bible in the Last One Hundred Years. A Historical Discourse for the American Bible Society in the United States Centennial. 1876.—American Methodism in 1876. Article in *Presbyterian Quarterly* and *Princeton Review* October, 1876.—The Peculiar History of the Reformed Church in America, in Relation to Theological Education. In *Centennial Discourses.*—The Bible for the Nation. A Semi-Centennial Address for the Washington City Bible Soc. 1878.—The Pastor's Jubilee. A Response for the Family at the Jubilee Celebration of the Pastorate of Rev. Dr. B. C. Taylor. 1878.—Christian Enthusiasm. An Address to the Soc. of Inquiry of the Theolog. Sem. R.C.A. 1878.—Decennial Memorial of Clinton Av. Ref. Ch., Newark. 1878.—Re-

ports and Sundry Official Documents prepared as One of the Corresponding Secretaries of the American Bible Society, from July, 1862, to Jan. 1, 1870.—Editorials, etc., in the *Bible Society Record*, same period.—Annual Reports of General Synod's Standing Committee on the Peter Hertzog Theological Hall. 1869 to 1876 inclusive.—Editorials in the *Christian Intelligencer* from 1872 to 1876 inclusive.—Many Miscellaneous Articles, Addresses, and Communications in our own and other religious periodicals and newspapers.—Reports in Minutes of General Synod, 1857–1876.—Presidential Sermon at the Opening of General Synod in Brooklyn, L.I. 1872. *Christian Intelligencer.*—A few Hymns on Special Occasions, Christmas, Easter, etc.—The Rescued Brand. No. 161, vol. v. Tracts. Am. Tract Society.—Contributions, chiefly Biographical and Historical, relating to the Reformed Church in America, and Article on English and American Hymnology, in all about two hundred columns, in *McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, now in course of publication by Harper & Brothers.

TAYLOR, WM. RIVERS. R.C. 1876, N.B.S. 1879.

Teller, Jas. H., from Presbyt. of Washington; Miss. in Ludlow and Orchard Sts., N.Y.C., 1826–9, d. 1830.

[Templeman, Conrad, b. 1687; unlicensed; in Lancaster Co., 1727–60, ordained by direction of the Holland Synod, 1752, d. 1761.]

He was urged by the people to teach and preach to them, since they were destitute of any minister. When Schlatter arrived, as an agent of Classis he offered to resign to a regular minister, if one were sent. He was blind for the last few years of his life, yet continued to preach. The records of his church show him to have been an eminently pious man and faithful minister.

Ten Eyck, Conrad, b. 1756; studied under D. Romeyn; Amsterdam, New-Harlem, (Fonda's Bush,) and Mayfield, 1799–1803; Veddersburg, New-Harlem, and Mayfield, 1803–4; New-Harlem and Mayfield, 1804–12; Owasco and Sand Beach, (Owasco Outlet,) 1812–26; w. c. 1826–44, d. Oct. 30.

He was the grandson of the Ten Eyck who owned a large farm at the forks of the Raritan, New-Jersey. He became a volunteer in the American army before he was twenty years old, and shared largely in its perils. His patriotic zeal was conspicuous throughout the struggle for national independence, and for years afterward he would dilate upon these themes with rekindled fervor of emotion. His first wife, who bore him two sons, was Elizabeth Thompson, said to be the daughter of Judge Thompson, of New-Brunswick, N. J. (?) Probably it was their child, "Hendrick Burger," who was baptized at Somerville, N. J., July 25, 1790. If so, this child and his mother both died soon after, leaving the father a widower with two sons, William and Conrad. Afterward he married Jane, daughter of Capt. John Thompson (see THOMPSON, F. B.) and Jane Stryker, who was sister of Rev Peter Stryker (STRYKER, PETER). By her he had five children, two of whom

married ministers. One alone still survives, John Thompson Ten Eyck, of Owasco, N. Y. Soon after this second marriage, Capt. John Thompson and family followed him to Schenectady, where he was tutor of the High School in connection with Union College, Luther Halsey being the principal. While here he completed his course of study for the ministry. To Amsterdam, his first charge, Broadalbin and Mayfield were afterward joined. He subsequently took up his residence at Broadalbin, or Fonda's Bush, as more central. He is mentioned (*Doc. Hist.* iii. 1108, 8vo ed. ; 4to ed., 673, 683) as officiating at times at Amsterdam, Mayfield, and the adjacent churches in the year 1802. Perhaps he supplied them while tutor in the grammar school in Schenectady. It is said that some notice of his work may be found in Dr. Goodale's history of the church of Amsterdam. He is remembered for the encouragement and aid he gave to young men in their endeavors to acquire knowledge ; especially for his kindness to "Father S. M. Hopkins in his earlier struggles to prepare himself for the ministry, aiding him personally in his theological studies, securing for him a position," etc. So writes the Rev. Dr. Charles Hawley, of Auburn, N. Y., from whose manuscript the following extract also is taken :

"The ministry of Mr. Ten Eyck at Owasco was memorable for a controversy raised against him by some of the members of his congregation, because of his preaching a free and unlimited atonement, which resulted in charges brought against him, in the year 1819, for heretical opinions, before the Classis of Montgomery. In his carefully prepared defense, which was published, Mr. Ten Eyck acknowledges these charges in form and proceeds to show that the views he holds of the atonement in its nature and extent are in accordance with the Scriptures and the standards of the Reformed Dutch Church.

"The consistories of each of the churches of Owasco and Sand Beach, in written communications laid before the Classis, disavowed any sympathy with this complaint respecting the doctrine taught by our reverend minister, and affirmed that in bringing the grievance to their notice they had only acted to gratify the complainants, and to bring the differences to a peaceful and happy close. The Classis by a vote of 11 to 6 dismissed the charges, on the ground that the different views held on such subjects are not of such a nature as ought to destroy the peace and harmony of churches and the fellowship of Christian brethren. An appeal was taken to the next Particular Synod, and the action was sustained by that body."—(Comp. *Min. Gen. Synod*, 1820, p. 66.)

The Rev. Artemus Dean, in a historical discourse preached in the church of Sand Beach, June 30, 1876, and printed in a local paper, says : "Domine Ten Eyck's salary as pastor of the Sand Beach church was $150 in money and one hundred and fifty bushels of wheat. He received a like compensation from the church in Owasco. It was his practice to deliver two sermons at the Beach on the same day, followed by a lecture at one of the neighboring school-houses in the parish, and the next Sabbath he would officiate at Owasco. On Thursday afternoon he conducted a catechetical exercise in some one of the school-houses in the parish, using the catechism

prepared by Domine Hellenbrock, once pastor of the church in Rotterdam. Prayer-meetings, under the name of *societies*, were held in private houses. The meetings were well attended by old and young until the latter part of his ministry. Domine Ten Eyck preached without notes, his sermons being about an hour in length.

"I give you the portrait of the man as it is drawn by those who sixty-five years ago were little boys in his parish. He was a man of great executive ability, peremptory in manner, and fond of having his own way. The children were all afraid of him, and when he came into the house, the more timid would skulk away, dodge out of doors, or hide under the bed, to escape his eye. It would seem that the young people were somewhat restive under his rule, for tradition reports that he has been known to go out and shake his whip at the boys skating on the lake at forbidden hours, and assure them that they would all come to the bad ending, if they did not go to meeting. When the Domine met the children on their way to and from school, they would form in line on the side of the road, and *make their manners* to him as he passed. Domine Ten Eyck was evidently the great man of the parish, and was well content to have it so. His five boys and two girls, it is said, rejoiced in the shadow of his greatness, and carried their heads high, as became the children of such a sire."

These peculiarities are so exactly like those of even later days in Somerset County, N.J., as to afford strong presumptive evidence that Mr. Ten Eyck, (as well as most of his people,) had emigrated from the church of North-Branch, now Readington, N.J. The Rev. Mr. Dean adds: "In the year 1816, under the pastorate of Domine Ten Eyck, the glory of the Lord was revealed in a most wonderful manner, and converts were gathered in like the dew-drops of the morning. The interest first began in Owasco about the middle of January, and increased with such rapidity that on the first Sabbath in March one hundred and one were received on profession of their faith. On the second Sabbath in May, seventy-one were received into fellowship in the Sand Beach church. Meanwhile the work went on throughout all parts of the town, and in July, one hundred and forty were received into the church in Owasco. In October, fourteen were received into the Sand Beach church; and in January, 1817, nine were received into the Owasco church, all on profession;" making a total in one year of *three hundred and fifty-one.*

In a letter from Mr. Ten Eyck, published in the *Auburn Gazette*, April 2, 1817, he writes: "As several young persons from Sand Beach congregation were present at the examination [of converts at Owasco], these returned home deeply affected. This society had generally remained in a state of spiritual stupor; but the news of the large accession to the church of Owasco, together with the impressions made on the minds of those before mentioned, operated like an electrical shock—the flame spread with a rapidity unequaled by any thing I ever before witnessed. In the course of a few days there was scarcely a family in the neighborhood where there were not some more or less under serious impressions, and in some families all who were not church-members were anxiously inquiring what they should

do to be saved. . . . . Conferences were appointed for every evening in the week except Saturday evening. On these I was obliged to attend, and in most of them to lecture. I appointed one evening in the week to meet for religious conversation in the neighborhood. This meeting I found peculiarly serviceable. My time was now wholly occupied in visiting from house to house, and attending upon those who came for instruction. For four weeks there was nothing attended to in my house of a worldly nature, but what was absolutely necessary to keep soul and body together." Dr. Hawley writes that in his last days, Father Ten Eyck was loth to speak of his martial achievements, "which seemed to him less suited to one who was so near the grave; preferring that the things of Christ and eternity should be the burden of his thoughts, and the theme of his conversation. He died at East-Gainsville, while residing with his son, Deacon William Ten Eyck, in the 88th year of his age. He was for more than half a century an earnest and godly minister, of high repute in his own Church, and greatly esteemed by his Presbyterian brethren, especially in that region, with whom in doctrinal views and measures for promoting the work of God he was in such close sympathy."—*Rev. Dr. J. B. Thompson.*

Ten Eyck, Jas. B., b. at Kingston, N.Y. 1798; U.C. 1818, N.B.S. 1821, lic. Cl. N.B. 1821; Berea, 1821–72, d.

He was of the best and oldest of the Knickerbocker stock. Familiar with the mother tongue of the Netherlands, the good Dutch divines of Europe were his daily study and delight, and it was his pleasure to translate their gems into English.

As a student and thinker, Mr. Ten Eyck was superior. Exceedingly modest and retiring, he seldom made display of his attainments, but when occasion demanded, his store of learning became manifest. In conversation among friends, in lectures on varied subjects, in expositions of Scripture, and in familiar letters he was both pleasant and most instructive. Had he been an ambitious man, and possessed of pecuniary means, he could have been an author of value in our denomination.

He was not a great or popular preacher. The sermons were methodical, rich in matter, and often exceedingly well expressed, but the style and manner were of the former days. His people, however, grew in grace and knowledge, and the older members of his flock ever continued tenderly attached to the teacher and shepherd who so long guided them in the Lord.

He was faithful, too, in every ministerial duty. The fathers died and the children took their places, and yet the gray-haired pastor fed his flock, and joined in the councils of Zion. The fiftieth anniversary of his settlement at Berea had been celebrated, and he and his numerous friends were preparing for the "golden wedding" which should worthily mark the half century, during which he and his beloved consort had shared the lights and shadows of the pastorate, when the Lord called his servant to his reward. Sincere mourning marked his burial, and affectionate remembrance on the part of many is his monument.—*Rev. Dr. Chas. Scott.*

Ten Eyck, Wm. Hoffman, b. at Schenectady, N.Y., May 19, 1818; R.C.

1845, N.B.S. 1848, lic. Cl. N.B.; Hyde Park, 1848-53, Astoria, 1853-74, w.c. D.D. by R.C. 1870.

*Publications:* Address at Fun. of Judge R. H. Morris. 1855.—Add. at Fun. of Mrs. Mary V. A. S. Benner. 1867.

Tesschenmacker, Peter. Univ. Utrecht, 1673? Kingston, 1675-6; Guiana, S.A., 1676-8, New-Amstel, Del., 1679-82, supplied Staten Is., Bergen, etc., occasionally, 1679-82, Schenectady, 1682-90, massacred Feb. 8.

He was living at Kingston, N.Y., in 1676, as a theological licentiate. On account of the great scarcity of Dutch ministers, only one having come from Holland during the preceding twelve years, (VAN NIEUWENHUYSEN,) and only three being then in America, the Dutch and English inhabitants of Kingston united in petitioning Governor Andros to find means for the ordination of young Tesschenmaeker, who had already as a *proponent* officiated for them. But no response appears. (VAN RENSSELAER.) Tesschenmacker, for reasons unknown, then went to Guiana, where he remained a couple of years, after which he is found in Delaware. The people there greatly desired a minister, and requested the Dutch clergy to organize themselves into a Classis, and ordain him. The ministers were disposed to help this people to the gospel, and the Governor desired to strengthen his distant colony. On Sept. 30, 1679, he therefore authorized the clergy to examine him, and if found qualified, to ordain him as minister at New-Amstel. The four Dutch ministers, viz., Van Nieuwenhuysen, Schaats, Van Gaasbeek and Van Zuuren, took the responsibility of organizing a Classis, and ordaining one to the ministry without permission or direction of the Classis of Amsterdam. They hesitated a little, because they were all Cocceians, and the candidate was a Voetian in theology. The Classis subsequently ratified the proceedings. This was the first Dutch ordination in America. The Dutch and French on Staten Island were anxious to secure his services. He was one of the victims of the terrible Indian massacre at Schenectady.

The French were seeking to gain control of the Indian trade, and had carefully planned the capture of Albany and New-York from the English, the year before. The plan was not wholly carried out, but a party of French and Indians left Montreal, and proceeding by the way of Lake Champlain, intended to attack Albany. But the Indian chiefs not consenting, they turned off toward Schenectady. They gave orders that Tesschenmaeker's life should be spared, an account of the information they could obtain from him. But his house was not known, and before he could be personally recognized, he was slain, and his house and papers burned. His head was cloven open, and his body burned to the shoulder-blades. This took place on a Saturday night at midnight. Sixty persons lost their lives.—*N. Y. Gen. Entries*, xxxii. 61. *Doc. Hist.* i. 179-195; iii. 583. *Col. Hist.* iii. 458; v. 458; ix. 468. *Brodhead's N. Y.* ii. *R.D.C. Mag.* ii. 328. *Smith's N. Y.* 66, 116, 125. *Centen. Discs.* 50. *Danker and Sluyter's Journal*, 111, 142, 160, 190, 222.

TERHUNE EDWARD P., b. in New-Brunswick, N.J.; R.C. 1850, N.B.S. 1854, lic. Presbyt. N.B. 1854; ord. by Presbyt. West-Hanover, Va., 1854;

[Charlotte Court House, Presbyt., 1854–9,] Newark, 1st, 1859–76, Chaplain at Rome, Italy, 1876–7. D.D. by R.C. 1869.

Tetard, J. Peter, (*Fr. Ref.*) Charleston, S.C., 1758–64; N.Y.C. 1764–76, d. 1787.

He was the last minister in the old Dutch meeting-house at Fordham, which was built 1706.—*Doc. Hist.* iii. 315. *Watson's Huguenots*, 87, 88. *Waldron's Fordham.*

Te Winkle, Jan Willem, b. in Holland, Neths., 1836; H.C. 1866, H.S. 1869, lic. Cl. .... 1869; Oostburg, Wis., 1869–71, Holland, Neb., 1781–6, Clymer Village, Feb.–Aug. 1876, Kalamazoo, 1876–8, Bethel, 1878—

[Theus, ...., from Switzerland, ordained by the Presbyts. 1739; Congaree, S.C., etc., 1739–75, and perhaps longer.—*Harbaugh's Lives*, ii. 378.

Thompson, Ab. R.C. 1857, N.B.S. 1861, l. Cl. Philadelphia, 1861; Miss. at Pella, 1862–8, Pella, 2d, 1868–71, S.S. Pekin, Ill., 1871–2, S.S. Pella, 2d, 1872–4, Rector of R.C. Gram. School, 1874–6, N.Y.C., Knox Memorial Chapel, 1877—

Thompson, Alex. R. U.N.Y. 1842, P.S. 1845, l. 2d Presbyt. N.Y. 1845; asst. to Dr. Broadhead, Central Ch., Brooklyn, 1845, (asst. to Dr. Thos. Macauley in Astor Place Presbyt. Ch., N.Y., 1845, Morristown, N.J., Presby. 1846–7,) Miss. at Bedford, Brooklyn, 1847–8, Tompkinsville, 1848–51, Stapleton, 1851–9, (supplied South Cong. Church, Bridgeport, Ct., 1859–62,) N.Y.C., 21st St., 1862–73, North-Brooklyn, 1873—

*Publications:* Casting Down Imaginations: A Ser. at the Opening of Gen. Syn. 1874.—The Points of Similarity between the Struggle for Independence in America and that of our Holland Ancestors. In *Centennial Discs.* 1876.

Thompson, D. R. Fort Miller, 1843.

Thompson, Frederick Bordine,* b. at New-Brunswick, N.J., Nov. 5, 1809; R.C. 1831; N.B.S. 1834; Upper Red Hook, 1834–36; Agt. Bd. of Miss. 1836–7; S.S. at Holmdel, 1837–8; voyage to Singapore, May 25–Sept. 7, 1838; Singapore, 1838–9, Batavia, Java, Oct. 2, 1839–41; Karangan, Borneo, Feb. 4, 1842–6; voyage to Europe, 1847; at Berne, Switzerland, 1847–8, d. March 3.

While quite young, he became religiously impressed; and when more matured, these feelings were so quickened under the preaching of the Rev. Isaac Ferris, as to encourage a formal profession of faith, which was carried into effect when the Rev. James B. Hardenbergh assumed the pastorate of the 1st Ref. Ch. of New-Brunswick. In his address at the one hundred and fiftieth anniversary of that church, Dr. Ferris says: "After my ministry

* It is said that this missionary always wrote his name Thomson, not Thompson. His ancestry and other relatives, however, followed the usual orthography. Attention was only drawn to this fact after this article, with all the cross-references, had been prepared. It was thought, therefore, best to let the old orthography stand.

terminated, it overwhelmed me to hear from the precious man and devoted missionary, Frederick B. Thompson, that the word of my lips had been made the word of life to his soul."

His mental aptitude, displayed at catechetical exercises, so won the attention of Dr. Hardenbergh, that he persuaded young Thompson to direct his attention to the ministry. In college, his scholarship secured the Latin salutatory. While in the seminary, the subject of missions greatly engaged his attention; and subsequent years so confirmed his convictions of duty in the matter, that a pleasant ministerial charge was resigned, in order to enter upon his great life-work.

The financial embarrassment of 1837 so affected the missionary enterprises of the day, that after his acceptance by the Board, his departure was delayed nearly two years. This time, however, was employed in ministerial labors at Holmdel, N.J., and in exciting a missionary interest in the churches by personal visitations. The long interval which passed between the landing at Singapore, and the final settlement at Karangan, was employed in complying with the requisition of a year's residence at Batavia, imposed by the government of Netherland India upon all our missionaries who contemplated laboring in districts subject to the jurisdiction of Holland, and in explorations in Borneo, with a view of ascertaining the most suitable location for the proposed mission. During the compulsory residence at Batavia, he experienced the first of his many afflictions, in the death of his devoted wife—daughter of Nicholas Wyckoff, of New-Brunswick,—"who left behind her," says a late writer, "a savor of meek, unobtrusive piety, and an example of Christian energy and efficiency which finds but few equals at the present day."

In the settlement at Karangan, in company with Youngblood and Steele, he went forth to the labors, the joys, and the sacrifices of a missionary career. While here died his second wife, Emma Cecilia Combe, "a most estimable Swiss lady, of eminent piety, who was sent forth to labor in the East, by the Female Missionary Society of Geneva."

The incessant labors of Mr. Thompson gradually impaired his health, and in one of his missionary tours he first discovered symptoms of the disease which finally ended his life. His weakening strength, as well as the necessities of his motherless children, required a visit to America by way of Europe. During the passage, his disease rapidly developed, and not long after his arrival at Berne he died, in the 39th year of his age. His sepulchre lies in the shadow of the Alps, marked with a plain marble tablet, although it was his heart's desire that Borneo should hold his ashes. Says he: "Here would I die, and here be buried in view of the people, that they might never forget that a teacher had been among them."

Says his biographer in the *American Missionary Memorial:* "As a missionary, Mr. Thompson was prudent, enterprising, and persevering. The whole Church had the utmost confidence in him." This statement is only a reiteration of Dr. DeWitt, of the Collegiate Church, when he says: "Mr. Thompson is a tried and much-approved missionary, who has commended himself greatly through his whole course." Continues his biographer:

"We are amazed at his industry and perseverance. His Dyak Vocabulary, his translations, and the large mass of manuscript he has left behind, attest his toil. Had he lived, he would have completed an important work on the 'Economy of Missions,' the material for which he had left behind."

A careful perusal of the ample journal left by Mr. Thompson induces the conviction that pre-eminently his great leading characteristic was loyal devotion to his life-work. This it was that crystallized into a more perfect form and beautiful symmetry his moral and intellectual nature, and even impressed upon his personal exterior a graveness to which mirth was a stranger. In wending his way through the jungles and marshes of Borneo, this sustained his drooping form in the far-extended midnight teachings. This animated him in forming to Dyak utterances the beautiful sentiments of our most familiar hymns. It was this that caused him to rejoice amid afflictions, in the prospect of a fuller consecration evoked by their fiery ministry. Referring to the death of his wife, and the breaking up of his household, he writes: "Truly the Lord sees it necessary to pour me from vessel to vessel, lest I should settle upon my lees." This gave strength to his weakened hand, when almost upon the last page of his journal he wrote: "O Borneo! how all my fond affections and desires for thee revive. May I yet live and labor more faithfully and prayerfully for thee. Thus life would be indeed a boon." And when his sainted form was sinking in death, this directed the delirium of fever in earnest advocacy before that Board which commissioned him to his missionary work.

Writes the biographer already alluded to: "He fell at the prime of his life, and just at the time when his great usefulness became apparent, and at a peculiar crisis when the Church most needed his labors. Had he lived to the ordinary age of man, he would undoubtedly have stood among the very first missionaries of the present day. When the news of his death reached America, the whole Church was bowed in grief."

But surely the Church need not mourn his death as untimely; it was not. Thompson had completed his work; and if his tentative efforts pointed the Church of his love to her more immediate field of missionary enterprise in China and Japan, then these widening circles of efficient activity proclaim that his task, with that of his worthy compeers, was a glorious one, and in its essaying sphere, a most completed one.—*Rev. M. N. Oliver.*

He was a grandson of Archibald Thompson, (believed to be of Scottish birth,) who, August 10, 1741, became a communicant in the Dutch church at New-Brunswick, where he married, first, Coba Schureman, by whom he had three children, John, George, and Peter. More than a dozen of "Capt. John's" descendants have been ministers or ministers' wives. (TEN EYCK. CONRAD.) Archibald Thompson's second wife was Elizabeth Stryker, sister of Rev. Peter Stryker. (STRYKER, PETER.) Their only daughter, Jane, died unmarried; and their only son, Archibald A., married Maria Bordine. They had seven children, of whom the sixth is the subject of this sketch.

It was evident at an early age that he had inherited the virtues of his ancestors, his very childhood giving promise of that persevering industry and persistent piety which characterized his life. He became a communi-

cant at seventeen and a pastor at twenty-five. He married (October 1, 1834,) Catharine, eldest daughter of Nicholas Wyckoff, of his native city, and was ordained and installed November 12, next ensuing. But the kindness of his people, among whom he had many testimonies to the efficiency of his labors, could not quiet his anxiety for the heathen. "At last," he writes, "I was brought to the firm conviction that God had said to me, in language too plain to be mistaken, 'Depart, for I will send thee far hence to the Gentiles'" . . . . With his wife and child, in company with Rev. W. J. Pohlman and wife, (POHLMAN,) and other missionaries, he sailed from New-York, and reached Singapore after a voyage of one hundred and five days. Here he took up his residence with Rev. E. Doty, (DOTY,) and began at once the study of the Malay language. After a vain attempt to secure a suspension of the Dutch law requiring missionaries for Borneo to spend, first, a year at Batavia, he reached that city with his family, October 2, 1839, the fifth anniversary of his marriage, to which he makes fond allusion in his diary, all unconscious of what was to come. Six weeks later, November 16, his devoted wife was called to her rest. She sleeps beneath a monument sent out from her New-Jersey home. Grief and the care of his two motherless children occupied his time, but did not withdraw his thoughts from his work. November 9, 1840, he married Emma Cecilia Combe, a Swiss lady of eminent piety, a missionary of the well-known "Geneva Society," who had a Christian school at Batavia. He joined himself to her work, and continued his labor at the language, and in distributing tracts and holding conversations in the market-place, until notified by the authorities to depart for Borneo. He arrived at Pontianak, in that island, February 4, 1842, and took up his residence there with Rev. Wm. Youngblood. (YOUNGBLOOD.) The same year he began the inland mission at Karangan, on the Landak, one hundred and forty miles by river from Pontianak. After innumerable hardships and delays, performing much of the labor with his own hands, he succeeded in securing a roof-tree under which he gathered his little family in one room, January 18, 1843. Two months later they were joined by Mr. Youngblood and family, and afterward by Rev. W. H. Steele. Here the principal work of his life was accomplished in the preparation of Dyak books, and in doing the work of an evangelist at the station and in the various settlements. Well might he be called "Untiring Thompson." Rev. Dr. R. B. Anderson, a Secretary of the American Board, told Rev. Dr. Cannon that he was the most efficient missionary the American Board then had in the field. Like his Master before him, he went about doing good. Like that Master, also, he learned obedience by the things that he suffered. The death of his infant, Emily Adeline, early in October, 1843, was followed in the succeeding March by that of his second child, Eliza, then five years of age; and in December next ensuing, his dear wife died on the journey down the river to Pontianak, alone with her babes and their Dyak nurse. Soon after, the only son followed his mother to the grave, while the father was at Karangan sick nigh to death, and alone; yet not alone. By such discipline was he purified, sanctified, and made ready to be glorified.

Grief and labor began to produce its effect upon even his robust constitution, and symptoms of consumption ensuing warned him to place his little children where they could have the care of relatives in case of his decease. Accordingly he left Karangan for Singapore, where he was compelled to wait three months for a vessel. Here he was busy as usual superintending the printing of tracts previously prepared.

It was on the 16th of May, 1847, at St. Helena, that he bade adieu to his eldest child, Helen Maria, and sent her under friendly escort to the land of her nativity, to become in due time an efficient worker for missions, as the wife of Rev. M. N. Oliver. His journal and MS. works, as well as the journal of her mother, are in possession of this daughter. The father continued his journey with his little child, Emma, to her grandmother's home at Berne, Switzerland, in which pious household his life flowed peacefully along. At first it seemed that he might rally again. Much was hoped for from *the Grape Cure*. But at the long communion service in the cold church on Christmas Day he became chilled. Violent hemorrhages ensued, and the end was not far off. All the while "his silent preaching was humility, resigned suffering, and uninterrupted looking for the Lamb of God." An interesting letter from Madame Combe, in the *Christian Intelligencer* of May 31, 1849, shows with what submission, patience, and holy meditation his life ebbed away into eternity.—*Rev. Dr. J. B. Thompson.* See *Rev. Dr. W. H. Steele's Sketch of Thompson, in Manual of Missions R.C.A. Pierson's Am. Mission Memorial, in which is another sketch of Thompson, by Rev. A. V. Wyckoff, his brother-in-law, with portrait, fac-similes, and a view of the Mission Station at Karangan. See also Manual R.C.A.*, 1869.

*Publications:* Dyak Hymn-book, (the first printed book in the language). 1844.—Brown's Catechism, (in Dyak). 1845.—*MS. Works:* Gospel according to Matthew, (in Dyak). 1845; Genesis, chaps. i.–xx. (in Dyak,) 1845. "The Economy of Missions," and an Essay entitled, "Shall the Borneo Mission be sustained? and his Journal in MS.

THOMPSON, HENRY POST, b. in Readington, N.J., Nov 30, 1831; R.C. 1854, N.B.S. 1857, l. Cl. Philadelphia; Peapack, 1857–73; w. c. 1873—

*Publications:* A Sermon *in Memoriam* Abraham Lincoln. 1856.—Funeral Sermon of Rev. Dr. John Van Liew.—Lessons on the Gospel, [see THOMPSON, J. B.,] in *S.S. Times*, July–Dec., 1871.—Incidents of Christian Work. 1876.—Many contributions in *The Sower, Christian at Work, Advance*, and New-Jersey papers.

THOMPSON, JOHN BODINE, b. in Readington, N.J., Oct. 14, 1830; R.C. 1851; Teacher, and Agt. N.J. Teachers' Association, 1851–7; N.B.S. 1858, l. Cl. Philadelphia, 1858; resident graduate, N.B.S. 1858–9; Metuchen, 1859–66, Tarrytown, 1st, 1866–9, Saugerties, 1869–71, [Free Church of Italy, 1871–3,] Peekskill and Cortlandtown, 1873–4, Catskill, 1874—. D.D. by R.C. 1870.

*Publications:* Educational Articles, Poems, Letters of Travel, and other fugitive pieces in New-Jersey papers and *N. Y. Times*, 1847–57.—"Heart-

fancies, etc., by H. Heartwell," in *Boston Carpet Bag*, 1851-2.—Teachers' Institutes, in report of New-Jersey Superintendent of Public Schools, 1857.—The Abrahamic Covenant, The Life of Trust, and Our Country, in Dr. Berg's *Ev. Quart.*, 1860-1.—Signs of Promise, a Thanksgiving Discourse, 1864.—Church Manual, [Liturgy, and Record of the 1st Church of Tarrytown,] 1867. Second edition, enlarged, for the Church at New-Haven, 1868.—My Religion, by a Modern Minister, in the *Round Table*, during 1868.—Jean Ingelow, Creation, Antediluvianism, Samson the Sunny, Jeptha the Guerilla Chieftain, Inspiration, Views of the Atonement, Immanuel, Public Praise, A Word to the Clergy, A Conversation in the Cars, My Life, etc., in *Good News*, 1868.—Development, a Thanksgiving Discourse, 1868.—Report on Hymnology, in *Min. of Gen. Synod*, 1869.—Hymns of the Church, (with Rev. Drs. A. G. Vermilye, A. R. Thompson, and Z. Eddy,) 1869.—Hymns of Prayer and Praise, (with Rev. Drs. A. G. Vermilye and A. R. Thompson,) 1870.—Christian Praise, Hymns and Tunes for Public Worship, (with William H. Platt, M.A.,) 1870.—Lessons on the Gospel,s (a two years' course with Rev. H. P. Thompson,) 1870-71.—Christian Praise for Baptist Churches, (with W. H. Platt, M.A., and Rev. C. D. W. Bridgeman, D.D.,) [copies in large paper,] 1872.—Christian Work in Italy, Nos. I., II. and III., 1872-3.—*In Memoriam* Goodwin Ensign. 1876.—The Centennial Exposition, an Index of the Progress of the Race Godward, 1876.—The Immovable Attachment of the R.C.A. to its own Heirlooms of Faith and Order, in *Centennial Discourses*, 1876.—In Memory of John Alsop Greene, 1877.—The Christology of St. John, a Sermon before General Synod, 1877.—The Doubter, [a tract,] Presbyt. Board of Pub., 1878.—"The Domine's" Letters in the *Christian Intelligencer*, 1878.—*Catechesis*, in the *Sower*, 1879-. . , with other articles in the following papers: the *Advance, Interior, Christian Union, Christian at Work, N. Y. Observer, N. Y. Evangelist, Presbyterian, S.S. Times, etc., etc.*

Thompson, William, b. June 1, 1813; R.C. 1841; N.B.S. 1844; Stone-House Plains, 1845-46, d.

He was the youngest of the seven children of the William Thompson from Maryland, who married Elizabeth Voorhees and lived at Raritan Landing. With self-denial and perseverance, he had prepared himself for the ministry, and entered upon his work with high anticipations and flattering prospects. Deep sincerity and earnestness characterized his labors. Prompt in the performance of every pastoral duty, careful in his preparations, and ardent in his devotional feelings, he was well qualified to do the work of an evangelist. But the Master called him before he had hardly entered on his labors.

Thompson, William J., b. in Readington, N.J., March 8, 1812; R.C. 1834; tutor in Ancient Langs. in R.C., 1838-41; N.B.S. 1841; Ponds and Wyckoff, 1842-5; Rector of R.C. Grammar School, 1846-62; Principal of Classical Institute, Somerville, N.J., 1865-67, d.

He was a grandson of the Scotch immigrant, John Thompson, who was "killed & scalped by Ye Tory and Indians," near Williamsport, Penn.

(See *Penn. Archives*, vol. vi. p. 509.) The widow and only child returned immediately to Readington, N.J., where the son became, in due time, judge of the county court. After him, his sonWilliam was commonly called "The Judge" by his college associates, though better known to their successors as "The Tutor," from having held this position in R.C. while studying theology. It was largely through his interest that the three elder children of his brother Joseph became ministers. (THOMPSONS, JOHN BODINE, HENRY POST, and ABRAHAM.) When four years of age he suffered from paralysis, which left his right arm and side to a great degree helpless ever after. Owing to this physical infirmity, he was stimulated to improve to the utmost the limited advantages of education which were afforded him. At sixteen years of age he began to exercise the vocation of a teacher, in the public school of the neighborhood where his parents resided. Soon, however, he formed the resolution to prepare himself for a higher sphere of usefulness, and, as soon as the necessary funds could be obtained, began his preparation for college under the direction of that excellent classical teacher, John Walsh, then located at Somerville, N.J. Three months before graduating he was invited to succeed his former teacher, in the charge of the classical school at Somerville, which, with the assurance of the faculty of the college that he should graduate with his class, he accepted. Here, as also at Millstone, where he afterward taught, he gained an enviable reputation for thoroughness as a scholar and teacher, and formed friendships which were continued to the end of life.

While at Millstone, in 1837, he became a subject of divine grace, and immediately after began his preparations for the gospel ministry. As a preacher, he was characterized as having clear conceptions of truth, logical accuracy of statement, and vigorous thought, expressed in no commonplace words or phrases; but he was almost entirely destitute of imagination or of the graces of oratory. He labored but a little more than three years as a pastor, when he was called to the charge of the Grammar School at New-Brunswick. Here, as an instructor and trainer of youth, the great work of his life was performed.

His great success as a teacher arose from his own clear conceptions of what he taught, and from his unalterable determination that his pupils should not only comprehend, but, by incessant drilling, become *familiar* with that which was the subject of their study. As an instructor he attained large success, and still lives in the efficient work of many who delight to attribute their success in life to the early training and mental discipline which they received when under his instruction.

Thoms, J. F. 1875.

Timlow, Heman R. C.N.J. 1852; from Presbyt. Londonderry, Mass.; Rhinebeck, 1860-6, Brighton, S.I., 1866-8, w. c. In 1872, Episcopalian.

*Publications:* A Sermon on Death of President Lincoln. 1865.—A series of letters in the *Christian Intelligencer* from Boston, signed "Tremont," 1868–70.—The Saints to be as Angels. In *Pulpit Repertory*, 1860?

TIONG IULI, (a native Chinese,) studied under the missionaries; lic. Cl. Amoy, in the spring of 1871; ord. by same, Feb. 13, 1872; Chioh-be, 1872— He is the fourth native pastor in the Amoy Mission.

[Toberwiller, ...., South-Carolina and Georgia, 1737-8.—*Harbaugh's Lives*, ii. 377.]

TODD, AUG. F., (brother of J. A. Todd,) b. at Somerville, N.J., 1826; R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Athens, Pa., 1858-65, Piermont, 1865-71, Bloomingburgh, 1872-6, Wurtsboro, 1876—

TODD, JOHN ADAMS. R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Griggstown, 1848-55, Tarrytown, 2d, 1855— D.D. by R.C., 1868.

*Publications:* Memoir of Rev. Dr. Peter Labagh, with notices of R.D.C. in N.A. 1860. (See *Princeton Rev.*, 1860, p. 571.)—The Character and Death of Washington Irving. 1859.—Review of Boardman's Higher Christian Life. (See *Princeton Rev.* xxxii. 608-640.)—The Posture of the Ministers and People of R.C.A. during the Revolution. In *Centennial Discs.*, 1876.—Many contributions to periodical literature.

TODD, WM. NEWTON, b. in N.J., 1844; R.C. 1871, N.B.S. 1874, lic. Cl. Raritan; Dashville Falls, 1874—

Toll, John C. U.C. 1799, studied under Livingston, l. Cl. Albany, 1801; Canajoharie, Middletown, Mapletown, Westerlo, (and Bowman's Kill?) 1803-15, Middletown and Westerlo, 1815-22, suspended, seceded, [Westerlo and Middletown, Sec., 1822-5, these united churches were then called Canajoharie,] 1825-42, d. 1848.

TOMB, J. S. L. Wynantskill, 1865-72, w. c.

[Torsihius, P. H. In Lehigh Co., Pa., 1740. Possibly the same as G. H. Dorsius.]

[Troldeiner, George, b. in Upper Saxony, 1754, studied at Bremen, came to America, 1786; York, Pa., 1786-91, supplied Gettysburgh, 1790-1, Baltimore, 1791, 1800, d.]

Turner, Jas. 1863.

TURNER, WM. E. R.C. 1838, N.B.S. 1841, l. Cl. N.B. 1841; Arcadia, 1841-8, Roxbury, 1850-62, Arcadia, 1862-6, w. c., Grahamville and S.S. at Upper Neversink, 1867-72, Minisink, 1872-5, w. c.

Twifoot, ...., 1779. A candidate of the High Church of England. He applied for ordination to the German Coetus.—*Harbaugh's Lives*, ii. 401.

UITERWYK, HENRY. R.C. 1862, N.B.S. 1866, l. Cl. Holland, 1866; Holland Ch., N.Y.C., 1866-8, Vriesland 1868-72, Holland, Mich., 3d, 1872—

Ursinus, Zechariah, b. 1534, one of the authors of the *Heidelberg Catechism*.

(See *Manual* of 1869. Also *Harbaugh's Lives, Von Alper's Hist. of Heidelberg Cat., translated by Berg, and Tercentenary edition of Catechism.*)

[Valk, ...., in Georgia, 1739.—*Harbaugh's Lives,* ii. 378.]

Van Aken, Alex. G. R.C. 1873, N.B.S. 1876, lic. Cl. ...., 1876.

Van Aken, Enoch. R.C. 1830, N.B.S. and P.S. 1833, l. Presb. N.B. 1833; Kinderhook, 1834–5, N.Y.C., Bloomingdale, 1835—

*Publications:* Oration. Influence of the Reformation on Liberty of Thought. *Ulster Sentinel,* Kingston, N.Y., September 1, 1830.—Article in the *New-Brunswick Times,* Oct. 26, 1831, signed Sancho.—Life and Character of Miss Harriet Whatkins. In *Christian Intelligencer,* 1835.—Visits to the South. A series of eleven numbers in *Ch. Int.,* 1845 and 1846.—Three Sermons on War: Its Causes, Its Evils, Its Remedy. In *Ch. Int.,* April 15, April 29, May 6, 1847.—Life and Character of Mrs. Rachel Van Aken, 1848. In *Ch. Int.*—Thanksgiving Sermon, from Ps. cxvii. 2. *Ch. Int.,* 1849.—Article on Sharon Springs and Vicinity. *Ch. Int.*—Article on Rev. John Knox, D.D. *Ch. Int.,* 1858.—Life and Character of Miss Ann Stryker. *Ch. Int.,* 1860.—Life and Character of John E. Van Aken. *Ch. Int.,* 1861.—Article on Rev. Jacob Sickles, D.D. In *Sprague's Annals.*—Article on General Garret H. Stryker. *Ch. Int.,* April, 1868.—Should Churches be Taxed and Assessed? Circulars to the Legislature of the State of New-York, and discussions in various papers.—Life and Character of Rev. Gulick Van Aken. *Ch. Int.* and *Presbyterian,* Dec., 1872.

Van Aken, Gulick, b. N.Y.C., Ap. 22, 1840; P.S. 1862–3, U.S. 1863–4; [Philadelphia, Oct. 16, 1864–7;] Freehold, 1867–70; E. Kingston, 1871–2, d. Oct. 20.

Van Allen, Ira., b. near Albany, June 1, 1846; R.C. 1873, N.B.S. 1876, l. Cl. Albany; Rotterdam, 2d, 1876—

Van Amburgh, Robt. R.C. 1837, N.B.S. 1840, l. Cl. Poughkeepsie, 1840; Lebanon, 1840–8, (Hughsonville, Dutchess Co., N.Y., 1848–53, Presbyt.,) Lebanon, 1853–69, High Bridge, 1869–70, w. c.

Van Arsdale, Cor. C. R.C. 1828, N.B.S. 1831; supplied Brooklyn, Central, 1838–40; supplied South Ch., Brooklyn, 1840–1, Philadelphia, 1st, 1841–9, Greenwich, N.Y.C., 1852–4, d. 1856. D.D.

*Publications:* A Ser. at New-Haven, by appointment of the Peace Society, during the Session of Legislature of Ct., 1834.—The Christian Patriot: An Oration before the Alumni of R.C. 1837.—Lessons of Wisdom for a Mourning People: On Death of Pres. Harrison. 1841.—A Nation's Glory and Strength: Fast-day, 1841.

Van Arsdale, Jacob R. R.C. 1830, N.B.S. 1833, l. Cl. N.B. 1833; Berne, 2d, 1834–5, Mt. Pleasant, (Stanton,) 1835–50, Tyre, 1850–64, w. c. 1864–71, d.

Van Arsdale, Nathaniel Hixon, b. at Bound Brook, N.J., 1838; R.C. 1862, N.B.S. 1867, l. Cl. N.B.; Clove, 1867–74, Jan. 1; Chatham, 1874—

*Publication:* The Contrast: The First Hour to the Last in the Life of Jesus. 1876.

Van Arsdale, Simeon, b. 1754, studied under Livingston? lic. by General Meeting of Ministers and Elders, 1782; North-Branch, (Readington,) 1783–6, d.

Few pastors of his day were held in equal esteem. He possessed great power as a preacher, and was untiring in all pastoral service. Of ardent piety, he was also a polished preacher. He received a call from the church in New-York, but declined. He was cut off before his ministry had hardly begun. Elected a trustee of Queens College, 1783.

Van Basten, ...., doubtful if ever settled. Jamaica, Success, Oyster Bay, Newtown, 1739–40 (*See Riker's Annals of Newtown*, 238.)

Van Benschoten, Wm. B. R.C. 1861, N.B.S. 1864, l. Cl. N.B. 1864; Wyckoff, 1865–9, Lebanon, 1869–72, Ephratah and Stone Arabia, 1872— *Publication:* Hist. Ch Wyckoff. In *Bergen Co. Democrat.*

Van Beuren, see Van Buren.

Van Bosen, ...., (possibly the same as Vandenbosch,) Kingston, (1691–3.) *Mag. R.D.C.* i. 190.

Van Brunt, Rutgers, b. N.Y.C. 1820; Hob. C. 1840, N.B.S. 1848, l. Cl. N.B. 1848; Albany, 3d, 1848–9, supplied Newark, 2d, 1849, (Smithtown and Carmel, Presbyt.) 1851–7, Waterford, and S.S. Schaghticoke, 1857–61, d. Apr. 28, 1863.

Descended from an ancient line of Holland ancestors, who were among the first to open a home in the wilderness, he ever felt a strong attachment to the Church of his fathers. He early developed great aptitude for mental acquisition, and received every advantage of culture. Though naturally diffident and retiring, he distinguished himself while a student in the fields of language and composition, and carried off the palm of certain prize essays. The responsibilities and labors of his first charge were too great for his health. In Newark, his labors were followed by a blessed revival. He was a man of powerful intellect, with keen logical power and dialectic discrimination. He was a careful and accurate interpreter of the Scriptures. He loved the close investigation of study more than the flourish of oratory or imagination. He was calm and argumentative in his sermons, not invoking the ornaments of rhetoric. He had no great volume of voice, nor pasisonate enunciation, and hence his sermons did not receive the credit which they merited. He was one of the most godly and devout of men. His faith was as simple as a child's and as strong as a martyr's. He did his duty faithfully, leaving the issue to the Lord. The estimation in which he was held was of the most flattering kind; it pervaded many denominations and many hearts. His trust in God his Saviour conquered all difficulties and triumphed over death itself.

Van Bunschooten, Elias, b. at New-Hackensack, N.Y., Oct. 26, 1738; C.N.J. 1768, studied theology under Meyer, l. by Gen. Meeting of Ministers and Elders, 1773; Schaghticoke, 1773–85, Minisink, Mahakemack, and Walpack, 1785–8, Clove, N.J., Minisink, Walpack, West-town, and Mahakemack, 1788–99, Clove, 1799–1812, d. 1815, Jan. 10. (In *M.G.S.* i. 473, he is said to have taken charge of Clove and West-town alone, in 1797, but probably an error.) Elected a trustee of Q.C. 1783.

He was the son of a farmer, Teunis Van Bunschooten, of Dutchess Co., N.Y. The family consisted of five brothers and three sisters. None of the brothers were married, but the sisters married and furnished many heirs to the family. The estate was twenty years in course of settlement, and amounted to $60,000. The most of Elias' life was spent in the beautiful Kittatinny valley, which extends from the Delaware to the Hudson. He was installed in his charges here by his friend, Domine Hardenbergh, of Raritan. His parochial charge extended to the magnificent length of fifty miles, through which the settlers' axes had forced a few rough horse-tracks. There is a local tradition that a certain deacon who collected his pittance of salary at Minisink, defaulting in payment, mortgaged his farm to the Domine as security. After he ceased ministering there, the mortgage was foreclosed, *and the place was given to the church as a parsonage!* The church of Clove was organized in the bounds of his charges in 1787. He removed to that place in 1792. He here enjoyed a precious revival in 1803, in which forty-two were added to the church. But after his death, that church was neglected by its own denomination, and in 1818 became Presbyterian, and is now divided into three churches. Mr. V. B. selected an admirable farm at the Clove—a glen of great beauty, with bold and forest-clad hills, and rushing mountain streams. Here he built a mill and a commodious residence, and increased in wealth, so that he left a farm of seven hundred acres, and other property, to a favorite nephew, besides his benefactions to the Church. His personal character had a strong tinge of eccentricity. His frugality sometimes displayed itself in the most whimsical forms. He was temperate in his habits, taciturn and grave, and yet communicative to his friends. The country in which he lived was still wild and unconquered, and the inhabitants were like the land. There was every thing to discourage the minister of Christ. Yet he labored on, and his happy influence there is felt to this day. He preached extemporaneously, either in Dutch or English. He was clear and distinct in argument, and scriptural in matter, and spoke mildly, yet with an earnest and holy unction.

But he will be always remembered as the first large benefactor of the Church. He and Dr. Livingston had been born not far from each other, had entered the ministry nearly at the same time, and had always been warm friends. When Dr. L. was about to leave the city, and take up his residence at New-Brunswick, at great personal sacrifice, he wrote to his old friend a frank letter, suggesting the propriety of his dedicating a portion of his large estate to the cause of education. After several interviews, the matter was decided. He gave $14,640 during his life and increased it to

$17,000 by his will, to educate "pious young men, who hope they have a call of God to preach the gospel of Jesus Christ." It was entrusted to the care of the trustees of Queens (now Rutgers) College. By accumulation, the fund was allowed to reach the sum of $20,000. One hundred and twenty-five have been educated for the ministry through his liberality, some of whom have gone to heathen shores. He made himself a perpetual power for good in the Church and in the world. Being dead he yet speaketh. See an admirable sketch of his life in *The New-Brunswick Review*, 1855, from the pen of Rev. A. W. McClure. *Sprague's Annals. Mills' Hist. Discs.*, 1874, 1878. *Gunn's Livingston*, ed. 1856, 395.

Van Buren, B. 1856–61.

Van Buren, John M. U.C. 1835, Aub. S. 1838, l. Presbyt. Columbia, 1837; (Mt. Morris, 1839, Cohoes, 1839–41,) Fultonville, 1843–52, New-Lotts, 1852–73, w. c.
*Publication:* Gospel Temperance, 1877.

Van Buren, Peter. U.C. 1802, studied under Livingston, lic. 1804; Charlestown, 1st, 1805–14, Union Village and Schodack, 1814–20, suspended.

Van Buren, P. H., (s. of J. M. Van Buren,) b. at Fultonville, 1846; U.N.Y. 1864, N.B.S. 1867, l. S. Cl. L.I. 1867; called to Freehold, but prevented from settling by sickness, d. 1868.

His religious character was one of firm conviction and steadfast principle. From early youth he had been deeply impressed with the subject of religion. He made a profession at eighteen. His mind turned to the ministry as his conscientious duty.

His mental powers had an early and rapid development; he was a careful student, with a well-balanced mind, and acquired knowledge with facility.

His attainments and his devotion to the work upon which he had entered, promised great usefulness. He left, as the result of his preparations for the pulpit, twenty-five sermons, fully prepared, many of which he had preached in different churches with much acceptance.

His end was peace. Wonderfully was he sustained through a long sickness, with a constant sense of the divine mercy and goodness. All appeared right, and was regarded as being under the directing agency of his Heavenly Father.

Van Buskirk, Peter V., b. at Bayonne, N.J., Mar. 2, 1845; R.C. 1866, N.B.S. 1869; lic. S. Cl. Bergen; Closter, 1869.

Van Cleef, Cornelius, b. at Harlingen, N.J., Sept. 16, 1799; D.C. 1823, N.B.S. 1826, lic. Cl. Philadelphia, 1826; Miss. at Palatine, 1826, Miss. at Manayunk, 1827–8, Athens, 1828–33, New-Hackensack, 1833–66, d. June 13, 1875. D.D. by R.C., 1863.

He made a profession of his faith at the age of sixteen, under Rev. Peter Labagh, then in his prime, He had for his classmates during his college course, Isaac Labagh, Ira C. Boice and George W. Bethune. Between him

and the latter two especially there existed a friendship which lasted through life. He and a godly companion started a prayer-meeting during his college course, which was a means of blessing to many of the students, several of whom afterward became bright and shining lights in the Church.

As a preacher he was faithful, earnest and impressive. With his profound sense of duty and responsibility, he could not be otherwise than diligent and painstaking in his preparation for the pulpit. His discourses were marked by simplicity and godly sincerity. His auditors ever felt his kindly affection for them and his sincere desire to minister to their good. His preaching had an unction in it. He heartily loved his people, abounding toward them in tender sympathy, and in self-sacrificing labors. He was a faithful friend to the poor, the sick, the sorrowing. His Christian character was exquisitely beautiful. His excellent qualities were nicely balanced and harmoniously blended. He was also clothed with humility, out of which grew a sweetly dignified Christian courtesy, which marked his bearing toward all. He was also cheerful. His inward peace illumined his countenance so that men could read thereon the fulfillment of God's promise to those who put their trust in him. He possessed rare prudence and soundness of judgment, and hence was resorted to for counsel in matters of perplexity and delicacy. He was never censorious, but like a true Christian gentleman, spake kindly of others, or not at all. His life was devoid of stirring incidents, but like the most beneficent forces of nature, exerted a quiet, silent, but powerful influence.—*Memorial Disc., by Dr. A. B. Van Gieson.*

*Publications:* Art. in *Sprague's Annals* on Van Wagenen.—Address at Funeral of Rev. Edwin Holmes.

Van Cleef, Paul Duryea, b. in Somerset Co., N.J., 1821; R.C. 1843, N.B.S. 1846, l. Cl. N.B.; Coxsackie, 2d, 1846–9, Jersey City, 2d, (Van Vorst,) 1849— D.D. by R.C. 1863. Elected a trustee of R.C. 1869.

*Publications:* Thankful Remembrance: A Decennial Sermon. 1860.—Spiritual Health: In commemoration of 15th Anniversary of his Pastorate. 1865.—Our Alumni Association: Its Relations, Objects, and Duties. An Oration before Alumni R.C. 1865—Address at the 150th Anniv. of R.D.C. in New-Brunswick. 1867.—Memorial of Hon. Jac. R. Wortendyke. 1869.—Sermon on 20th Anniversary of his Pastorate. 1870.—Address at the Fun. of Col. Jos. Dod. 1874.—Sermon on 25th Anniversary of his Pastorate. 1875.—The Catholic Spirit of R.C.A. toward all other Christians. In *Centennial Discs.*, 1876.—Art. in *Sprague's Annals* on Rev. J. M. Van Harlingen.—Many contributions to the press.

Vande Kreeke, Gerrit. H.C. 1868, H.S. 1871, [Boston, Mass., Cong., 1873—]

Vanden Bosch, Laurentius, [same as Van Bosen ?] (French Ref.) Boston, 1685, Rye, 1686, Staten Island, 1686–87, Kingston, 1687–89, suspended by Selyns and others. Went to Maryland.

He was compelled to leave Boston, where he served a Huguenot congregation, because he acted haughtily, and refused to publish the banns of marriage, according to law. Upon coming to New-York, he organized the

French in Staten Island into a congregation independent of the French congregation in New-York, and contrary to Daillé's wishes. The division was not healed until 1692.—See *Baird's Daillé*, 94.

Vander Hart, E. H.C. 1869, H.S. 1872; Grand Haven, 1872–6, Battle Creek, Mich., 1876–7, Grand Haven, 2d, 1877—

Vander Kley, W., c. to America, 1871; Pella, 1871–3, Graafschap, 1873–5, d. Dec. 20.

Vanderlinde, Benj., b. at Pollifly, near Hackensack, N.J., 1719; studied under Dorsius and Goetschius, l. by Coetus, 1748; Paramus and Ponds, 1748–89, also at Saddle River, 1784–9, d.

He was an American by birth, and was the first who appeared before the Coetus for examination in this country. On May 12, 1746, Haeghoert had written to the Classis, asking permission that he and Erickzon might examine and ordain Vanderlinde. Dorsius had lost his right to *promote*, (says this letter,) and Goetschius could not legally do it. The Coetus, although authorized to convene, by the Classis, amounted to nothing, as the majority of the ministers did not attend. The Classis replied, Oct. 3d, that he might be examined by the ministers, in Coetus assembled, in the name of the Classis. He made request, in Sept., 1747, of the Coetus, to be examined the next spring. The request and the answer both seem to manifest the deep anxiety felt, and the almost doubtful propriety of such a revolutionary step as the Dutch examining a student in America, and not sending him to Holland. *Vale, patria,* was the language of the opponents. For *such* an innovation would surely produce defection from the Church in Holland. Nevertheless, he was examined, and his call to Paramus (still preserved in their records) was approved, Sept. 27, 1748. It is printed in the Manual and Record of the Church of Paramus, 1859. This call has some special interest, in being the first call which did not go through the Classis of Amsterdam for approval. Beside the ordinary duties, it stipulates that he was to preach on the first and second day of Christmas, on New-Year's Day, on the first and second day of Easter, on Ascension Day, on the first and second of Whitsunday, and on each of these days *only once*. His charge was very extensive. Ramapo was organized out of it, in 1785, and a second church edifice was built at Saddle River, in 1784, which ultimately became an independent church, (1814.) About a year before his death, he received, as a colleague, Rev. G. A. Kuypers; but he only continued there about ten months, when he was called to New-York, and, three months after, the venerable Vanderlinde went to his reward. He married a niece of General Schuyler.—*Amst. Cor. Mints. of Coetus.*

Vandermeulen, Cor., b. at Mindelharnis, Neths., Dec. 15, 1800; [Mindelharnis and Rotterdam, Neths., 1839–41, Mindelharnis, 1841..–, Goos. 18..–47:] emigrated with a large part of his congregation, to Holland, Ottawa Co. Mich.; Zeeland, 1847–59, Chicago, 1st, 1859–61, Grand Rapids, 2d 1861–73, emeritus. Died Aug. 23, 1876.

He joined the *Christelyke Afgeschiedene Kerk in Nederland,* a body which had separated from the National Church. This Separated Church suffered considerable persecution, and large numbers therefore emigrated to Michigan in 1847 and following years. Here Vandermeulen founded the flourishing village of Zeeland. The hardships of the enterprise were borne bravely by pastor and flock. They worshiped at first in the open air, and those early Sabbaths of worship, without any to molest or make afraid, are described as being Feastdays.—See *Levensgeschiedenis van Rev. Cornelius Vandermeulen, by his sons and Rev. Peter De Pree.*

VANDERMEULEN, JACOB C., (s. of Cor. Vandermeulen,) b. at Mindelharnis, Neths., 1834; R.C. 1858, N.B.S. 1861, l. Cl. Holland; Holland, Wis., 1861–3, Polkton, 1863–4, Kalamazoo, 1864–8, Holland, 3d, Mich., 1868–71, Grand Rapids, 1st, 1871–2, Muskegon, 1872—

VANDERMEULEN, JOHN, (s. of Cor. Vandermeulen;) R.C. 1859, N.B.S. 1862, l. Cl. Holland; Milwaukee, Wis., 1862–70, Fulton, Ill., 1870–5, Jamestown, Mich., 1875—

*Publication of Jacob C. and John:* Biography of Rev. Cor. Vandermeulen, their Father. In Dutch. 1876.

VANDER PLOEG, HARMEN. H.C. 1874, H.S. 1877, lic. Cl. Holland; Fremont Centre, Mich., 1877–8, Greenleafton, 1878—

Vander Schuur, K., b. at Midwolda, Netherlands, April 17, 1803. Studied under Rev. Mr. Kok. Lic. and ord. by the Church of the Separated, 1840; Hoogeveen, 1840–8. Graafschap, Mich., 1848–50, Oostburg, Wis., 1850–66, emeritus. Died Nov. 17, 1876.

Having received a religious training at home, he indentified himself with the interests of those who had separated from the National Church—the seceders or separated ones. This secession took place about 1828, on account of errors in doctrine and practice, as alleged. He shared in the common persecution to which these seceders were exposed. At the advice of Rev. Mr. Kok, who was then educating young men for the ministry, he was induced to leave a thriving business and prepare himself for the ministry. Moving to Michigan about 1848, he shared in all the trials and hardships of Western pioneer life.—*John Hoffman.*

VANDERVEEN, CHRISTIAN, b. at Amsterdam, Neths., Nov. 15, 1838; R.C. 1858, N.B.S. 1861, lic. and ord. by Cl. Holland, 1861; Grand Haven, 1861–8, Grand Rapids, 1868–70, Third Editor of *De Hope,* 1871–3, (Cañon City, Colorado, Presbyt., 1874–5), Drenthe, 1875—

Vanderveer, Cyrus G., (son of Ferdinand H. Vanderveer,) b. at New-Hurley, 1835; N.B.S. 1859, l. Cl. Paramus, 1859; Miss. at Havana, 1859, Davenport, 1859–66, also Chaplain in the army, 1861–2, Cor. Sec. Bd. Dom. Miss. 1866–8, d.

Energetic by nature, he was from boyhood *primus inter pares;* whatever his hand found to do, he did with his might. His home training was reu-

dered doubly excellent by a parental intimacy and confidence which grew with his growth, and strengthened with his strength. At the age of seventeen he entered on a mercantile career, which lasted about four years. He thus acquired business habits, which gave him great efficiency. When he found the Saviour, he at once began to labor to bring others to him. He dedicated himself to the ministry. Though without a collegiate education, he was inferior to none of his class in the seminary in classical attainments. He loved the Scriptures in their original tongues. He was a remarkable combination of the scholarly and practical man. His sermons were always thoughtful and practical, and his piety earnest and active. He founded the church at Davenport, Iowa, and he did not leave it till its success was insured. He was also a warm patriot in the war, his patriotism being only inferior to his piety. Clear-headed and large-hearted, studious and earnest, a faithful friend, a zealous servant of Christ, reliable and prudent as he was energetic and active, he gave promise of becoming a tower of strength in the Church. But the Master early called him home.—*Commemorative Discourse by Rev. W. H. Vrom.*

*Publication:* Art. on Inspiration in *Evang. Quarterly.*

VANDERVEER, DAVID N. U.C. 1864, P.S. 1867, l. Presbyt. N.B. 1867; Kingston, 1867–75, [Chicago, Union Park, Cong., 1875–8,] Brooklyn, 1878—

VANDERVEER, FERDINAND H. U.C. 1821, N.B.S. 1823, l. Cl. N.B. 1823; Miss. to Hyde Park, 1823, to Ovid, 1823, Hyde Park, 1823–9, New-Hurley, 1829–39, Newburgh, 1839–42, Warwick, 1842–76, w. c. D.D. by R.C. 1828.

Vanderveer, John, b. in Hunterdon Co., N.J., May 5, 1800; C.N.J. 1817, N.B.S. 1822, lic. Cl. N.B. 1822; Miss. at Mapletown, Westerlo, Canajoharie, Oppenheim, Fayette, Ovid and Union, 1823; [Philipsburgh, Pa., Presbyt., 1824–7,] teacher at Easton, Pa., 1827–54; d. 1878. D.D. by R.C. 1852.

He was one of nature's noblemen. His pupils carried with them pleasant memories of their intercourse with their teacher. While settled at Philipsburgh, Pa., he organized several churches in the vicinity. The "Vanderveer School," at Easton, was famous for more than a quarter of a century. Among the hundreds who received their education at the "Minerva Seminary" there were not a few who became distinguished in the different walks of life. The church at Easton had in him a warm and liberal friend and a wise counselor. The poor were never turned away. The weak in heart came to him and received courage. He sought always to know and act the truth. Keenly sensitive to what was honest and pure, he reprimanded all departures from the right, whether in society, politics or business; yet he was liberal-minded toward those who differed from his views. As his strength declined, his faith and hope increased, in the assurance that he was only going home.

Vanderveer, Peter L. R.C. 1868, N.B.S. 1868-9, went to Germany to study. Now a lawyer.

Vander Voort, John C., b. at Bound Brook, 1798; Q.C. 1818, N.B.S. 1819, l. Cl. N.B. 1819; (German Valley and Fox Hill, Presbyt., 1819–26, Basking Ridge,) 1826–34, Totowa, 1st, 1834–7, Kinderhook, 1837–42, Mellenville, 1842–5, New-Paltz, 1845–8, Ghent, 2d, 1848–51, died June 21.

He was early brought into the church. His habits were eminently devotional, prayer seeming to be his element. In the social prayer-meetings there was a fervor, spirituality, and unction which were highly prized, and edifying to those who were with him before the throne. He gave himself to his ministerial work with a steadiness of purpose and an active energy. In most, if not all of his charges, he enjoyed seasons of refreshing from the Lord. Love to the Master, and compassion to the souls of men, were ruling affections of his heart. He aimed at delivering the whole counsel of God. In the delivery of his message, there was an earnestness and vigor which arrested attention. He contented not himself with merely illustrating truth, but carried his appeals to the conscience and the heart of his hearers, with a pungency and directness which pursued, and a tenderness which melted them. He was a wise, faithful, and affectionate pastor. By both constitution and grace he was well fitted for sympathizing with others. He labored much to elevate the tone of piety of the people, and dreaded, as a wasting pestilence, the form of godliness without the power. His last illness was protracted and painful, but he retained his power, and exercised filial submission, and had not a doubt to cloud his prospects.—See *Fun. Ser. by Dr. Gosman. Rankin's Hist. Disc. at Basking Ridge.*

Vandervolgen, John V., from Chester Assoc., Vt., 1842; w. c. 1842–50, d.

VANDER WART, HERMAN, b. in Netherlands, 1852; H.C. 1873, H.S. 1876, lic. Cl. Albany; Glenville, 2d, 1876—

VANDEVENTER, JOHN CORNELIUS, b. N.Y.C. 1847; N.Y.U. 1870, N.B.S. 1873, l. Cl. Bergen; Cold Spring, 1873–5, Glenham, 1875—

Vandewall, Giles, b. in Holland, October 14, 1828; studied in Holland, came to America about 1852, N.B.S. 1856, l. Cl. N.Y. 1856; East-Millstone 1856–8; Miss. in the West, and teacher in Holland Academy, 1858–61, Bloemfontein, South-Africa, 1861–70, Paarl, South-Africa, 1870—.

Bloemfentein was formerly the capital of the Orange Free State Republic. Paarl is about 36 miles from Capetown, and the R.D. church there has about 1,000 communicants. Mr. V. generally preaches in Dutch, but occasionally in English. His eldest son, Rutgers Henry, was graduated from the Theological Seminary in South-Africa, at Hellenbosch, in August, 1875. He subsequently attended lectures at the Universities of Edinburgh and Utrecht. Returning to South-Africa in February, 1877, he was ordained as pastor of the church of Ficksburg, in the Orange Free State, (an interior independent Republic,) in September, 1877. His second son, John Garretson, named after the late Secretary of Domestic Missions, is a lawyer.

Vandewater, Albertus. C.N.J. 1846, P.S. 1849, lic. Presbyt. N.Y. 1849; [Athens, Pa., Presbyt., 1849–52;] Spotswood, N.J., 1854 67, North-Blenheim and Breakabin, 1867–9, Ponds, 1869–72, w. c. In 1877 joined the Presbyt., of Potosi, Mo. Died Feb. 28, 1879.

Van Doren, David K. N.B.S. 1867, lic. Cl. N.B.; West-Hurley, 1867–8, Currytown and Spraker's Basin, 1868–73, Albany, 3d, 1873–5, Saratoga, 1875—

Van Doren, Isaac, b. July 9, 1773; studied under Livingston, lic. Cl. N.Y., 1798; [Hopewell, Orange Co., N.Y., 1802–25, teaching in Newark, 1825–9, Colleg. Inst. for Young Ladies on Brooklyn Heights, 1829–34; Coll. for Young Ladies at Lexington, Ky., 1834–8, Academy at Warsaw, Ky., 1838–40; Miss. Ch. at Iron Mt., Missouri, 1840–4, w. c., d. 1865.]

He at once entered the Presbyterian Church, and spent many years in teaching His son, Rev. John Livingston Van Doren, is an Episcopalian, settled in the West.

Van Doren, John A. R.C. 1835, N.B.S. 1838, l. Cl. N.Y., 1838; Middlebush, 1838–66, supplied Lodi, 1866; S.S. Clinton Station, 1866–72, w. c.

Van Doren, John Howard, b. at Princeton, N.J., 1837; R.C. 1859, N.B.S. 1864, l. Cl. N.B. 1864; voyage to China, January–June, 1865, Amoy, 1865–8, voyage to America, May–Oct. 1868, in America, 1868–70, voyage to Amoy, Oct.–Dec. 1870, in Amoy, 1870–3, Feb.; Cato, April, 1874–6 Tyre, 1876—

*Publications:* Mental Arithmetic in Amoy colloquial.

Van Doren, Luther H., (s. of Rev. Isaac Van Doren,) b. Hopewell, Orange Co., N.Y., 1808; C.N.J. 1831; studied a while with Rt. Rev. R. B. Smith, D.D., LL.D., P.E. Bishop of Kentucky; l. Presbyt. of West-Lexington, Ky., ord. Presb. of Columbia, Mo., 1834; (St. Louis, Farmington, Columbia, Mo.; Freehold, Tennent Ch., N.J.; Paducah, Ky.; Spring St., 50th St., New-York; New-Vernon, N.J., Presb., 1834–71;) Montville, 1871–4; Middletown, N.J., 1874–6, d.

He was one of fourteen children, all heirs of the promise. He united with the church at twelve years of age. His maternal grandfather, Luther Halsey, whose name he bore, was an officer under Washington in the Revolution. Major Halsey had four sons in the ministry, one of whom was the late Rev. Abram O. Halsey, of the Reformed church of North and South Hampton, Pa. [Halsey.] Removing to Lexington, Ky., after being graduated, Mr. Van Doren studied for orders in the Episcopal Church, under the Bishop of Kentucky, whom to know is to venerate and love. Circumstances subsequently led him into the Presbyterian Church, but he always retained the confidence and esteem of Bishop Smith, who still speaks of him in the most affectionate terms.

In St. Louis he founded the strong and influential First Church, to which Rev. H. D. Ganse now so ably ministers. Subsequently he was President of Columbia College, now the University of Missouri. But he loved most

of all the work to which he had consecrated his life. There his thought had power, and his tender-heartedness overflowed. Largely were his sermons blessed. Revival succeeded revival; three hundred were added to the church as the fruit of one revival; and in such an element he almost perpetually lived.

He was twice married; first to Miss Susan Wynkoop, of his uncle Abram O. Halsey's congregation, and subsequently, in 1840, to Miss Lydia A., daughter of Rev. Dr. James Carnahan, President of the College of New-Jersey.

The Master came for him suddenly, but found him faithful unto death. With no prolonged illness, but as an infant drops to quiet slumber, he passed to a crown of life.—*Funeral Sermon by Rev. W. B. Merritt.*

Van Doren, Wm. H., (s. of Is. Van Doren,) P.S. 1840; Williamsburgh, 1840–9, Piermont, 2d, 1852–3, w. c. [Presbyt. St. Louis, Mo.] D.D. by R.C. 1869.

*Publications:* Triumphs of Grace: A Disc. on the Death of Richard W. Redfield. 1847.—Commentary on the Gospels. 2 vols.—Com. on Romans. 2 vols. 1873.—Mercantile Morals. 1852.

Van Doren, Wm. H. R.C. 1867, N.B.S. 1871, lic. cl. N.B.; West-End, Jersey City, 1871–8, Blooming Grove, 1878—

Van Doren, Wm. Theodore, (brother of J. A. Van Doren;) R.C. 1837, N.B.S. 1840, l. Cl. N.Y. 1840; voyage to Borneo, Nov. 1840–March, 1841, Miss. in Batavia, 1841–2, Woodstock, N.Y., 1843–5, (Port Byron, Presbyt., 1845–52,) Mott Haven, 1852–3, Ramapo, 1853–7, South-Bend, 1857–9, Chaplain in Army, 7th Missouri Cavalry, 1861–2, w. c.

Van Driessen, Johannes, b. 1697; l. in New-Haven, 1727; Claverack, Kinderhook, and Livingston Manor, 1727–8, Kinderhook, 1728–35, supplying also New-Paltz, 1731–5, and Germantown; Aquackanonck and Pompton, 1735–48, silenced.

He was educated in Belgium, but, with a letter from Patroon Van Rensselaer, he proceeded to Yale College, and was licensed and ordained by the Congregationalists. His brother Peter, of Albany, helped him in this matter, contrary to the emphatic advice of the ministers of New-York and Kingston. When the Classis of Amsterdam heard of this circumstance, they expressed their profound sorrow that such a one as John Van Driessen had now succeeded in thrusting himself into the ministry. They censured Peter Van Driessen for his course, and commended those who opposed him. They declared John to be no legal minister in the Reformed Dutch Church, because the Independents in New-Haven had no right to commission ministers for Dutch churches; because his conduct was then and had been very far from correct; and lastly, because he had previously, as well as in 1727, presented forged certificates. For on Sept. 4, 1719, he appeared before the Classis of Amsterdam with a professorial certificate, purporting to be signed by two of the Professors of the University of Gröningen. His examination

was proceeded with, but was so poorly sustained as to disgust the Classis. One and another then looked at his certificate, and expressed their doubts as to the genuineness of the signatures. The examination was suspended, and Van Driessen was confronted with the charge of forgery. He finally confessed it, and was dismissed with stern admonitions, and warned to drop the study of theology with a view to entering the ministry. He came to America, and eight years later tried the same thing again, and now with lamentable success. Owing to the lack of ecclesiastical judicatures in America, he managed to find, for twenty-one years, congregations which would accept him. Finally he was silenced. The Classis charge his brother with knowing the falsity of the certificates which John used at New-Haven, and Peter's angry conduct in the matter toward the people of Claverack tends to strengthen the charge. No minister had yet been legally ordained in America by the Dutch, although Tesschenmacker's ordination (1679) had been ratified afterward, while Paul Van Vleck's (1710) was altogether irregular. [TESSCHENMAEKER, VAN VLECK, FREEMAN.] Partly for these reasons the Classis permitted Boehme (1729) and Schuyler (1736) to be ordained by the ministers here, and thus the way was prepared for the Coetus. Without some ecclesiastical authority in the American churches, such impositions could not be altogether prevented. *Amst. Cor. several letters, especially Nos.* 435, 436, 443. *Stitt's Hist. of Ch. of New-Paltz. Zabriskie's Claverack Centennial. Mints. of Coetus. Doct. Hist.* iii. 916. His professed literary testimonials from Momkemdam, Hardenwyck and Utrecht are inserted in the Aquackanonck records. He continued his studies with his brother Peter at Albany. When his case was stated at Yale College, and his testimonials shown, he was ordained by a council for the service of the Dutch churches on the North River. We append this certificate, as an interesting relic :

Omnibus in Christo fidelibus hic et ubique has presentes inspecturis, salutem in Domino. Vobis notum sit quod nos Neo-Portensis in Colonia Connecticutensi comitatus presbyteri undecim numero totidemque ecclesiarum pastores in unam ad constitutum predictæ coloniæ associationem formati unumque in locum in aula sc. gymnasii Yalensis conventi, dominum Johannem Van Driessen Belgicum Lug. Batavorum educatum, ac nobis examini sufficienti caute exploratum, testimonium item de morum probitate ecclesiastico bene cognitione in officium et munus ministerii evangelici precibus ad celeste numen animatus et admotus, manumque impositione, et Domine nostri Jesu, altissimi nomine avocavimus, segregavimus et ordinavimus. Ac in peculiare servitium Christianorum D.D. Livingston & Rensellaer dominatum . . . . olentium cordate commendamus et renunciamus. In cujus rei testimonium has literas moderatoris hujus associationis ejusdemque scribæ hominibus signatis et firmatas omnes unicæ voluimus ac destimus.

JONATHAN ARNOLD,
Scribe.

SAMUEL RUSSELL,
Moderator.

Ap. 13, 1727.

Van Driessen, Petrus, (brother of the above,) Albany and Kinderhook, 1712–27, Albany, 1727–38, d. He supplied Linlithgo, 1722–37, (?) and Schenectady for a time. He was also Missionary to the Indians.—*Amst. Cor., several letts. Doc. Hist.* iii. 548–552, 546. *Rogers' Hist. Disc.*

***Publications :*** Aanbiddelijkle wegen God's in zijne Souveraine Besturinge,

besonder over de Machten deser Wereld verklaart en toegepast in drie Predicatien, door P. V. D., V.D.M. te Nieuw Albania, N.Y., gedrukt by J. Pieter Zenger. 4to, pp. 79. 1726.

(Adorable Ways of God in his Sovereign Government, especially on the Powers of this World, explained and applied in three Sermons, by P. Van Driessen, *Verbi Dei Minister* in New-Albany.)

A copy of this rare volume is in possession of Hon. Henry C. Murphy, of Brooklyn, N.Y. Two of the above-mentioned discourses were preached on the accession of George I., and one on occasion of Governor Burnet's treaty with the Five Nations. The introduction to these sermons, addressed to Governor Burnet, is given by Dr. E. P. Rogers, in his Hist. Discourse at Albany, 1857, pp. 63–67.

Van Dyck, C. L., b. at Kinderhook, 1804; U.C. 1826, N.B.S. 1829, l. Cl. 1829; Marbletown, 1829–1853, North-Esopus, (Port Ewen,) 1856–66, d.

He was brought into the church at the early age of sixteen, under the pastoral care of Rev. Jacob Sickles. He was diligent, faithful, and prudent in the exercise of his ministry, in both his fields of labor, developing the activities and strengthening the interests of the churches. He was pre-eminently devout and spiritually minded, as his entire life testified. When as yet a youth, the other members of his father's family as much dreaded to incur his displeasure and rebuke as they did that of their parents. Even wicked men, while they feared, loved and respected him for his consistent piety. His life and character were transparent. Possessed of a clear, sound, and practical judgment, he was a wise and prudent counselor. While his words were free, they were weighty, the opinion of no member of Classis exercising more influence than his. He continued to labor up to the last Sabbath of his life.

Van Dyck, Cor. V. A., b. at Kinderhook, 1818; voyage to Syria, as a physician, Jan.–March, 1840, in charge of seminary at Abeih, Mt. Lebanon, 1840–51, ordained to the ministry, 18..., Sidon, 18...–55, at Beyrout, engaged on Arabic version of the Scriptures, 1855–64, visited America, 1865–7, returned to Syria, and engaged in the publication of the Arabic Bible, at Beirout, and having charge of the medical department of Beyrout College, 1867—. D.D.

He was not a graduate of any college, studying the classics and other branches at the Kinderhook Academy. He then studied medicine with his father, Dr. Henry L. Van Dyck, and attended a course of lectures in Philadelphia. Having offered his services to the American Board, he was sent to Syria in January, 1840, simply as a physician. In a few years he married Miss Julia A. B. Abbott, daughter of a British consul at Beyrout. He applied himself at once, on his arrival, to the study of the Arabic, in which he made great proficiency. He was soon called to take charge of a seminary at Abeih, on Mt. Lebanon, where he also prepared mathematical and scientific books. When the missionaries who accompanied him were not yet able to offer a prayer, or to hold services in Arabic, he could do both with facility, and with great acceptability. Owing to these circumstances,

and the necessity of more missionaries, those present formed a council and ordained him to the ministry. Henceforth his medical duties became second to those of the missionary. After the death of Dr. Eli Smith, who had been engaged for about eight years on the Arabic version, he was called to Beyrout by the mission, and by the American Board, to take up and complete the work of that distinguished scholar. He could avail himself of the work of his predecessor only to a limited extent, as there were certain principles in carrying out the work, which it was necessary entirely to change. He therefore performed the whole work anew, with the exception of the Pentateuch, giving it the style of the Koran. The American Bible Society invited him to come to New-York to superintend the publication, by the process of electrotyping, and after spending two years in this business, completing an edition of the whole Bible, and one also of the New Testament with vowel points, the remainder of the work of publication was transferred to Syria. Several editions of the Arabic Bible, in different styles of size and binding, have been completed at the Beyrout press.—*Rev. Lawrence H. Van Dyck. See Anderson's Hist. of the Missions of the American Board to the Oriental Chs.* i. 249; ii. 328, 345, 354, 366, 368. In *Bibliotheca Sacra,* xxvi. 170, Van Dyck's opinion is quoted on the wines of Syria.

Van Dyck, Lawrence H., (brother of C. V. A. Van Dyck,) b. at Kinderhook, N.Y., Oct. 5, 1807; A.C. 1840, Aub. S. 1833, lic. and ord. Presbyt. Cayuga, 1833; agent in Kentucky for Tract Society, 1833–5, (Cairo, Presbyt., 1835–9, Spencertown, Presbt., 1839–44,) Gilboa, 1844–52, Helderbergh, 1852–6, Blooming Grove, 1856–61, Stone Arabia, 1861–7, teaching, 1869–70, Unionville, 1870–6, Rector of Hertzog Hall, 1876—

*Publications:* The Death of the Righteous Desirable: A Ser. at Fun. of Mrs. Clarissa Page. 1847.

Van Dyck, Leonard B. U.C. 1824, N.B.S. 1827, l. by Presbyt. of Columbia, 1827; [Osbornville, (Windham,) Greene Co., N.Y., 1828–70?] Died 1877.

During the latter part of his seminary course, a controversy was carried on between Princeton on the one side and Andover on the other, in regard to the doctrines of the "extent of the atonement," the "eternal generation of the Son," and the "procession of the Holy Ghost." Mr. Van Dyck read what was published on each side, and the consequence was that his mind became somewhat uncertain in regard to one or two of these points, he not deciding on which side the truth lay. Accordingly, at the close of his seminary term, when the Board of Superintendents were to meet for the examination of the students, Mr. V. D. sent in a written communication to Dr. Milledoler, the President, frankly stating his difficulties upon those points of doctrine, and saying that he neither affirmed nor denied which was the true view; his mind was simply *in dubio;* he could not then *decide* the matter. This communication Dr. Milledoler laid before the Board of Superintendents, and though his examination was entirely satisfactory in every other respect, (for he stood high in scholarship,) yet the Board refused to give him a

certificate of approval and a recommendation to his Classis (that of Greene) for licensure, and resolved that Mr. V. D. be *advised to remain in the seminary until his views are settled.* He returned to his home in Coxsackie, N.Y., and laid the matter before his pastor (afterward the Rev. G. R. Livingston, D.D., of Philadelphia) and his father, Abm. Van Dyck, Esq., for many years an elder of the church of Coxsackie, and distinguished as a counselor-at-law. They both, discovering in the circumstances of the case no good reason why he should not be allowed to preach the gospel, for which he was fully qualified, consented, if they did not advise, that he should make his case known to the Presbytery of Columbia, and apply for licensure to that body. This he did, and after due examination was cordially licensed as a candidate for the ministry. This action produced a ferment among some of the ministers of the Reformed Dutch Church, insomuch that a complaint against the Presbytery of Columbia was brought by the General Synod before the General Assembly of the Presbyterian Church. The General Assembly passed no censure upon the Presbytery of Columbia; but, by some authority of the R.D. Ch., (the writer does not know what authority,) Mr. Van Dyck was published as being heretical, and the churches were warned not to receive him into their pulpits. This proceeding induced Mr. Van Dyck's father to take up his pen, not so much in his son's behalf, as to show that some of those doctrines which it was supposed he had embraced contrary to the generally accepted faith of the R.D. Ch., were not only scriptural, but in entire conformity with the standards of that Church itself. *E. g.*, he published a somewhat formidable pamphlet, in which he undertook to prove that the Heidelberg Catechism and the Confession of Faith teach the doctrine of *general* in distinction from *limited* atonement. The whole matter, however, gradually subsided, and Mr. Van Dyck continued to exercise his ministry in the Presbyterian Church for many years with great acceptance and usefulness, until a few years before his death a failure of his voice obliged him to cease preaching. The greater part of his ministerial life was spent as pastor of the Presbyterian church in Osbornville, (Windham,) Greene Co., N.Y. Here he labored many years faithfully and successfully until the loss of his voice, after which he removed to his native village, Coxsackie, where he died in 1877.—*Rev. Lawrence H. Van Dyck.*

See *Remarks on Liberty of Conscience, Human Creeds, and Theolog. Schools, suggested by the facts in a recent case, by a layman of the R.D.C.* 8vo, pp. 102. 1828. (This was published anonymously, but was by Ab. Van Dyck, father of Leonard B. Van Dyck.) *Mag. R.D.C.* iii. 90. *Minis. Gen. Syn.* 1828, 87–89; 1829, 86, 91, 175.

*Publications:* The Unlawfulness of the Subscriptions Required of the Ministers of the R.D.C. By a Friend of the Bible. 1829. See The Examiner Examined, a Review of Van Dyck's Pamphlet. 1830?

Van Dyck, Hamilton, b. 1807; Hamilton Col. 1826, York Sem. (G.R.) 1829; (Chambersburgh, 1829–33,) Prattsville, N.Y., 1833–6, d.

His constitution was broken down by severe study in his seminary course. His mind was of the first order, being a fine scholar in language, mathe-

matics, philosophy, and music. But theology was his special delight. His religion was intelligent, humble, and fervent. In doctrine he was no extremist, but took a scriptural medium. He preached as one mainly intent on reaching the springs of feeling and action. He yearned to make Christ appear lovely, the soul valuable, eternity important, and salvation obligatory. The success of his ministry, though brief, was remarkable. His habits were distinguished for accuracy, diligence, and perseverance. He analyzed the authors which he read. He was a man of system, and adhered to his plan.

VAN EMMERICK, GERRET. Sayville, L.I., 1873—

VAN ESS, B. North-Holland, Mich., 1870—

VAN FLEET, JACOB OUTCALT, b. at New-Brunswick, N.J., 1847; R.C. 1873, N.B.S. 1876, lic. Cl. N.B.; Kiskatom, 1876—

Van Gaasbeck, Laurentius, University of Leyden, 1674, May 15; sailed from Amsterdam, May 13, 1678, arriving in New-York, Aug. 21; arrived at Kingston, Sept. 8, and delivered his first sermon there, Sept. 15. Kingston, 1678–80, Feb.—*Amst. Cor.*

VAN GIESON, ACMON P. U.N.Y. 1849, N.B.S. 1852, l. Cl. Bergen, 1852; Catskill, 1853–5, Brooklyn, 1855–9, Claverack, 1859–65, Greenpoint, 1866–7, Poughkeepsie, 1867— D.D. by R.C. 1872.

*Publications:* Sermon in Memory of Rev. Dr. C. C. Van Cleef. 1875.—The Type of Doctrine of R.C.A., as represented by the Symbols of Heidelberg and Dordrecht. In *Centennial Discs.* 1876.

Van Halteran, Jacob. H.C. 1874, H.S.

Van Harlingen, Johannes Martinus, b. near Millstone, 1724; C.N.J. and in a University in Holland, l. Cl. Amsterdam, 1761; Ne-Shanic and Sourland, 1762–95, d.

He was the son of Johannes M. Van Harlingen, a native of Amsterdam, Holland, who came to this country when a young man and settled at Harlem, N.Y., where he married Maria Bussing, and afterward removed to Lawrence's Brook, near New-Brunswick. After commencing his theological course he went to Holland, for the double purpose of obtaining a more thorough preparation for the ministry, and of being ordained by the Classis of Amsterdam. After completing his theological course at one of the Universities of Holland, and receiving ordination, he returned to America. He entered upon his ministry in 1762, and served his double charge with zeal and fidelity for thirty-three years, when he fell asleep, universally beloved and lamented. He preached exclusively in Dutch until toward the close of his life, when, the younger part of hischarge requiring English sermons, he preached occasionally in that language. He was an evangelical preacher, a faithful pastor, and a patron of learning. He was a member of the original Board of Trustees of Queens College, and labored for its first endowment. Dom. Van Harlingen was twice married. His first wife was Sarah Stryker,

by whom he had two children; his second, Elizabeth Van Deursen, who was the mother of three, one of whom died in infancy, and the others survived him. The following inscription is on his tombstone:

> "Van Harlingen, recalled by Zion's King,
> Finished in haste his embassy abroad;
> Then soaring up to heaven on seraph's wing,
> Blest angels hailed the embassador of God."
>
> —*Rev. Dr. P. D. Van Cleef.*

He is one about whom very little is known. Those who were his contemporaries and sat under his preaching, are probably all gone. Tradition, such as there is, reports him to have been a very evangelical, pointed, and practical preacher. The fact that a very prominent church, village, and district of country are called by his name, might be taken for evidence of the estimation in which he was held.—*Rev. Dr. Gabriel Ludlow. Sprague's Annals.*

*Publication:* Translation of Van Der Kemp's Sers. on Heidelberg Catechism. 2 vols. 1810.

Van Harlingen, John M., (nephew of J. M. Van Harlingen, above,) b. at Sourland, 1761; Q.C. 1783, studied under Livingston, l. by Christian Synod of D.R. Chs. 1786; Millstone and Six Mile Run, 1787–95, w. c. 1795-1812, Prof. Heb. and Ecc. Hist. 1812–3, d. Elected a trustee of Q.C. 1785.

From early childhood, it is said, he was exceedingly fond of books, and spent much of his life in their exclusive society. After the relinquishment of his first united charges, he never after settled, although he labored abundantly in assisting his brethren, and supplying vacant pulpits by classical appointment. He was very quiet and reserved in his disposition, and was seldom known to laugh or even to smile. His conversation was instructive, and his preaching solid and evangelical, but not popular. After his retirement from the pastorate, he translated Van Der Kemp's Sermons on the Heidelberg Catechism, which were published in 1810, in two volumes. For several years previous to the establishment of the theological professorate at New-Brunswick, he had been accustomed to receive young men at his residence, and instruct them in Hebrew and Ecclesiastical History with a view to their licensure. In 1812, the General Synod appointed him professor of these branches in the Theological Seminary. He accepted the chair of Hebrew, and agreed to instruct temporarily in Church History, but his career of usefulness was cut short by death in November, 1813. His loss was deeply felt by the Church and her institutions of learning.—*Rev. Dr. P D. Van Cleef.*

He is said to have been a close student, and learned in theology. He was a very absent-minded man. As a preacher, he seems to have made no impression, though his discourses were solid and instructive, because of the utter want of animation, emphasis, and freedom in his delivery. Not only was he utterly without gesticulation, but he seemed unconscious of the presence of an audience, and kept his eye fixed as though he were reading a manuscript closely, though he had none before him. He is said to have

been a good Hebrew scholar, and at one time taught this language to the students of the Theological Seminary at New-Brunswick.

Van Hook, Isaac A. C.C. 1797, N.B.S. 1819, l. Cl. N.B. 1819; Miss. to Spotswood, 1819–21, Miss. to Stillwater, Sussex Co., N.J., 1822, to Beaverdam and Middletown, 1822, to Kleyn Esopus, 1822, to Tyashoke, 1822, Fort Miller and Argyle, 1823–4, Miss. to Wilton, 1825, Cor. Sec. Bd. Miss. 1827, died 1834?

Van Horne, Ab., b. at Whitehouse, N.J., Dec. 31, 1763; Q.C. 1787, studied under Livingston, lic. by the Synod of D.R. Chs. 1788; Wawarsing, Marbletown, and Rochester, 1789–95, Caughnawaga, 1795–1833, died June 3, 1840.

His father was a commissary in the American army. When he resigned in 1783, Abram was appointed in his place. He was a great favorite of young people. He is said to have married 1500 couples.—*Doc. Hist.* iii. 673.

Van Horne, David. U.C. 1864, N.B.S. 1867, l. Cl. Montgomery, 1867; Union Village, 1867-8, [Dayton, O., Ger. Ref., 1868, Philadelphia, G.R.C.] *Publication:* Hist. of Ref. (Ger.) Ch. in Philadelphia. 1876.

Van Houten, Abraham, l. by Seceders, 1852; Clarkstown, 1852–7, Clarkstown and Paramus, 1857–61, Clarkstown and Hempstead, 1861, Schraalenburgh, 1861–6, New-York, King St., 1866—

Van Hovenbergh, Eggo Tonkens, ord. by Cl. Amsterdam, for Surinam, April 1, 1743, [Surinam, South-America, 1743-49,] Livingston Manor and Claverack, 1749–56, Rhinebeck Flats, 1756–64, suspended, but continued to preach till 1767.

In 1749, on his way to Holland from Surinam, he stopped at New-York, and the consistory of that place wished to call him, as Du Bois was getting old; but as he would not promise to join the Coetus, he was not called. His language concerning the ministers in New-York also turned the tide against him. Proceeding north, however, he obtained settlements. But his life was filled with improprieties, and he was at last cut off from the ministry. —*Amst. Cor.*

Van Huysen, (or Van Housen,) Hermanus, studied under Livingston, l. Cl. Hackensack, 1793; Helderbergh, Salem, and Jerusalem, 1794–1825, d. 1833.

His early advantages for literary attainments were small, and it was late when he commenced to prepare for the ministry. But notwithstanding these difficulties and the scanty material to which he had access when he began to study, with industry and piety, and an ardent thirst for biblical knowledge, he arose to a position to which many, with every advantage, do not attain. During the revolution he had served as an officer in the army, and he loved to recount the adventures of his youth. But at the close of the war the waste places of Zion affected his heart, and led him to seek entrance into the ministry. An extensive revival soon followed his labors. His field

was large, requiring both strength of body and of mind. His habits of punctuality were referred to proverbially, long after he had died. Humility was his chief trait. When he found the infirmities of age creeping on him, he resigned the field, that the work might not be impeded.

Van Keuren, Benj. N.B.S. 1824, l. Cl. N.B. 1824; Miss. to Charleston, 2d, Mapletown, and Westerlo, 1824, Esopus, 1825–6, Esopus, Hurley, and Bloomingdale, 1826–34, Esopus and Bloomingdale, 1834–6, Warwick, 1836–7, (Presbyt. 1837–56,) R.D.C. 1856, d. 1865.

Van Kleek, Richard D. U.C. 1822, N.B.S. 1825, l. Cl. N.B. 1825; Raritan, 1826–31, Teaching at Basking Ridge Academy, 1831–34, Canajoharie, 1734–5, Berne, 1st, and Beaverdam, 1835–43, Teaching at Erasmus Hall, Flatbush, L.I., 1843–60, at Grammar School, Jersey City, 1860–70, d.

Van Liew, John, b. near Neshanic, N.J., Sept. 30, 1798; Q.C. 1816, N.B.S. 1820, lic. Cl. N.B. 1820; [Meadville, Pa., 1820–3, Mendham, N.J., 1824–5, both Presbyt.,] Readington, 1826–69, d. Oct. 18. D.D. by R.C. 1867.

He entered college at the early age of fourteen, and was under the care chiefly of Drs. Livingston and Schureman. Upon completing this course, he passed through a peculiarly trying circumstance. Imbued from his earliest years with a high regard for Christianity, and esteeming the ministry as a profession first in importance and honor and blessing, he instinctively turned to it. But he was not yet consciously a subject of divine grace.

In this frame of mind, acting principally under the advice of Prof. Schureman, he attended the course of lectures on theology by Dr. Livingston, not definitely with the purpose of entering the ministry, but that he might engage in that particular line of study which was most congenial to his tastes, and which alone seemed attractive to him. Sitting at the feet of that profound instructor, and devoting himself to the study of theology as a science, his mind became more and more absorbed in the subject as a matter of personal interest, until it became almost the only subject on which his thoughts could rest. Thus led by the Spirit, he unconditionally surrendered himself to the Lord Jesus Christ in 1817. His own words in reference to his experiences at that time were; "I can not utter, words can not express the joy of my soul, as I felt the blessed assurance that I was indeed a child of God, and that Jesus was at once my Brother, Saviour, Friend. Every thing seemed to speak to me of God; the woods, the fields, the fruits and flowers—all spoke of his mercy and love."

Thereafter his course was plain. It was not a mere duty, but his heart bounded with joy that he was permitted to prepare for the ministry. And although he had attended theological lectures for a year, he began over again with the new class of the following year, and with that completed the course. Nearly or quite 600 united with the church under his ministry of 49 years.

As a minister, we have in his life a bright example of faithfulness and devotion. In the other relations of life, domestic, social and public, he was

a Christian gentleman,—the highest style of man. As might have been expected, his end was peace. Those who were privileged to meet him in his last days speak of his sweet serenity of mind and holy joy; of the delightful mellowness of his Christian character, and a growing meetness for his end. He calmly waited his Saviour's will, and testified, "All is well."—*Rev. H. P. Thompson.*

*Publications:* Testimonial to Rev. Peter O. Studdiford. 1866.—Discourse at Dedication of R.D.C. at Readington. 1865. With a historical appendix.

Van Liew, John Cannon, b. at Middlebush, 18..; N.B.S. 1832, l. Cl. N.B. 1832: Catskill, Leeds, and Kiskatom, 1832–3, Leeds, and Kiskatom, 1833–4, Spotswood, 1834–42, Rutgers Col. Gr. School, 1841–45, (Piffard, 1845–49, Groveland, Presbyt., 1849–50,) Ephratah and Stone Arabia, 1850–6, Berne and Beaverdam, 1856–60, d. 1861.

He passed through unusual varieties of place and pursuit in life. After his college course, he studied law, till ready for licensure, when with the bestowment of grace, and a vow to his sainted mother, he commenced the study of theology. He was first, for one year, a colleague to his uncle, Isaac N. Wyckoff, in the triple charge in the Catskills. At Spotswood, he also opened a classical institution and boarding-school, and conducted it successfully, for several years. Leaving Piffard, he took charge of the Temple Hill Academy, at Geneseo, and superintended its concerns with marked ability. While thus engaged he also became pastor of a neighboring Presbyterian church. While officiating at Ephratah, a new literary institution was organized at Carlisle, Schoharie Co., N.Y., and he became the rector of this. Here, in a damp house, he took a cold from which he never recovered. In six months he resumed the charge of Ephratah and Stone Arabia. In his last charges he labored and suffered, with constantly failing health, until he was obliged to resign the service and remove to his native region in New-Jersey, where, in a year and a half, he died. He was a man of decided mental ability, an able advocate in ecclesiastical trials and controversy, a critical linguist and successful instructor, an excellent preacher—seldom if ever reading his sermons, but generally speaking from a brief. He sacrificed earthly prospects to his love of the gospel. His piety was decided and controlling. Burdened with heavy responsibilities which might have distracted ordinary men, he maintained an equanimity which left no suspicion of his troubles. He was popular, and accepted by the pious, wherever he labored. He suffered for years with exemplary patience and persistence, in his ministerial work, and fell in the midst of his years, a martyr to the cause.

*Publication:* A Farewell Ser. at Spotswood, N.J. 1842.

Van Liewen, Wm. Holland, Wis., 1857–9.

Van Nest, Abram R., Jr., b. in N.Y.C. 1823; R.C. 1841, N.B.S. 1847, lic. Cl. N.Y. 1847; Miss. at Greenpoint, 1847–8, [Newburgh, Assoc. Ref., 1848;] New-York City, 21st St., 1848–62; American Chapel, Paris, France, 1863-4, Am. Chaplain at Rome, Italy, 1864–5, Am. Union Ch.,

Florence, Italy, 1866–75; Philadelphia, 3d, May, 1878—. D.D. by U. Pa. 1860, by R.C. 1860. He was President of Evangelization Committee of Free Church, Italy, and organized the Church of Geneva, Switzerland, in 1875, in which Rev. G. D. Consaul now preaches.

*Publications:* Sermon: Signs of the Times. 1854.—Ministerial Responsibility. 1859.—Occasional articles for *Christian Intelligencer*.—Foreign letters for *Intelligencer* and *N. Y. Observer*. 1863–1875.—Reports of Union Church, Florence, 1868, 1870, 1872.—Sermon on the Holy Catholic Church. —Life of Rev. Geo. W. Bethune, D.D. 1867.—Reports of Florence Orphan Asylum, 1876, with sketch of Ferretti.—Edited Cannon's Pastoral Theology, 1853, and Bethune's Lectures on Heidelberg Catechism, 1864.

Van Nest, Rynier, b. near North-Branch, N.J., Feb. 8, 1739; studied (probably) under Hardenbergh; lic. by Gen. Meeting of Ministers and Elders, 1773; Shawangunk and New-Paltz, 2d, (or Wallkill,) 1774–78; Shawangunk and Montgomery, 1778–85; (supplied Middleburgh, 1774–80, and Schoharie, 1780–5;) Jamaica, Newtown, Oyster Bay and Success, 1785–97, Schoharie, 1797–1803, died July 9, 1813. Elected a trustee of Q.C. 1786.

He was the son of Peter and Margaret (Arianson) Van Nest, and great-grandson of Peter Van Nest, who came from Holland in 1647. (George, the brother of Rynier, was the father of Abram Van Nest, of New-York City.) He was converted at an early age, but did not enter the ministry till thirty-six years of age. On Feb. 24, 1776, he married Catherine, (Hagar,) widow of Rev. J. M. Goetschius, of Schoharie.

Mr. Van Nest was somewhat fleshy, very neat in personal appearance and in penmanship, a good speaker in Dutch, and popular in the churches, but could never succeed well in English. He and his wife, on account of their genial disposition were both favorites with the young. But the times in which he lived and labored, during and succeeding the Revolution, were very unpropitious to ministerial success. He and his people were devoted Whigs, and he gave much to the Continental Congress. He died at the house of his nephew, Rev. Peter Studdiford, of Readington, the Rev. Dr. Janeway officiating at his funeral.

Van Neste, Geo. J., b. Sept. 7, 1822, at Weston, N.J.; R.C. 1842, N.B.S. 1846, l. Cl. N.B. 1846; Bound Brook, 1847–53, Lodi, 1853–65, West New-Hempstead, 1865–9, Little Falls, N.J., 1869–75, St. Johnsville, N.Y., 1875–9.

*Publications:* Address as Delegate from Gen. Syn. R.C.A. to the Gen. Assembly of Canada Presbyt. Ch. at Ottawa, June 2, 1874. In *Ch. Int.* July 9, 1874.—Pastoral Charge to Rev. B. C. Lippincott, at his install. at Clarkstown. In *Ch. Int.* Nov. 1866.—Notes from Life of Rev. Dr. Bethune. Nine Arts. in *Rockland Co. Journal*. 1868.—Ser. at Dedication Ref. Ch. Lodi, N.Y., Jan. 24, 1872. In *Seneca Falls Courier*, 1872.—Oration on Decoration Day at St. Johnsville, N.Y., May 30, 1876. In *Interior New-Yorker*, June 7, 1876.—Address on Occasion of Planting a Centennial Tree by Students of Fort Plain Seminary and Coll. Inst. June 29, 1876. In *Mohawk Valley Register*, July 6, 1876.—Various arts. in *Ch. Int.*, *Sower*, etc., signed

E. N. E.—Address on "The Experimental Evidence of the Truth of Christianity," before the Theological Sem., New-Brunswick, N.J., May 19, 1874. In MS.

VAN NESTE, JOHN ALFRED, b. near Bound Brook, N.J., 1849; R.C. 1872, N.B.S. 1875, lic. Cl. Passaic; Ridgewood, May 24, 1875—

Van Nist, Jacobus, b. 1735; lic. by the American Classis, 1758; Poughkeepsie and Fishkill, 1758–61, d.

Van Nieuwenhuysen, Wilhelmus; c. to America, 1671; New-York, 1671–81; d. Feb. 17.

For a while after the English conquest the Dutch Church seemed paralyzed. But few letters passed back and forth to Holland. Selyns at once returned to Europe, and a few years later, Blom and Samuel Megapolensis. John Megapolensis died in 1669. Only Schaats, Polhemus and Drisius remained. A considerable exodus of the people also took place. The Dutch were independent of all English ecclesiastical laws. Governors Nicholls and Lovelace acknowledged the Dutch Church as the established church, and taxed the inhabitants for the support of the Dutch clergy. But in seven years three of the clergy had returned to Holland, one had died, and none had come to America to take their places. In 1670, therefore, Governor Lovelace formally promised civil support to any Dutch clergyman who would come over to assist Drisius, who was becoming feeble. This proposition induced Van Nieuwenhuysen to come to America. This was also partly brought about through the influence of Selyns in Holland, who was a relative.

His ministry was peaceful for three or four years, until the reconquest of New-York by the Dutch in 1674. This event, or perhaps the different disposition of Governor Andros, with other circumstances, now produced a change, and that struggle begun between the English governors and the anti-Episcopal churches, which continued with more or less severity until the independence of the country, a century later. Van Nieuwenhuysen successfully resisted the attempt to foist an Episcopalian on the Dutch church of Albany, 1675, until the latter promised to come under the Classis of Amsterdam. [VAN RENSSELAER.] Four years later, at the direction or permission of Governor Andros, Van Nieuwenhuysen convened the four Dutch ministers then in the country, (viz., Schaats, Van Gaasbeek, Van Zuuren and himself,) with their elders, and they organized a Classis, and ordained Tesschenmaeker to the ministry. (TESSCHENMAEKER.) This was the first formal ecclesiastical body among the Dutch in America, and the last for about seventy years. [COETUS.] Their act of ordination was ratified by the Classis of Amsterdam. There was a constant and steady growth in the membership during his ministry in New-York. He also supplied the churches on Long Island during their vacancy. His correspondence with the Classis impresses one that he was a faithful and judicious minister and pastor. He was a Cocceian in exegesis.—*Amst. Cor., several*

*letters. Doc. Hist.* iii. 526, 583. *Munsell's Annals of Albany. Col. Hist.* iii. 136; ix. 468. *Brodhead's N. Y.* ii. *Murphy's Anthology*, 170.

The following lines concerning Van Nieuwenhuysen, are from the pen of Domine Selyns, his successor :

OP HET PREDICK-AMPT VAN WILHELMUS NIEUWENHUYSEN.

DOOR MY NIGESEENT TOT TEN DIENST J. C. IN N. NEDERLANDT.

Hoe wordt Nieuw Nederlandt vernieuwt door Nieuwenhuysen.
Hy doodt den oudemensch, en spreeckt de nieuwe voor ;
Houdt d'oude leer, en dryft geen nieuwichheden door,
Een doet door nieuwe drift haar oude quaet verhuysen.
En wordt Nieuw Nederlandt door Nieuwenhuysen's trouw,
En Nieuwenhuysen door Nieuw Nederlandts berouw,
Na 't Nieuw Jerusalem gevoert om nieuwichheden,
Wat kerck vindt meerden heyl, als door vernieude seden.

ON THE MINISTRY OF DOMINE NIEUWENHUYSEN.

How is New-Netherland renewed by Nieuwenhuysen?
He kills the old man off, and then the new directs;
He holds old doctrines fast and not the new rejects,
E'er by his new pledged zeal old error ostracizing.
Now is New-Netherland by Nieuwenhuysen's mission,
And Nieuwenhuysen by New-Netherland's contrition,
Led to the New-Jerusalem for new delights.
What church more safely finds than in renewèd rites ?

Van Olinda, Douw, b. at Charleston, N.Y., 1800; N.B.S. 1824, l. Cl. N.B. 1824 ; Miss. to Johnstown, Mayfield, and Union, 1825, Palatine, 1825–7, Mapletown, Spraker's Basin, and Canajoharie, 1827–31, New-Paltz, 1832–44. Caughnawaga, 1844–58, d.

He was of large stature and commanding appearance, an edifying and instructive preacher, addressing rather the understanding than the feelings. His distinguishing trait was great executive ability.—*Stitt's Hist. Ch. New-Paltz.*

Van Oostenbrugge, Cornelis. H.S. 1875–7.

Van Pelt, Daniel, b. Oct. 10, 1853, at Schiedam, Neths.; C.C. N.Y. 1874. N.B.S. 1877, lic. Cl. N.Y.; Spring Valley, July 1, 1877–8, Oct. 10 ; Holland, Mich., (Hope Church,) Jan. 14, 1879—

Van Pelt, Peter I., b. at Bushwick, L.I., May 27, 1778; C.C. 1799, studied under Livingston, l. Cl. N.Y. 1801 ; Staten Island, 1802–35, Fordham, 1836–47. d. Jan. 20, 1861. Also chaplain in the war, 1812–14. D.D. by R.C. 1824.

During his preparation for the ministry, he was invited by a committee of Kings Co., L.I., to deliver an oration on the death of Washington. The great work of his life was accomplished on Staten Island, where he had on several occasions large accessions to the church. Gov. Tompkins also invited him to make an address of welcome to General La Fayette, on his arrival at the Governor's house, as the nation's guest, in 1824. He was with Aaron Burr in his last moments, in 1836. After a ministry of forty-six years he retired to the city, where he spent his last days.—*Mag. R.D.C.* iv. 37, *Rev. Dr. Jas. Brownlee's Hist. Sermons*, 1865–75.

*Publications:* Oration on Washington, at Flatbush. 8vo, pp. 24. 1800.—Disc. at the Fun. of Rev. Peter Lowe. 1818.—Oration on Life, Character, and Services of the late Hon. Dan. D. Tompkins. 1843.—Discourse at the Request of the Survivors of the Veteran Corps of the War of 1812, July 4, 1851.

Van Raalte, Albertus C., (son of Rev. .... Van Raalte,) b. at Waarneperveen, Overyssel, Holland, Oct. 17, 1811; Leyden University, 1831, Leyden Theolog. Sem. 1834, examined in the Provincial Synod of the Hague, May, 1835, ordained for general service in Amsterdam, in the General Synod of The Separated, or Free Reformed Church of the Netherlands, March 4, 1836; Miss. first in Geneminden, then in Ommer, (Overyssel,) 1836–44, Arnheim, (Guelderland,) 1844–6, c. to America; Holland, Mich., 1851–67; Miss. of the Classes of Holland and Wisconsin for the Emigration Field, Amelia C. H., Va., 1869–70; Pres. of Council of Hope College, 1870–4; d. Nov. 7, 1876. D.D. by R.C. 1858.

During his theological course the difficulties between the Separatists and the State were culminating. Alienated by the existing corruption in doctrine and practice, many of the humbler class withdrew from the regular Church and began their own ecclesiastical arrangements. Whereupon there was revived an obsolete law which forbade the assembling together of more than a certain limited number of persons, except by permission of the government; and thus it was sought to crush out the secession. But, undeterred by the fear of legal penalties, they continued to meet for social worship, often in secret, and were pursued from place to place by the officers of the law.

Under these circumstances young Van Raalte identified himself with the persecuted people of God, and was ordained by their few ministers in 1836. Although the seceders were destitute of influence through education, social position, wealth of numbers, yet he cast in his lot with them. Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning Church, and was often subject to civil process, even to fines and imprisonment.

At length, when relief was sought by the people from the oppression which attended their assertion of the rights of conscience, their minds were naturally turned to these shores as an asylum, and in America many of them eventually found their haven of hope. While scattered families located in different cities, East and West, and while an important colony settled in Iowa, and to their new city of refuge gave the appropriate name of Pella, Dr. Van Raalte selected Ottawa Co., Michigan, because a suitable tract of land could there be found. But what little money the Hollanders had, Providence took away from them. They were obliged to encounter pioneer trials and distresses in no ordinary degree. But Dr. Van Raalte set an example of unflinching fortitude. Besides pastoral labors, he went from place to place at the East and solicited funds for the Holland Academy.

Van Rensselaer, Nicholas, lic. in Holland; ord. as a deacon of Ch. of Eng.,

by the Bishop of Salisbury, 1665; Dutch Church at Westminster, 1665-.. came to America, 1674; Albany, 1675–7; deposed 1677; died, 1678.

He had once been a licentiate for the ministry in Holland, and perhaps ordained. He was a younger son of the first patroon of Rensselaerwyck. He is found in the train of Charles II., at Brussels, and luckily prophesied to him that he would be restored to the throne. When that event occurred, he accompanied the Dutch ambassador, Van Gogh, to London, as Chaplain o the embassy; and the King recollecting his prediction, gave Van Rens selaer a gold snuff-box, with his likeness in the lid, which is still preserved by the family at Albany. After Van Gogh left London, because of the Dutch war in 1665, Van Rensselaer received Charles' license to preach to the Dutch congregation, at Westminster, was ordained a deacon in the English Church by the Bishop of Salisbury, and was appointed lecturer at St. Margaret's, Lothbury.

The Dutch had regained possession of New-Netherland, and held it for a single year, 1673–4. It was then surrendered a second time, Andros becoming Governor. With him came over this Rev. Nicholas Van Rensselaer. He had sought and obtained a grant of the colony of Rensselaerwyck, but he failed to retain it. He was now recommended by the Duke of York, (July, 1674,) for a *living* in one of the Dutch churches in the colony. Andros resolved to induct him in the church of Albany as a colleague of old Domine Schaats. This was contrary to the Order of the Dutch churches, and to the terms of the treaty. Says Van Nieuwenhuysen, "When this man came here, with the restoration of the English government, he was, after a few months, installed in the ministry of the church of Fort Orange, now New Albany, without the least communication with any ecclesiastical persons out of the place. This I judged to be directly contrary to the rules and orders of the Church of the Fatherland. When he came here, I signified to him by an elder that he could not administer baptism in our church, (which he otherwise would have performed unsolicited,) until he should bring evidence that he had passed his final examination, and had been ordained to the office of the ministry in the Fatherland. Instead of producing this evidence, he immediately [invented] and laid slanderous charges [against me] before the Governor. He said that I had denied that the Church of England was a true Church; that I had treated the authority and letters of the King and the Duke of York with contempt, and had subjected myself to the charge of *Crimen —— nescio quod.* [*Crimen laesæ majestatis?*] Nothing of these charges has since been shown to me or seen by me, as presented by him. The council here being called together concerning this matter, I was publicly asked, If the Church of England or the Bishop of Salisbury had not power to ordain a minister in our Dutch Church? Whereupon I persistently declared that I could not and would not acknowledge any Episcopal government over the church committed to my care. I placed myself for vindication upon the church order of the Netherlands, and referred to my instructions received form your Rev. body, *viz.:* that all things must be done in harmony with the Netherlands Church."—[*Extract of letter* 169, *May* 30, 1676.]

The consistory at Albany resisted Van Rensselaer's induction into their church, and the N. Y. church sent their pastor thither, and for a time he seems to have acted as a colleague of Schaats. Van Rensselaer continued to officiate for about a year, when he was imprisoned for some dubious words which he uttered in the pulpit. The Governor ordered him to be released, and summoned the magistrates to attend him at New-York. The case was sent back to the magistrates of Albany. False doctrine was proved, but a reconciliation was enjoined, while the prosecutors were fined. In 1677, however, the Governor himself was compelled to depose Van Rensselaer, because of his scandalous life. His wife was Alida Schuyler, who afterward, (1783,) married Robert Livingston.—*Amst. Cor. Col. Hist.* iii. 225. *Doc. Hist.* iii. 434, 526, 530. *Smith's N. Y.* 33, 34. *Brodhead's N. Y.* vol. ii.

Van Riper, Garrabrant, student in N.B.S., d. 1828, Jan. 11.—*Mag. R.D.C.* ii. 352, 374–5.

Van Santvoord, Cornelius, b. 1697; studied in University of Leyden, under John Marck; Staten Island, 1718–42, also Belleville, 1730–2, Schenectady, 1742–52, d.

While on Staten Island, he preached in both the French and Dutch languages. He was an intimate friend of Domine Frelinghuysen of Raritan, sympathizing with him in all his trials, while his learning, acuteness, and manly independence qualified him to be his advocate. In this character, he appeared in a small volume entitled, *A Dialogue between Considerans and Candidus.* He translated Prof. Marck's commentary on the Apocalypse, adding much to it by his own reflections. He sent it to Holland for approval, and it was not only approved, but adorned with a copious preface, by Prof. Wesselius. The high respect entertained and shown by Mr. Van Santvoord for Prof. Marck was but the counterpart of the professor's esteem for him. He declared that Mr. V. was one of his most distinguished and apt pupils, and he was honored by the professor's friendship to the end of life.—*Amst. Cor. Brownlee's Hist. Dis. on Staten Island.* The Dialogue above referred to has recently been translated by Rev. Maurice G. Hansen, of Coxsackie, and is ready for the press if funds can be secured.

Van Santvoord, Cor. S., (s. of Staats Van Santvoord,) b. at Belleville, N.J.; U.C. 1835, N.B.S. and P.S. 1838, l. by Presbyt. N.Y., 1838; Canastota, 1838–9, supplied Coeymans and New-Baltimore, six months, 1839–40, Saugerties, 1840–55, Union Village, 1855–8, Coxsackie, 2d, 1859, Schenectady, 2d, 1860–1, Chaplain N.Y.S. Militia, 1861–5, Assoc. Ed. of *The Interior*, 1869–71, Commissioner of Schools, Ulster Co., N.Y., 1871–6, supplied churches of Bloomingdale, St. Remy, Linlithgo, 1871–6, w. c. D.D. by R.C. 1855.

*Publications—Sermons:* On the New Year. 1841.—On the Death of Mrs. Charlotte Case. 1843.—Disc. at the Anniversary of the Hope Temperance Societies of Kingston. 1846.—Fun. Ser. of Mrs. Elizabeth Hardenbergh DeWitt. 1849.—Discourse on the Life, Character, and Services of the Hon. Daniel Webster. 1852.—Disc. on the Death of Hon. John V. L. Overbagh. 1853.

—Power in the Preacher. A Sermon before the Gen. Synod of R.C.A. at Newark. 1858.—Thanksgiving Ser., Presbyt. Ch., Schenectady. 1860. In *Ch. Int.*

*Articles:* On Dr. Cannon's Pastoral Theology. In *Bibliotheca Sacra*, ii. 417.—On Spurgeon. In *Ulster Republican.* 1860.—On Hall and Chalmers. In *Ch. Int.*—On Dr. Brodhead. In *Ch. Int.*—On Dr. Westbrook. In *Ch. Int.* and *N.Y. Evening Post.*—On Dr. Bethune. In *Ch. Int.* 1862.—On Hon. Geo. Van Santvoord. In *Memorial Pamphlet.* 1863.—On Rev. Dr. Eliphalet Nott. In *N.Y. Times.* 1866.—On Prof. Tayler Lewis. In *Albany Evening Journal.* 1877.—On Gen. Jas. B. McPherson. In *Hours at Home.* 1866.—Solomon and the Lily. In *Hours at Home.* 1866.—On Nashville during the Rebellion. 1867.—Regular Correspondent of *N.Y. Times.* 1863–6. (See Art. on Losses and Gains by the Rebellion, in *N.Y. Times*, 1865.)—Associate Editor of *The Interior*, Chicago. 1869–71.—Numerous articles contributed to various newspapers and magazines, and Reports in Minutes of Gen. Synod.

*Volumes:* Discourses on Special Occasions, and Miscellaneous Papers. 1 vol. pp. 456. N.Y., 1856.—Memoirs of Eliphalet Nott, D.D., LL.D., for sixty years President of Union College; with Contributions of Prof. Tayler Lewis, of Union College. 1876.—Articles in *Sprague's Annals* on Drs. Brodhead and Van Wagenen.

Van Santvoord, Staats, b. 1790, (great-grandson of Cor. Van Santvoord;) U.C. 1811, N.B.S. 1814, l. Cl. N.B. 1814; Belleville, 1814–28, Agent to collect funds for Theolog. Sem., 1828–9; Schodack, 1829–34, also at Coeymans, 1820–30; S.S. New-Baltimore, 1834–9; Onisquethaw, 1839–64, supplying also Berne, 2d, 1841–2, and New-Salem, 1843–4, and pastor at Jerusalem, 1845–57; in service of the Christian Commission, Nashville, Tenn., 1864, w. c.

*Publications:* Installation Sermon at Onisquethaw. 1841.—On the Sacrifice of Isaac. 1842.—Disc. at Dedication of R.D.C. Salem. 1845.—A Spiritual Gift, in a Series of fifteen Discourses on the Essential Doctrines and Duties of the Christian Religion. N.Y., 1851.

Van Schie, Cornelius, b. 1703; Poughkeepsie and Fishkill, 1731–8, (1733 acc. to Rogers,) Albany, 1738–44, d. Aug. 15. Supplied Claverack, 1732–43.—*Amst. Cor. Doc. Hist.* iii. 589.

Van Sinderin, Ulpianus. Brooklyn, Flatlands, Bushwick, New-Utrecht, Flatbush, 1746–84, resigned; also Gravesend, 1747–65, emeritus, 1784. Died 1803, Oct. 1.

He was called in the place of Antonides. He almost at once incurred the displeasure of Arondeus, because he officiated at a marriage shortly after his arrival. Arondeus therefore refused to introduce him to the people. He brought over with him the letter from the Classis authorizing the formation of a Coetus. He also showed a not altogether proper spirit in refusing to be reconciled to Arondeus privately, when the consistory wished it. He insisted on a public reconciliation. The consistories then retracted his

call, and when he insisted on preaching, left their seats. In 1750 he was declared to be the only lawful minister in Kings County.—*Amst. Cor. Mints. of Coetus.*

VAN SLYKE, EVERT. R.C. 1862, N.B.S. 1865, l. Cl. N.Y. 1865; White House, 1865-7, West-Farms, 1867-71, Albany, 3d, 1871-2, Syracuse, 1876—

VAN SLYKE, JOHN GARNSEY, b. at Coeymans, N.Y., 1845; R.C. 1866, N.B.S. 1869, l. Cl. Albany, 1869, Readington, 1869-70, Jamaica, 1870-76, Kingston, 1st, 1876—

*Publications:* Hist. of Ref. Ch. Jamaica, L.I. 1876.—Letters from Abroad, and other Articles, in the *Ch. Int.*, etc.

Van Thuysen, A.B. 1848.

Van Varick, see Varick.

Van Vechten, Jacob, b. at Catskill, 1788; U.C. 1809, Assoc. Ref. Sem. 1813, and N.B.S. 1814, l. Cl. N.B. 1814; Schenectady, 1815-49, died Sept. 15, 1871. D.D. Elected a trustee of U.C. 1837.

The life of a minister, occupied in the faithful discharge of his duties in one pastoral charge, does not ordinarily present many incidents of a striking character. The work that he performs, the difficulties that he surmounts, and the success he realizes, are known only within a very limited circle, and are by no means of such a character as to attract attention from the world. This is eminently true in regard to this worthy man, whose extreme modesty was so well known, whose habits of life were retired and studious, and who by no means courted public observation.

He was the third son of Judge Van Vechten, a leading lawyer in that section of country, very greatly distinguished for his legal attainments, and of large hospitality. He was associated during his literary course with Dr. Alexander McClelland, Judge Shaler, of Pennsylvania, and Gideon Hawley, of Albany, and others who became distinguished in the various professions. He chose for his sphere of life the profession of law, and entered the office of his uncle, Hon. Abraham Van Vechten, who was one of the most prominent members of the Albany bar. This young student had some traits of character which would have been of marked advantage to him had he pursued this plan of life. His inquisitive cast of mind and his habits of patient investigation would no doubt have commanded success and distinction. But the Lord had other work for him to do, and we find him, immediately after uniting with the church, directing his attention to the gospel ministry. In his only charge he continued for thirty-four years, discharging the duties of his office with remarkable devotion, fidelity, and earnestness, in a calling which he greatly loved.

Dr. Van Vechten's health in early life was feeble, and it was apprehended that his labors might be arrested in the midst of his usefulness by a pulmonary affection which had taken a strong hold upon his system. He was also a great sufferer from rheumatic difficulties, which often laid him aside from his work. In 1825 he visited Europe, principally to recruit his

wasted strength, and was absent about one year from his congregation. While in Paris he submitted to a painful surgical operation for his rheumatic troubles, which proved unsuccessful, and instead of bringing to him the desired relief, left him a cripple for life. It was a very sore trial for him to be thus smitten down in the very strength of his days, and instead of walking the streets as formerly with an elastic step and in an erect form, to be compelled to make slow and painful progress by the aid of a cane and crutch. But with a cheerful spirit he yielded to the trial, which was all the more severe from the fact that it was the blunder of a surgeon. As a member of the Board of Trustees of Union College, he proved himself a most useful and efficient officer. Dr. Nott found in him a safe counselor, and his love for the college led him to bestow great attention upon its affairs, an interest which never flagged during his long and useful life.

After Dr. Van Vechten retired from his charge in Schenectady in 1849, he removed to Albany, where he spent the following nineteen years. Although he did not seek another settlement in the ministry, yet he occupied his time in various useful ways. He was yet in the full vigor of his powers, and was by no means idle. He preached on nearly every Sabbath, aiding his brethren in the city and surrounding country, assisting them in conducting special services, and often having under his care feeble congregations in the neighborhood. He kept his mind active by reading and study, as well as by associating with those who were engaged in active work. He wrote admirable articles for the secular and religious press, and kept up his habit of preparing new sermons from week to week during these years of leisure at Albany. He also prepared an elaborate life of his theological teacher, Dr. John M. Mason, which was published; the only biography of this distinguished man that has been issued from the press. In 1868 he removed to Auburn, living in the family of his son-in-law, Rev. Professor Huntington, where he spent the evening of a beautiful life among his children and his children's children, happy in the possession of all his faculties, and in the enjoyment of a perfect trust in the Saviour.

Dr. Van Vechten was a man of great usefulness in the Church, and stood high in the esteem of all who knew him. At the time of his death he was the oldest minister of our denomination, and widely known and honored. For more than fifty years he had been before the public, occupying very prominent positions, and he was regarded by all classes in the community as a man of high attainments and of great purity of ministerial character. He was a man of great amiability, very gentle in his intercourse with the people, in simplicity and frankness most remarkable, and utterly unselfish in his whole manner of life. In his own home he was kind and affectionate and a lover of hospitality, and in the homes of his people he was full of sympathy and encouragement. He was a model pastor, and among the afflicted no one could have been his superior. He was a man of deep piety and of very great devotion. No one could be in his company unless he was made to feel that his religion was a matter of the heart and life. His soul was filled with the love of Christ, and he would leave the impression that he was a spiritually-minded man and was devoted to his Master's work. He

had the rare art of introducing religious conversation in a most attractive manner, and the amount of good that he accomplished in this way was very abundant. He would often seem to be speaking from his own rich experience, and his words always had weight from his known character as a Christian. This gentleness of manner and interest in the spiritual welfare of his people displayed itself also in reference to their temporal affairs, and he was regarded as a useful adviser, especially of young men. In Schenectady, where he spent the larger portion of his active life, no one was more honored than he, and his influence was unbounded. He had many warm friends, and his hearty way of greeting them, with his cordial grasp of the hand and his countenance beaming with affection as he made inquiries about the different members of the family, will never be forgotten. Many of the members of our Church, while pursuing their literary course at Union College, were acustomed to attend his ministry. These young men he sought out, counseled and encouraged. And upon their introduction to the ministry he delighted to bring their names before vacant congregations and aid them in obtaining settlements. The writer of this sketch remembers the interest that he manifested in introducing him to his first pastoral charge.

Dr. Van Vechten's mind was active and strong, and he was decided in his views. He was a student of great literary taste, and as he was thrown by his position largely among educated men he had great advantages. He wrote out his sermons in full, and always delivered them from manuscript. He was fond of his pen, and kept on writing sermons until the end. In his portfolio were found several discourses entirely completed that he had never preached, and numerous trains of thought that he had designed to elaborate and finish. His sermons were clear, orderly, and argumentative. He never aimed at dressing up a discourse, or in giving a rhetorical finish to any of his preparations. He was not accustomed to use illustrations; perhaps his style might have been improved in this respect. But he always gave to his people solid instruction, and no one could go away unbenefited. He preached much on experimental topics, and to the conscience. During revivals of religion he was sought after, and rendered important aid. His method of dealing with inquirers was most happy. In his delivery he was solemn, pointed, and earnest. He was not a popular orator, and had no grace of elocution, but he had strong thoughts, the pure gospel, a direct purpose before his mind, and his preaching was always powerful in the presentation of Christ. His theology was based upon the teachings of his eminent instructor and father-in-law, Dr. Mason, for whom he had an unbounded admiration. And yet he thought for himself, and was always edifying.

During his whole ministerial life he actively participated in the benevolent movements of the day, most of which had sprung up in his own time. He hailed these organizations with pleasure, and saw in them signs of the future growth and unity of the Church. This was one of his favorite topics of thought, and he often preached upon the subject. He was attached to his own denomination, but he could co-operate with others, and he was fond of looking towards the future, when there should be one fold and one Shepherd. The last sermon that he preached was on the 3d of September, as he

died on the 15th, and the subject of his discourse was his favorite theme, "The Blessed Prospect," from Psalm 102 : 16–17. His death was unexpected. He was slightly indisposed from a cold which he had contracted, when he received a message from Schenectady to officiate at the funeral of a former parishioner, and he was actually planning to be present. But on the following day the Master called him, and so it occurred that the pastor and one of his flock were borne to the grave on the same day. He served his Master long and faithfully, and his memory will be cherished in grateful remembrance.

It may be added that the first wife of Dr. Van Vechten was Catherine, daughter of Dr. Mason, and a most estimable minister's wife. Her early death, at the age of twenty-five, was a very sore bereavement, and created a deep impression upon the community. The account of her death, and her peculiar exercises of mind, are given in the *Mag. R.D.C.* ii. 65, 355. His second marriage was to Maria, a daughter of Abraham Van Wyck, Esq., of Coxsackie, who was in every way calculated to aid him in the discharge of his ministerial work.—*Rev. Dr. R. H. Steele.*

*Publications:* Letter on Character of Dr. Peter Labagh. In *Todd's Mem. of Labagh.*—An Effective Ministry. A Ser. before Classis of Albany. 1868. —Memoirs of John M. Mason, D.D., S.T.P. with portions of his Correspondence. 8vo. pp. 559. 1856. See *Princeton Rev.*, 1855, 309. *Mag. R.D.C.* ii. 65, 355.

Van Vechten, Samuel. U.C. 1818, N.B.S. 1822, l. Cl. N.B. 1822; Miss. to Princeton and Guilderland, 1822–3, to Ovid, Johnstown, Westerlo and Mapletown, Mayfield, Fonda's Bush, and Union, 1823–4, Bloomingburgh and Rome, or Mamakating, 1824–9, Bloomingburgh, 1829–41, Fort Plain, 1841–4, w. c.— D.D.

Van Vleck, John, b. at Shawangunk, 1828; R.C. 1852, N.B.S. 1855, l. Cl. 1855; Prin. Holland Academy, Mich., 1855–9, Prin. Kingston Academy, 1859–62, Middleport and Wawarsing, 1862–4, d. 1865, Mar. 15.

Born and nurtured in the valley of the Wallkill, under devoted pastoral and parental care, trained to patient endurance, his mind at the same time found food, and developed vigorously, under apparently unpropitious circumstances. Upon graduating he was made Principal of Holland Academy, and this institution, the germ of Hope College, is his monument. He also began English preaching in the Holland colony in Michigan, which culminated in the Second Church of Holland. He possessed warm impulses and an affectionate disposition, and loved his pupils dearly, for their own sakes and for Christ's. Many were led to study for the ministry through his influence. He was a most diligent student, an excellent Hebrew scholar, and an admirable exegete, and projected and almost completed several exegetical works. His "Gethsemane" was about completed, and is worthy to see the light. He had also advanced far on the Song of Solomon. As a classical scholar and teacher he had few superiors, and as a writer his exegetical ability was only exceeded by his spirituality.

Van Vleck, Paulus. Neshaminy, Pa., 1710–12, being a Low Dutch Ch. in Bucks Co., Pa., in connection with the Presbyterians.

He first appears as schoolmaster and precentor at Kinderhook in 1702, and sometimes preaching, for which he was complained of and made to desist. *Doc. History*, iii. 528. Dos. Antonides and Du Bois, in 1709, were directed by Col. Nicholson to ordain him as a Chaplain for the Dutch troops proceeding to Canada, but they plead that they had no authority to do so. At the Governor's request Freeman then ordained him. The Classis of Amsterdam expressed their grief for this irregularity. [FREEMAN.] In 1712 he was charged with bigamy, and left the country in 1715.—*Amst. Cor. Webster's Hist. Presbyt. Ch.* 338.

Van Vlierden, Peter, Leyden University; (St. Croix, W.I.,) 17..–1792, Caatsban, 1794–1804, suspended. Restored July, 1804, d. 1821.

He was the last minister who came over from Holland, until the recent immigration in 1848, coming, however, by way of the West-Indies, where he was settled for a time. He was a learned and able divine, graduating from the University with the highest honors. He left one son, who, in selling some silverware belonging to the family, sold a prize medal, which his father had won in the University of Leyden. It is now in possession of the family of Mr. Apollos Cooke.

*Publications:* The Destiny of the Soul after Death. A Ser. at the Fun. of Rev. John Schunema. 1794. — A Fast-day Sermon, at Catskill, 1812. Albany, 1813.

Van Voorhis, Stephen. C.N.J. 1765, lic. by the General Meeting of Ministers and Elders, 1772; Poughkeepsie, 1773–6, supplied Dover, 1774, Rhinebeck Flats, 1776–84, Philipsburgh, (Tarrytown,) and Cortlandtown, 1785–8, (Kingston and Assynpinck, N.J., Presbyt.,) 1788–86, d. Nov. 23.

VAN VRANKEN, ADAM H. R.C. 1848, N.B.S. 1851, l. Cl. Schenectady, 1851; Glen, 1851–65, Centreville, Mich., 1865–

VAN VRANKEN, F. V. U.C. 1858, N.B.S. 1861, l. Cl. Montgomery, 1861; Lysander, 1861–6, Glen, 1866–73, Newark, 2d, 1873—

VAN VRANKEN, HOWARD H., b. at Glen, N.Y., June 1, 1852; Miami Univ. 1872, H.S. and N.B.S. 1875, lic. Cl. Michigan; Linden, 1875–6, Irving Park, 1877—

Van Vranken, Nicholas, b. at Schenectady, 1762; studied under Dirck Romeyn and Livingston, l. by the Synod of R.D. Chs. 1790; Fishkill, Hopewell, and New-Hackensack, 1791–1804, d.

He was a man of fine attainments, literary and theological, a fervent and eloquent speaker, and a most devoted servant of God. After completing his preparatory studies, he became principal of a flourishing academy in his native city, continuing in that position for six years. This academy was the germ of Union College. The records of his churches, so far as preserved, show numerous additions, evidencing that his labors were blessed.

He was possessed of strong affections, ardently attached to his charges, no inducement prevailing with him to sever his connection with them. He declined calls from Albany and Schenectady. The change of language, from the Dutch to the English, took place in his charges during his ministry. His knowledge of his people was so complete, and his tact so great, that when, according to ancient custom, the communicants stood around the pulpit to receive the sacramental elements from the hands of their pastor, he adapted his remarks to the circumstances of each. His quick eye took in in a moment individual peculiarities, and he also spoke to them in Dutch or English, as they were best able to comprehend the one or the other. Tradition represents him as a most faithful, devoted, and dearly beloved pastor. One of his elders in Poughkeepsie once said to him, "Domine, I hear that a great woe has been pronounced against you, a woe upon the very highest authority—woe unto the man of whom all speak well." His personal appearance was very prepossessing; he was gentlemanly in his manners; his conversational talent was finely developed, enabling him to make the best possible use of a large fund of chaste anecdotes, and rendering him a most agreeable and instructive associate to all classes. He never lowered his ministerial character, though he richly enjoyed a jest. Tradition also tells a story, illustrative of his humor. Having visited one of his parishioners, as he was about leaving, the latter said, "Domine, the next time you come bring a bag and I will fill it with oats." On his next visit he did take a bag, but it was of unusual dimensions, two large sheets having been sewed together for the purpose. His friend took the sack, and paying the Domine in his own coin, filled it with oats in the sheaf. His final sickness was very violent and rapid. Most of his people had not heard of it until, on Sabbath, when waiting for his entrance as usual into the church, the messenger brought tidings of his death.—*Kip's Hist. Dis. at Fishkill.*

Van Vranken, Samuel A., (s. of Nicholas Van Vranken,) b. 1790; N.B.S. 1817, l. Cl. N.B. 1817; Middletown and Freehold, 1818–26, Freehold, 1826–34, Poughkeepsie, 1834–7, Broome St., N.Y.C., 1837–41, Prof. Didac. Theol. in N.B. Sem. and Prof. Evid. Ch. Relig. and Logic in Rutgers Col. 1841–61, d. Jan. 1. Elected a trustee of Queens Coll. 1819. S.T.D. by C.C. 1836.

No one ever met him, and conversed with him for even a few moments, who did not feel at once that he was a highly intelligent, noble-minded, and gifted Christian gentleman. His personal presence was imposing, his voice rang out freely, the grasp of his hand was animating, his eye rested confidently upon you, and when he spoke, you saw plainly that he was a man of a frank and open disposition, of large information, and possessed of such powers of intellect as would render any thing that he might have to say worthy of your attention. He was an ingenuous man. He knew of no concealment, practiced no subterfuges, and might be understood in a few moments. Few were more unsophisticated, unsuspicious, and open-hearted than he in his intercourse with his brethren.

As a consequence, he had many friends who fully appreciated his many noble qualities and loved him sincerely. He retained them too, when he had once gained them, all the rest of his days. "He never lost a friend." His frankness, his integrity, his great-heartedness, guarded him from the misfortune of not being understood, as surely as it did from betraying any one who had ever trusted in him. The study of none of the professors was more resorted to, or rung more frequently with that spontaneous burst of laughter which an anecdote, as he told it, was sure to call forth. There was no restraint felt even by young men in his presence, but his cheerful, genial, generous temper encouraged freedom and inspired their confidence. His numerous friends in the ministry loved to meet him and enjoy his sunny spirit, as it diffused itself in the confidence of social intercourse. His house was the home of his friends, whenever they chose to occupy it; and his table welcomed them as often as it was spread.

In public life he was never a partisan, never found among a clique, never the advocate of selfish, narrow, one-sided views; but what was good he promoted, earnestly supported, no matter whom it might benefit, or who might oppose it. Hence his opinions always had weight, and his policy seldom failed to prove itself right. He had no difficulty in seeing the truth, because he looked at it through no distracting medium. It was always simple and clear to him, because he sought nothing but to find it. He looked at the whole, and formed his judgment from an elevated, generous, and magnanimous standpoint.

His piety was delicately sensible, deeply emotional, and warmly affectionate. Ordinarily, this would not appear, and its cheerful, sunny aspect seemed to be the first and most observed; but when the occasion occurred, and his soul was moved, his great heart swelled with tumultuous sentiment, and poured itself out in a torrent of feeling or a flood of tears. At communion seasons, in the prayer-meeting, and often in social intercourse, when he related some striking instance in which the power of grace had been sweetly and kindly manifested, his huge frame would quiver, his utterance become choked, and his cheeks wet with tears.

Another prominent trait of his piety was its genial, cheerful, hopeful temper. He never looked gloomy, never groaned and sighed, never seemed to be in the valley of Baca; but he certainly knew what affliction was, and saw death often in his own family circle. And though he had his seasons of desertion, and found occasions of penitence, yet before the world the peace of God ever shone from his soul. He could "weep with those that wept," but he loved most "to rejoice with them that do rejoice." He never obtruded his feelings on any one, yet he was the last man who would have concealed them from any fear of man. Hence his piety seemed entirely unaffected—the spontaneous expression of sentiment and feeling evidently pervading his whole heart. He was a Christian in the highest and best sense.

As a preacher he had many qualities of excellence. His sermons were ingenious, earnest, and impressive, in some parts imaginative, glowing, grand. His deep, sonorous voice, ringing through a large church, his majestic per-

sonal presence, and the tones and accents in which he uttered some of the impassioned parts, left a trace upon memory which was never effaced. In his early life, he preached *memoriter*. He had a remarkable vigor and nobleness of thought, ranging over the whole field of religious discussion, and comprehending at a glance its prominent and appropriate points in relation to the subject in hand. His mental powers were of the very first order, and his mind had been well stored and cultivated. Every sermon was profitable, intellectually and morally, exhibiting vigor of thought, judicious argument, and earnest appeals to the heart and conscience.

His first and principal aim was to instruct and edify. Regardless of applause, he sought more to unfold the meaning of the Scriptures, and make known the saving truths of the gospel, than to gain the favor of men, by dazzling them with fine language and rhetorical ornaments. His great heart could sometimes almost be felt beating in its strong pulsations and illustrations by which he enforced the truth.

He never made any special pretentious display of scholarship—not because he did not possess it, but because he was above it. He was the farthest of all men from being a pedant, or from seeking to display the learning which he really possessed. But it was unsafe for an opponent to presume on his not having it; he was sure of discomfiture. He had read extensively and thought profoundly, while the readiness with which he commanded the treasures of his mind enabled him promptly to meet every emergency. Yet he was rather a good general scholar than specially learned on any particular branch.—*Sermon at his Inaug. as Prof. by Dr. T. E. Vermilye. Fun. Ser. by Dr. Campbell, Evang. Quart.* ii. 177.

*Publications:* The Religious Spirit of the Age: an Address at Anniver. of Miss. Soc. R.D.C. 1829. *Mag. R.D.C.* iv. 102.—Socinianism Subversive of Christianity. 16mo, pp. 64. 1841.—Whose Children are entitled to Baptism. 16mo, pp. 135. 1841.—Sketch of Sermon preached at Ordination of Revs. Mabon and Taylor, 1844. In *Ch. Int.*, Oct., 1844.—Address at Fun. of Dr. Knox, 1858. In *Knox Memorial.*—Art. in *Sprague's Annals* on Rev. Dr. John Schureman.—System of Theology. In MS.

Van Wagenen, John Hardenbergh, b. at Rochester, (Ulster Co.) N.Y., 1802; U.C. 1823, N.B.S. 1826, l. Cl. Ulster, 1826; Beaverdam, Berne, 1826–31, Niskayuna and Amity, 1831–4, Niskayuna, 1834–5, Linlithgo, 1835–40, Linlithgo and Mt. Pleasant, (Greenpoint,) 1840–1, Kingston, 1841–4, d.

He was the child of pious parents, who desired that he should study for the ministry. He prepared himself for college under Rev. James Murphy. In each of his several pastorates he was blessed with powerful revivals of religion, during the last three years of his life, at Kingston, receiving 163 into the church. Few men have been more useful. He probably received more members into the church, during his ministry, than any other man of his age then living. He was noted for fidelity, zeal, and untiring industry. His talents were of a high order, and carefully cultivated by an excellent education, extensive reading, and deep, close thought. His mind was clear, capacious, rapid, and decisive. Few men saw a subject in all its relations

and bearings more readily, or acted more promptly. He possessed handsome pulpit talents, and extraordinary readiness and power in extemporaneous preaching.—*Sprague's Annals.*

*Publication:* A Ser. in behalf of the Widows' Fund. 1839.

Van Wagener, W. A., b. in N.Y.C., 1840; C.C. 1861, N.B.S. 1861–2, P.S. 1862–3, N.B.S. 1863–4; *Episcopalian;* assistant of Dr. Tyng. Died 1869.

Van Woert, Jacob H. R.C. 1846, N.B.S. 1849, l. Cl. Greene, 1849; North-Blenheim and Breakabin, 1850-2, Ghent, 2d, (West,) 1852–65, Lawyerville, and Sharon, 1867–71, w. c.

Van Wyck, Geo. P. R.C. 1840, N.B.S. 1843, l. Cl. Orange, 1843; Deerpark, 1844–52, moved south.

Van Wyck, Poliiemus, b. in N.Y., 1823; R.C. 1843, N.B.S. 1848, l. Cl. Poughkeepsie, 1848; Greenport, 1848–51, Gansevoort, and Northumberland, 1853–6, West-Farms, 1856–67, Cortlandtown, 1867–8, supplying churches, 1868—

Van Zandt, Ab. B., b. in Albany Co., N.Y.; U.C. 1840, P.S. 1842, l. Presbyt. Troy, 1842; ord. by Presbyt. North River, 1842; Newburgh, 1842–8, (Petersburgh, Va., 1848–56,) Central, Ninth St., N.Y.C., 1855–9, Montgomery 1859–72, Prof. of Didactic and Polemic Theology at New-Brunswick, 1872—. D.D. by Hampden Sidney Coll., Va., 1853; LL.D. by C.N.J., 1873.

*Publications:* Oration, July 4, 1840. Union Village, Washington Co., N.Y. Pp. 19.—Oration, Odd Fellows' Celebration, July 4, 1843. Newburgh, N.Y.—Review of "Report of American Bible Society" for 1849. Art. in *Southern Presb. Rev.* for July, 1850.—"God's Voice to the Nation." Sermon occasioned by the Death of President Z. Taylor. Petersburgh, Va., 1850. Pp. 20.—"The Voice of Years." Sermon occasioned by the Death of Henry Clay. Petersburg, Va., 1852. Pp. 20.—Report to the Synod of Virginia on Parochial School Education. Phil. Presbyt. Board of Education, 1855.—"The Romish Controversy." Sermon before the Synod of Virginia, at Alexandria, Va., 1855. Pp. 30.—"True Greatness." Sermon occasioned by the Death of Archibald Alexander, D.D. Petersburgh, Va., 1852. Pp. 22. —"The Necessity of Revelation, and the Condition of Man without It." Lectures on the Evidences at the University of Virginia, 1853.—"The Claims of Virginia upon her Educated Sons." Address before the Literary Society of Hampden Sidney College, Va., 1855.—"The Ministerial Office: its Nature and Limitations." Installation Sermon, New-York, 1856. Pp. 32.—Anniversary Address at Rockland County Female Institute, 1857.—"The Law and Measure of Missionary Effort." Sermon before Young Men's City Missionary Society, New-York, May, 1856.—"The Willing Mind." Sermon, Central Ref. Dutch Church, New-York, June, 1859.—"The Elect Lady." Memoir of Mrs. Susan C. Bott. Presb. Board of Publication, 12mo.—"The Rightful Name of the Ref. Prot. Dutch Church." A Review of the Report

of Committee proposing a Change. 1867. Pp. 32.—"The Power of the Classis to Dissolve the Pastoral Relation." An Argument before the Particular Synod of New-York. 1871.—Address before the Gen. Assembly of the Presbyterian Church in America. Richmond, Va., 1872.—Inaugural Address at Installation as Prof. of Didactic and Polemic Theology. New-Brunswick, Sept. 24, 1872.—Reminiscences of Dr. Thos. De Witt. *Memorial.* —"The Impeccability of Christ." Art. in the *Southern Presbyterian Rev.* for Jan., 1877.—Newspaper articles in *Watchman and Observer*, Richmond, and *Christian Intelligencer*. Sermons in the *National Preacher*.

Van Zandt, Benj., b. in Albany, N.Y., 1809; U.C. 1833, Aub. Sem. 1836, lic. Presb. Cayuga, 1836; Union Village, 1836–42, Kinderhook, 1842–52, Nyack, 1852–5, Prin. of Rockland Institute, 1855–8, (Presb. 1858–62,) Canajoharie, 1862–9, Leeds, 1869–78, w. c. D.D. by U.C., 1866.
*Publication:* Ser. at Fun. of Rev. Dr. Jacob Sickles. 1846.

Van Zandt, Peter. N.B.S. 1817, l. Cl. N.B. 1817; Schenectady, 2d, and 1st Ch. Fourth Ward, (Glenville,) 1818–22, Miss. to Oakhill, 1823, d. 1865.

Van Zuuren, Casparus. Flatbush, New-Utrecht, Brooklyn, Flatlands, 1677–85; May 17, returned to Holland; Gonderach, Holland, 1685–1704, and perhaps longer. In 1695 his old congregations on Long Island recalled him, but he did not accept. He also preached occasionally at Bushwick, Gravesend, Bergen, and Staten Island.—*Amst. Cor., several letters. Mints. Ch. N.Y., Eng. Trans.*, A, 86. *Sutphen's Hist. Disc. Strong's Flatbush.*

Varick, (or Van Varick,) Rudolphus. Brooklyn, Flatlands, Flatbush, New-Utrecht, 1685–94, Aug. d. He also preached occasionally at Bushwick, Gravesend, Bergen, and Staten Island.

When the usurpations of Leisler took place, he was for a long time patient under them, but at length, for his high-handed proceedings, felt compelled to denounce him. (Selyns.) In this opposition, he stood together with all the Reformed ministers of the Province—Selyns, Dellius, Daillé. He found it necessary to flee, going to New-Castle. But upon his return he was charged with being privy to a design to rescue the fort from Leisler, and he was dragged by a force of armed men from his house, taken to the fort and imprisoned, and kept in confinement for six months. This was in the fall of 1690. He was charged also with speaking treasonable words against Leisler, and was sentenced to pay a fine of £80, by Lanoy, a pretended judge, to be deposed from his ministerial functions, and kept in prison till the fine was paid. Domine Selyns offered himself and property as bail for him when first imprisoned, but was refused, and threatened with imprisonment himself. He was finally released without fine, though he ultimately died of his ill-treatment, while Leisler, his persecutor, was at length deposed and executed.—*Amst. Cor. Doc. Hist.* ii. 247. *Col. Hist.* iii. 749, 753; iv. 219. *Gen. and Biog. Record*, ix. 95. *Murphy's Anthology. Brodhead's N. Y.* vol. ii.

Vas, (or De Vas,) Petrus, b. about 1658; Kingston, 1710–56, often officiated at Rhinebeck, having organized that church.

In 1699 he is mentioned as a candidate at 's Gravelant, Holland. He succeeded Beys (Bois) in 1710. The Classis says "he has a good witness among us, and we hope he will be received in love and good-will." A larger allowance than usual was asked of the church of Kingston for his voyage, as the journey was tedious, expensive, and dangerous on account of the war, and Vas had a large family.—*Amst. Cor. Doc. Hist.* iii. 585.

Vedder, Edwin. R.C. 1841, N.B.S. 1844, l. Cl. Schenectady, 1844; Little Falls, 1845–9, S.S. Glenville 2d, 1849–51, Berne, 1st, and Beaverdam, 1851, Beaverdam, 1851–5, Middleburgh, and Schoharie Mt., 1855–63, Gallupville and Knox, 1863–8, Gallupville, 1868–71, Schoharie, 1871–3, Jerusalem, 1873–5, Gallupville, 1875—

Vedder, Henry, l. 1803.

Vedder, Hermanus, b. at Rotterdam, N.Y., Nov. 17, 1777; U.C. 1799, studied under D. Romeyn and S. Froeligh, lic. Cl. Albany, Sept. 29, 1801; Greenbush and Taghkanic, 1803–50, also supplied Linlithgo, 1806–14, Greenbush, (Gallatin,) 1850–64; died, 1873, June 29.

His great-grandfather (paternal side) came from Holland, and settled on the Mohawk, in company with the Yates, Van Vrankens, Sanders, Schermerhorns, and others, known both in Church and State. He resigned his pastorate only when he had reached the age of eighty-nine, and died at ninety-six. For many years he had been the senior minister in the Reformed Church. A fellow-student, Henry Ostrander, reached the age of ninety-one. It is difficult to appreciate the scope of so long a life unless we compare it with historical events in Church and State. He could remember the close of the Revolutionary War, being then six years old, and he was fifteen when the first American Constitution of the Reformed Dutch Church was written. He was in the ministry for seventy-two years.

His character was marked in an unusual degree by a constant and impressive goodness. Calm in temperament, kind in heart, exemplary in piety, courtly in manner, faithful in every good word and work, he preached the gospel, not only with his lips, but also beautifully with his life. This secured to him so long the affection of successive generations of parishioners, until those whom he had baptized in their infancy had become the gray-headed worshipers who bowed before him as their pastor still.

His mental faculties were undimmed even to the last. The physical machinery wore bravely until a few months before his death. Then, without disease, it moved more and more slowly, appetite failed, weakness daily increased, until, at last, that heart which had pulsated through nearly a century vibrated more faintly and stopped. Yet as long as the lips were able to speak the mind was clear. His memory was remarkably accurate. He knew more of the characteristics and movements of some of the younger ministry than many of their co-laborers did. Up to a short period before

his death, he read the news of the day with undiminished interest, and remembered it with astonishing precision.

But the beauty and joy of his declining days, as of his entire life, was his simple and unwavering faith in Jesus Christ. Only three weeks before his death he said to a ministerial friend sitting by his side, with deep emotion: "But I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus, my Lord."

He married Harriet Van Vranken, a cousin of Prof. S. H. Van Vranken, D.D., and had eight children. He was indeed the bishop of a large diocese. In the beginning of his ministry it embraced at least two hundred square miles. There are now on the same territory ten Evangelical churches.

VEENHUYSEN, A. B. Rochester, 1852–3, [East-Williamson, Presb.,] and Pultneyville, 1853–62, S.S. Pultneyville, 1862–5, Pultneyville, 1865–70, East-Williamson (R.D.C.) 1870—

VEENSCHOTEN, WM., b. at Ede, Neths., 1844; H.C. 1871, H.S. 1874, lic. Cl. Illinois; Schodac, Aug. 11, 1874—

VEHSLAGE, HENRY. N.B.S. 1861, l. by S. Cl. N.Y., 1861; Irvington, 1861—

VERBECK, GUIDO F., b. in Holland; Auburn Sem. 1859, l. Presbyt. Cayuga, 1859; voyage to Japan, May–Nov. 1859; Nagasaki, 1859–Mar. 1869, Miss. at Tokio; also in connection with the Imperial Government in its Educational and Translation Departments, 1869–78, voyage to America, 1878; in America, 1878— D.D. by R.C. 1874.

Early in 1869 he was invited to come to Yeddo, (Tokio,) and help in forming a national university.

*Publications:* He has printed little under his own name, yet the real merit of many publications in Japan is really his; notably: A Suggestion and Plan of an Embassy from Japan to the Great Treaty Powers of the World. *MS.* Tokio, 1870. (This was the foundation-stone, and one of the efficient causes of the Embassy of 1871–3.)—A Petition for Religious Toleration. *MS.* Tokio, 1872.—Wheaton's International Law.—Many tracts in the Japanese lang. He was one of a staff of writers in the production of "An Outline History of Japanese Education," prepared for the Centennial Exposition, 1876. 12mo, pp. 222.—Missionary Reports.

Verbryck, Samuel, studied under J. Leydt, J. H. Goetschius, Vanderlinde, and perhaps T. Frelinghuysen, of Albany; lic. by Coetus, 1749; Tappan and New-Hempstead, (now Clarkstown,) 1750–84 d. He was one of the original trustees of Queens College.

The Classis of Amsterdam very reluctantly gave permission for his ordination in America. He was ever a firm friend of the Coetus and the Ameri-

can Classis, and helped greatly in securing ecclesiastical independence. He was clerk of the last regular meeting of the Coetus, when the resolve was made to get the votes of the churches respecting a Classis. He greatly furthered this scheme, while Ritzema opposed it. (RITZEMA.) As clerk he had a right to the Minute-Book of Coetus, but it was generally left in New-York for convenience and safe-keeping, and hence it fell into the hands of the Conferentie, who recorded their own minutes thenceforth in this volume, 1755–1767. Probably the Coetus expected to secure the book again, and transcribe their minutes therein, but this was never accomplished, and hence the minutes of the American Classis, 1755–1771, are lost. The facts in general, however, may be understood from the voluminous Amsterdam correspondence. Verbryck was one of the eleven who signed the commission of Rev. Theodore Frelinghuysen, 1755, to go to Holland to secure funds for a University. While the latter was in Europe, 1759–61, followed by Hardenbergh of kindred spirit, 1761–3, and while Ritzema and Leydt were writing their pamphlets *pro* and *con* respecting ecclesiastical independence, 1761–5, Verbryck was laboring with untiring zeal to secure a charter from the Governor of New-Jersey for a distinctively Dutch literary institution. Failing the first time, he tried a second and a third from successive Governors, until he succeeded, and the charter for such an institution was signed May 10, 1766, to be called *Queens College*, so as not to be outdone in loyalty to the English crown by *Kings College*, in New-York. But by the time this success was gained, the great controversy and lawsuit in New-York respecting the introduction of English preaching had taken place, and been decided against the Dutch party. (DE RONDE.) It became obvious that a mistake had been made in the proposed character of the institution, and after four more years of waiting and labor, another charter, more liberal and unsectarian in character, was secured. This is dated March 20, 1770. (RUTGERS COLLEGE.) It would have been more natural to locate this institution for the Dutch Church in New-York State along the banks of the Hudson, where the majority of the Dutch resided. The river also would always have been a convenient highway. But there was no prospect of success in securing another institution in New-York, and in the choice between Hackensack and New-Brunswick, the latter location was finally decided on, although at the very southwestern extreme of the Dutch Church, in view of the German Reformed element in Pennsylvania, which was also under the care of the Classis of Amsterdam. This one-sided location led, soon after the Revolution, to the founding of Union College at Schenectady. (UNION COLLEGE.)

Verbryck's character is indicated by his untiring zeal as above exhibited. Yet this very zeal for a literary institution, so necessary for the ministry, offended many of his people, *so that they refused to pay salary to him!* He also opposed all forms of prayer, and the celebration of the festival-days, which conduct was then considered a great innovation. The Conferentie wrote to the Classis of Amsterdam bitterly against him, urging them to take him in hand. They declared that if he got a charter for an American institution, it would tend to the increase of the same kind of ministers! (*Numbers* xi. 29.) *Amst. Cor. Minutes of Coetus. Centennial Discs.* 62, 75–91.

REFORMED DUTCH CHURCH, COR. FIFTH AVENUE AND TWENTY NINTH STREET, NEW YORK CITY.

Vermeule, Cor. C., b. 1786; Q.C. 1812, N.B.S. 1814, l. Cl. N.B. 1814; Tutor in R.C. 1812–14, Prof. of Langs. in Queens Col. 1814–5; Harlem, 1816–36, d. 1859, Jan. 15. D.D.

When he resigned his pastorate in 1836, on account of impaired health, the consistory voted him a year's salary, as a mark of their respect and esteem. He was tall and slender in appearance, grave, reserved, and dignified in manner, a good preacher, and an earnest and faithful pastor, of more than usual modesty and humility of spirit, and of great tenderness and sensibility of feeling.—*Mandeville's Hist. Dis.*, 1875.

Vermilye, Ashbel G., (s. of T. E. Vermilye,) b. at Princeton, N.J., 1822; N.Y.U. 1840, N.B.S. 1841, l. Cl. N.Y. 1844; ord. by Presbyt. Albany, 1845; (Little Falls, N.Y., 1845–50, Newburyport, Mass., 1850–63,) Utica, 1863–71, Schenectady, 1871–6, Chaplain of the Marine Chapel, Antwerp, Belgium; sailed, March 26, 1879— D.D. by R.C. 1860.

*Publications:* Hist. Sermon at Centennial of 1st Presbyt. Ch., Newburyport. 1856.—Sermon on Death of Miss Mary C. Greenleaf, Missionary to the Indians. 1857.—Biographical paper on Rev. John Murray. *Maine Hist. Soc. Magazine.*—Tract in Bellefonte Series on the Shorter Cat.—Synodical Sermon. In *Ch. Intelligencer*, 1871.—The Huguenot Element among the Dutch. In *Centennial Discourses*, 1876.

Vermilye Dupuytren. R.C. 1860, N.B.S. 1863, l. Cl. Poughkeepsie, 1863; Miss. to Jefferson and Pittsford, 1863–65, Miss. at Palisades, 1865–8, (Guilderland, Presbyt., 1869.)

Vermilye, Thomas E., b. in N.Y.C. 1803; Y.C. 1822, Princeton, 1823, l. Presbyt. N.Y. 1826; (Vandewater St., N.Y.C., Presbyt., 1826–30, West-Springfield, Mass., Cong., 1830–5,) Albany, 1835–9, New-York, 1839— D.D. by R.C. and U.C. 1838; S.T.D. by C.C. 1875; LL.D. by Jeff. C. 1857.

*Publications:* Sketch of David Abeel.—The Guilt of Unbelief; The Beatific Vision; both in *Nat. Preacher*, 1834.—Farewell Ser. at Springfield. 1835.—Introductory Address before the Young Men's Assoc. of Albany. 1837.—Disc. at Fun. of Hon. Ab. Van Vechten. 1837.—Zion, the City of Solemnities. At the Dedication of 3d R.D.C. Albany, 1838.—Disc. at Fun. of Hon. Stephen Van Rensselaer. 1839.—Disc. at Fun. of Mrs. Stephen Van Rensselaer. 1844.—The Defense of the Gospel: a Disc. at the Inaug. of Dr. S. A. Van Vranken, as Prof. of Theology, at New-Brunswick. 1841.—Religious Instruction of the Young. 1842. In *Nat. Preacher.*—Annual Ser. before City Miss. Soc. 1857.—A Disc. Commem. of Dr. John Knox. 1858.—A Disc. Comm. of Dr. Wm. C. Brownlee. 1860.—The Ancient Worthies, our Example. 1858. In *N.Y. Pulpit in Revival.*—The Sabbath; the Holy Day of Freedom, the Holiday of Despotism.—Address at the Funeral of Rev. Dr. Thos. DeWitt. 1874. In *DeWitt Memorial.*—A Tribute to the Memory of Rev. Dr. John Gosman. 1865.—A Disc. Commem. of Rev. Robt. E. Vermilye, D.D., Prof. of Theology in the Theolog. Inst. of Connecticut. With an Appendix. 1876.—Discourse at the Quarter Millennial Anniversary of the R.D.C. of N.Y.C. 1878.

Viele, Jas. Pattison, b. in N.Y. ; U.C. 1861, P.S. 1864, ord. an Evangelist by Presbyt. Albany ; [S.S. Caldwell, N.Y.,] Schaghticoke, 1871–2.

Vile, Jos. M. R.C. 1862, N.B.S. ; d. Dec. 20, 1865.

He was a student in the Senior Class when he died. The Professors said: "The Seminary and the Church have met with a severe loss ; for Mr. Vile was an earnest Christian, a conscientious and diligent student, and his faithfulness in the preparatory work gave promise of great usefulness in the pastoral office."

Vitelius, ...., (Ger. Ref.,) 17..—*Harbaugh's Lives*, ii. 404.

Visscher, John. H.S. 1877.

Visscher, Wm. H.C. 1868, H.S. 1871.

[Vock, Ludwig Ferdinand, c. to America, 1749 ; Lancaster, Jan.–Dec. 1750.]

Vonck, see Funck and French.

Voorhees, Henry Martin, b. in Hunterdon Co., N.J., 1840; R.C. 1859, N.B.S. 1863, l. Cl. Raritan, 1863; Port Jackson, 1863–5, Bethlehem, 1st, 1865–71, North and South Hampton, 1871–7, Port Jervis, 1877–9, w. c.

Voorhees, Henry V. R.C. 1847, N.B.S. 1850, l. Cl. N.B. 1850; Geneva, 1851–4, Broome St., N.Y.C., 1855–6, Bound Brook, Jan. 1858–62, Washington Heights, 1862–5, South-Bushwick, 1867–9, Nyack, 1871–8, w. c.

Voorhees, Louis B. C.N.J. 1868, student in N.B.S.

Voorhees, Stephen, see Van Voorhees.

Voorhees, Wm. Brownlee, b. at Readington, N.J., 1835; R.C. 1860, N.B.S. 1863, l. Cl. Philadelphia; Clover Hill, 1863–71, Blawenburg, 1871—

Voorhis, Jacob N. N.B.S. 1845, l. by Cl. Bergen, 1845 ; S.S. Day, 1848–9, Shokan, 1849–51, Greenport, 1851–6, S.S. Greenport, 1856–7, Clove, 1857–66, Esopus, 1867—

Vredenburgh, John S. Q.C. 1794, studied under Livingston, l. Cl. N.Y. 1798 ; Raritan, 1800–21, d. Elected a trustee of Q.C. 1800.

He entered upon his duties when the church had been divided and was in a low and languishing state. Under his ministry it grew and flourished until it became one of the most numerous and well-ordered religious communities in New-Jersey. The latter years of his life were rendered in some measure inefficient by enfeebled health, and he died suddenly while yet in the midst of his usefulness. He had been visiting families in a remote part of the congregation all day. Returning in the evening to his home, he sank down from his chair, and was no more. The impression of his life and sudden death was immense on the public mind. His funeral was attended by crowds of weeping friends ; and soon a most extensive religious awaken-

ing revealed itself, which continued for nearly two years, and the result of which was an addition of three hundred and sixty-eight persons to the communion of the church ! This number embraced the old and young, rich and poor, masters and their servants ; and was so free from enthusiasm and the other evils of excitement, that only a very few of the whole number failed to maintain a consistent life or required the exercise of discipline.

The previous years of Mr. Vredenburgh's ministry were not remarkable for any special ingatherings. The church had a healthy and constant growth, and no more ; but he had been faithful, laborious, and earnest in all his efforts to bring the ungodly to repentance, and urge the Christian forward to increasing spiritual-mindedness ; but he had had only an ordinary blessing on his work.

Like the other men of his time, he seldom wrote his sermons, and in some instances is known not to have decided what text of Scripture to employ as the subject of his discourse until after he had arrived at the church. Then often he gave his most effective exhortations, and seemed as if he was literally carried away by his ardor.

The name which he left behind him was endeared to every one ; and he seems to have had almost no opponents. He was useful, respected, and highly esteemed among his associates in the Christian ministry. He is yet sometimes referred to as " the amiable ;" and seems to have been a man free from guile and entirely pure in his whole life. He was a trustee of Queens, now Rutgers College ; but did not live to see it emerge out of the clouds, which rested upon it until after he had been removed by death. Among the good men who have served the churches in Somerset County, the name of John S. Vredenburgh will always find a record which will be savory, affectionate, and kind. He was an evangelical and useful preacher, and his labors in the end were greatly blessed. He at least sowed the seed of a most abundant harvest.—*Rev. Dr. Ab. Messler. Mag. R.D.C.* iv. 71.

Vroom, Wm. Henry, b. in Somerset Co., N.J., 1840 ; R.C. 1862, N.B.S. 1865, l. Cl. Raritan, 1865 ; Hoboken, 1865–7, Davenport, 1867–9, (La Cynge, Kan., Presbyt., 1869–74 ;) Clove, 1874—

*Publication :* A Discourse Commem. of Rev. Cyrus G. Vandeveer. 1868.

Vrooman, Barent, b. in Schenectady, Dec. 24, 1725 ; studied with Cor. Van Santvoord and T. Frelinghuysen ; University of Utrecht, 1750–2 ; lic. Cl. Utrecht, June 7, 1752 ; ord. Cl. Amsterdam, July 3, 1752 ; New-Paltz, Shawangunk and Montgomery, (Wallkill,) 1753–4, Schenectady, 1754–84, d. Nov. 15. He was one of the original trustees of Q.C.

He was the son of Walter Vrooman, and great-grandson of Hendrik, the immigrant. This Hendrik, and two sons, Adam and Bartholomew, with the wife and infant son of Adam, were slain and burned at Schenectady, Feb. 9, 1690, in the Indian massacre. He went to Holland to complete his education. The Classis of Amsterdam had great doubt whether the signers of his call to Kingston had legal right to call him. Nevertheless he was ordained with the earnest wish repeatedly expressed in different letters that he might be cordially received, and that his ministry might be conducive to

the building up of the kingdom of Christ. His ministry, however, in Ulster County was short. In returing from Europe in company with Schuneman and the two Frelinghuysens, Ferdinand and Jacobus, that sad event occurred which so greatly influenced the desire for ecclesiastical independence, viz., the death of the Frelinghuysens of small-pox at sea. Vrooman also was attacked, but recovered. This circumstance naturally made him a firm friend of the Coetus, and he signed the commission of Frelinghuysen to go to Europe to collect funds for an American institution of learning. During his long and laborious pastorate at Schenectady he received more than 400 members in the church, married 358 couples, and performed 3451 baptisms.

He was tall and well proportioned, with a kind, benevolent expression, and agreeable manners. He was proverbially charitable, often visiting the poor with a basket of supplies on his arm. In 1765, he built the first three-story brick house in Schenectady.

He was eloquent as a preacher and beloved as a pastor. His earnest piety was a subject of remark long after his decease.—*Rev. Dr. Chs. Scott. Amst. Cor.*

WABEKE, CORNELIUS, b. in Zeeland, Mich., 1854; H.C. 1874, H.S. 1877, lic. Cl. Holland; Marion, Nov. 14, 1877—

[Wack, Casper, b. 1752; Tohicken, Indian Field, and Great Swamp, Pa., 1771–3, the same and Nacomixen, 1773–82, German Valley, Fox Hill, and Rockaway, N.J., 1782–1809; also supplied, at this time, Stillwater, Hardwick, and Knowlton, N.J., Germantown and Whitemarsh, Pa., 1809–21, Whitemarsh, 1821–3, d. 1839. Of these then Ger. Ref. Chs. Fox Hill is now Presbyterian, and Rockaway is the Ref. D. Ch. of Lebanon.] Some accounts continue him at Lebanon until 1813.

His father, John George Wack, came to Philadelphia in 1748, from Wittenberg, his native place. Besides Casper, another son, John Jacob, entered the ministry, having labored in the Reformed (Dutch) Church at Fort Plain. Casper studied under Dr. Weyberg, beginning in his eleventh year. His talents were remarkable. He received calls at the early age of eighteen, (1770,) but his licensure and ordination were deferred till the Classis in Holland could be consulted. Very favorable reports were sent over concerning him. He was invited to visit Europe, without expense, but declined. He was very extensively useful in New-Jersey, (Somerset, Morris, and Hunterdon Counties,) having a very large field among the Germans who had settled there as early as 1707. These people had fled from Rhenish Prussia to Holland in 1705, and in 1707 embarked for New-York. Adverse winds took them to Philadelphia, and in crossing New-Jersey they were attracted by the beautiful valleys, and settled there. Hence Germantown, German Valley, etc. Most of their descendants have since passed into Presbyterian and Reformed (Dutch) churches, since German ministers could not be supplied them from Pennsylvania. (*See Minutes of Cl. New-Brunswick*, 1813.) He was a man of great physical elasticity and agility. He had no taste for speculative theology, but was eminently practical. His perceptions were

quick, his wit keen, and his conversation exceedingly sprightly; he was resolute, energetic, and persevering. With advancing age he would not cease preaching, until infirmities compelled him. He was a man of prayer, and had, in all his declining years, full assurance of faith. He reached the age of 87. He was a warm patriot in the Revolution. (His son, Geo. Wack, spent his whole ministry in G.R.C.)—*Harbaugh's Lives*, ii. 406.

Wack, Chs. P., (grandson of Casper Wack;) N.B.S. 1829; Caroline, 1831, Bellona, 1831–5, Lebanon, 1835–40, Trenton, 1st, 1841–4, (G.R.C.) 1845–52, d. 1866.

*Publications*: Sketches of prominent ministers in R.D.C. MSS.—See *Sprague's Annals*, R.D.C., p. iv.

Wack, John J., (brother of Casper Wack,) b. in Philadelphia, June 14, 1774; studied with his brother; (Amwell, N.J., 1798–1803, also supplied Knowlton, [Stillwater,] and Hardwick,) 1798–1805, Fort Plain, (Canajoharie,) and Stone Arabia, 1803–14, suspended, 1816; (independent, Canajoharie, and Stone Arabia, 1816–27; preached in the independent church of Tillaborough for several years; d. at Ephratah, N.Y., May 26, 1851.)

He studied theology with his brother Casper, while the latter was settled in German Valley, N.J. His churches on the Mohawk were originally German, but were finally brought into the Dutch communion. During his chaplaincy in the army of the North, his churches fell into disorder, and ultimately he stood as an independent minister, over two churches, on the Mohawk.

He was a man of commanding personal appearance, rather above the ordinary stature, and proportionately heavy and full in his corporeal development. His eye and countenance were expressive of a certain undauntedness of character, mingled with much vivacity and humor; and when he opened his mouth to speak, you were not disappointed in these indications. He was a ready and fluent speaker in both German and English. He was prompt and decided in action, once during the war (of 1812) taking the sword of the commanding officer, and compelling the men to obedience, when the officer had failed.

He was remarkably popular and influential, yet somewhat rarely unfortunate. He became intemperate, and though suspended, continued to exercise the ministry until his death. His churches refused to have their pulpits declared vacant, received Mr. Wack in their houses, and bade him God-speed. He resembled more a bishop in his diocese than an ordinary country pastor. He was the last of the ministers of the old Sand Hill church of Canajoharie, the church parsonage and glebe having been sold to pay claims for salary.—*Harbaugh's Lives*, ii. 406.

Wadsworth, Chs. P., b. in Connecticut; U.C. 1837, P.S. 1840; [Troy, 2d, 1840–.., Philadelphia, Arch St., 18..–.., San Francisco, Cal., 18..–69;] Philadelphia, 3d, 1869–74; [Presbyterian.] D.D. See the Case of 3d Ref. Ch. of Philadelphia; the Master's Report and Exceptions. 8vo, pp. 42. 1873. (In the Court of Common Pleas. In Equity.)

*Publications:* Christian Influence: Grace and Works United. 1858.—A Mother's Sorrow: Disc. to Young Men. 1865.—America's Mission: a Thanksgiving Disc.—Thankfulness and Character: Two Discs.—Politics in Religion.—Thanksgiving Sermon. 1861.—Ser. on Death of Chs. Lyman, Esq. 1848.

[Wagner, Daniel, b. in Duchy of Nassau, 1750; studied the classics, under Gross, in N.Y.C., and theology under Hendel, in Lancaster, Pa.; l. by Ger. Coetus, 1771; Kreutz Creek, Pa., 1771–4, York, etc., 1774–86, Tulpehocken, Heidelberg, Bern, Berg, and Summerberg, 1786–93, York, 1793–1802, Frederick, Md., 1802–10, d.]

He was brought to this country by his parents when only two years of age. They settled first in Chester and afterward in Berks Co., Pa. He was brought up on a farm. Both tradition and records unite in presenting his life in beautiful symmetry. To large scientific and theological attainments he united a childlike spirit, and the most earnest, practical piety. His extensive field in Maryland broke down his constitution. He was an experienced and earnest minister, and a holy man. He was greatly beloved by each of his charges. His nobility was of the heart. He was honest from principle, not policy. He was possessed of a deep love to his fellowmen. He did not spend time on idle disputations. The kingdom, to him, was not in word, but in power. He had high conceptions of God, and a low view of himself. His sermons were full of wisdom and power. His representations of the lovely and attractive in Christ were beautiful and touching.—*Harbaugh's Lives.*

Wagner, John Martin, b. at Flonheim, Palatinate, July 8, 1826; R.C. 1853, N.B.S. 1856, l. Cl. N.Y. 1856; Silver Creek, Ill., 1856–61, S.S. West-Leyden, 1862–3, Melrose, 1863–6, Ger. Evang. Brooklyn, E.D., 1866—

Walden, Islay. N.B.S. 1879.

Waldron, Chs. Newman, b. at Albany, N.Y.; U.C. 1846, P.S. 1849; lic. Presbyt. N.B. Feb. 7, 1849; ord. Cl. Watervliet, Oct. 3, 1849; Cohoes, 1849–79. [Hillsdale, Mich., Presbyt., 1879—] D.D.

*Publications:* Address at Quarter-Century Anniver. of Settlement of Dr. I. N. Wyckoff. 1862.

Wales, E. Vine, from Otsego Presbytery, 1859; Spraker's Basin, 1859–61.

[Waldschmidt, John, b. 1724, in Nassau, Ger.; came with Schlatter to America, 1752; Cocalico, (Swamp,) Weiseichenland, Mode Creek, and Zeltenreich, 1752–86, supplied also Tulpehocken, 1756–8, and Heidelberg, 176.–70, d. 1786.]

Wall, John J., (possibly the same as Wack,) l. 1803; Stone Arabia, 1803.

[Wallauer, George, came from Europe, 1771; Baltimore, 1772–(5?) said to have joined the British army.—*Harbaugh's Lives*, ii. 399.]

WALSER, OLIVER HARRIS. R.C. 1875, N.B.S. 1878, lic. Cl. N.Y.; gone to Edinburgh University.

WARD, HENRY. U.C. 1864, N.B.S. 1867, l. Cl. Schenectady, New-Hackensack, 1867—

Ward, John W. From Presbyt. Tioga; New-Prospect, 1832–7, S.S. Wawarsing, 1839–41, Upper Red Hook, 1841–5, Greenpoint, 1849–54, died 1859.

Waring, Hart E. R.C. 1833, N.B.S. 1836, l. Cl. Ulster, 1836; supplied Berne, 2d, 1836? Miss. to Grand Rapids, 1840–3, (Presbyt.)

WARNER, ALEX. H. N.B.S. 1832, l. Cl. N.B. 1832; Clarkstown, 1832–7, Hackensack, 1837–65. Chaplain of State Prison, Trenton, N.J., 1868–77, w. c.

Warner, Alex. M. N.B.S. 1830.

Warner, Isaac W. N.B.S. 1860, l. S. Cl. N.Y. 1860.

WARNSHUIS, HENRY W., lic. Cl. Cayuga, 1877; Naumberg and New-Bremen, 1877—

WARNSHUIS, JOHN WM., b. in Neths. Nov. 23, 1840; R.C. 1865, N.B.S. 1868, lic. and ord. Cl. Geneva; Cleveland, 1868–71, Marion, N.Y., 1871–6, Clymer, (Abbe Ch.,) 1876–8, East-Orange, Iowa, 1878—

WATERMUELDER, L. Ebenezer Ch., Oregon, Ill., 1874—

Watkins, John E., b. at Hamptonburgh, Orange Co., N.Y., 1828; R.C. 1857, N.B.S. 1860, l. Cl. Bergen. 1860; sailed for China.

This beloved young missionary was not permitted to step his foot on heathen soil. He sailed in the ship Edwin Forrest, (which is said to have been unseaworthy,) in August, 1860, and no tidings have ever been received of her fate. He was brought into the church under the ministry of Dr. Scott, of Newark. He began to study comparatively late in life. He was of studious habits and looked forward with joy to his work. He was distinguished by a wonderful simplicity of character and disposition. He was really child-like in his affections, in the gush of his feelings, and the freshness of his interest in all surrounding objects. He possessed a glorious flow of spirits, like a well of water springing up in sparkling and abundant life. He had the heartiest, happiest laugh that one could wish to hear, a laugh without the slightest tinge of sarcasm or selfishness—just the echo of a cheerful and unclouded spirit. He was singularly artless—an Israelite in whom was no guile, nor was he less amiable than guileless. He always put a generous construction on the conduct of others. He was also enthusiastic. He was not only absorbed in his present duties, but ever in a glow about them. Whatever he did, he did with all his might. And in his friendships and affections he was far more fervent and demonstrative than is usual with the sterner sex. "His love was wonderful, passing the love of women." And

all this warmth of heart was given to his Saviour. He was just as simple-hearted, cheerful, loving, and enthusiastic in his religion as in all things else. Religion was with him no somber, sour distortion of his nature, nor a mere organ accompaniment and Æolian attachment for the expression of his graver moods. It was the key-note and underlying melody of his life, pervading all its play and sparkle, all its life and love; ringing in his laugh, as well as shining in his tears, warming his daily speech with kindliness, as well as lifting his secret thoughts in prayer. And he gave the best proof of a heart full of the love of God and man. He presented his body a living sacrifice to his Saviour. When he began his studies, he had already consecrated himself to the missionary work. Sad Africa he chose for his field—Africa, which America had so greatly wronged. The helplessness and debasement of her inhabitants excited the more interest in his benevolent heart. But the providence of God, and the Mission Board of our Church, directed him elsewhere. He sailed for China, but his fate remains unchronicled. The deep sea, no doubt, closed over his genial and guileless heart.

WATSON, ALEXANDER, l. Cl. Westchester, 1857; Bible Agent.

Watson, John, b. near Strabane, County Tyrone, Ireland, 1810; c. to America, 1831; R.C. 1838, N.B.S. 1841, lic. Cl. N.Y. 1841; Athens, 1841–4, Flatbush, (Ulster Co.,) 1844–7, [Presbyt. Amsterdam and Harlem, Ohio, 1847–50, Harlem and Bloomfield, O., 1850–64,] d. April 22.

His parents were eminently pious, and trained up their children in the nurture and admonition of the Lord. Mr. W. joined the Presbyterian church of Ardstraw, when seventeen years of age, and the influence of his youthful piety was felt not only at home, but in his church and neighborhood. He began his preparation for the ministry under Rev. Matthew Clark, in 1828, and continued his studies upon his arrival in America, as above indicated. As a gentleman, Mr. Watson was courteous to all; as a friend, he was true; as a counsellor, judicious; as a presbyter, faithful; as a pastor, successful. He married Miss Eliza Buchanan, of New-York City, in 1842, and left five sons.

Watson, Thos. G. Hob. C. 1857, N.B.S. 1861, l. Cl. Geneva, 1861; Cato, 1861–2, Cato and Wolcot, 1862–5, Cato, 1865–9, Brighton Hights, 1869–71, [*Presbyterian.*]

WEBER, JACOB. Mina Corners, 1871–4, West-Leyden, 1874—

[Weber, John W., b. in Germany, 1735; c. to America as a school-teacher, 1764, studied theology under Weyberg, l. Ger. Coetus, 1771; Monroe Co., Pa., 1771–82, Fort Pitt, (Pittsburgh,) Hautolon, Hempfield, and Mt. Pleasant, Pa., 1783–1816, d.]

He was obliged to leave his first charges in Monroe Co. because his people did not sympathize with him in the cause of liberty, in the Revolutionary struggle; but his departure, though attended by many subsequent hardships, was the means of greatly extending the Reformed Church in West-

ern Pennsylvania. Great were the hardships which he endured, in settling in that remote field, in that early day. The Indians frequently depredated on the settlements, and but seldom was his salary fully paid. Yet he remained true to his post, believing that God would provide. He planted new churches in Armstrong, Venango, Butler, and Crawford Counties. His faithfulness in preaching subjected him to much slanderous abuse. He called things by their right names. He was a portly, well-formed man, blessed with a vigorous constitution, and able to undergo a great deal of labor. He was of an ardent temperament, free-spoken, clear, and distinct in his enunciation. He had many bitter enemies, who exaggerated his weaknesses, and labored to destroy his influence. But he had also many warm friends, who adhered to him through all his trials.

Weekstein, Johannes, Kingston, Sept. 11, 1681–7, d. March 17.

He was a candidate, living at Harlem, when a blank call from Kingston, dated Nov. 22, 1680, was received by the Classis of Amsterdam, which he accepted. Cor. H. Van Gaasbeek, of Kingston, has a portrait of him.

Weidman, Paul, b. 1788; U.C. 1818, N.B.S. 1820, l. Cl.N.B. 1820; Schoharie, 1820–36, Manheim, 1837–41, again, 1841–50, died 1852.

He was a man of great excellence of character. He did not take high rank, indeed, as a man of talents or acquirements, or as a preacher; but he was a useful man and highly respected and esteemed. Those that knew him best loved him most. His strength lay in the moral part. His sincerity, amiability, and piety were unquestionable and unquestioned, and of a very high order; and all this gave unusual weight to his preaching and example, upon the community, civil and religious, where he exercised his ministry for several years, and which can hardly be appreciated fully. All this is not a fancy picture, but a known and well-attested reality. The writer of this sketch was intimately acquainted with Mr. Weidman, both in the College and Theological Seminary, and had an opportunity to know the qualities of the man, and cordially pays this short and imperfect tribute to his worth. He regrets that their youthful intimacy was not continued through life, but they were located at a very considerable distance from one another.—*Rev. Dr. G. Ludlow.*

*Publication:* Charge to Rev. E. P. Stimpson. *Mag. R.D.C.* iv. 172.

[Weikel, John H. Montgomery Co., Pa., 1776–81.—*Harbaugh's Lives*, ii. 400.

Weiland, K. B. Pella, 3d, 1860–6.

Weiss, Edward M. N.B.S. 1859, l. Cl. Bergen, 1859; (Paterson, Presbyt., 1859–66.)

Weiss, George Michael, lic. and ordained at Heidelberg, 1725; Philadelphia, Skippach, and neighboring churches, 1726–9, visited Holland, 1729–30; Catskill, (now Leeds,) and Coxsackie, and Dutchess, and Schoharie Cos. generally, 1731–5, again in 1744, Rhinebeck, 1742–6, (Old Gosenhoppen, and Great Swamp, Pa.,) 1746–62, d.

Weiss, or Weitzius, was a native of the Palatinate, on the Rhine. In 1727, he, and about 400 emigrants with him, settled in Pennsylvania. He accompanied them by request of his Classis, that they might not be without religious instruction. They were assisted on their way by the Classis of Amsterdam. In 1731, there was no less than 15,000 of these German emigrants in America, having come here to find a peaceful retreat, and to escape oppression. Mr. Weiss settled in Skippach, (about 24 miles west of Philadelphia,) and organized a church. But he alone could do but little among these scattered multitudes of his countrymen. In 1728, he asked for help from his own Classis of the Palatinate. They were themselves, however, under persecution, (the churches under the cross,) and could do nothing, but referred the case to the Synod of Holland. This was the first step in that supervision so long exercised by the Classis of Amsterdam over the German churches in America. In 1729, he went to Holland with J. Reif, elder, to solicit aid. Large contributions were made, but mostly stolen by Reif. In 1767, £135 were recovered—a small portion only of the whole amount given. In 1731, or before, Weiss returned to America, but now settled among the Germans in New-York, laboring chiefly in Schoharie and Dutchess Counties. But in twelve or fourteen years he was compelled to flee, on account of Indian depredations, to Pennsylvania. Here difficulties with an irregularly licensed preacher embittered his life. In Sept. 1746, Schlatter arrived, a messenger and deputy from Holland. He labored diligently to establish peace and order, and Weiss was present at the first German ecclesiastical assembly, in Philadelphia, (Oct. 12, 1746.) Ultimately the strife was allayed. He continued to preach to three congregations west of Philadelphia about fourteen years. For a couple of years prior to death, infirmities increased upon him. His age at death was probably not more than 65. In 1730, he was spoken of as a bright young man, a fine scholar, speaking Latin like his vernacular tongue. His ministrations were considerably blessed. He began his church record at Catskill, Feb. 25, 1732. His last entry is July 6, 1735. The Catskill records contain : (1.) His ordination certificate from the Council at Heidelberg, in Latin, dated May 1, 1727. (2.) The same in German, dated April 27, 1728. (3.) A testimonial concerning him from the G.R.C., Philadelphia, Sept. 22, 1731. (4.) A testimonial from the High and Low Dutch Church of Hunterville, at Schoharie, concerning his orthodoxy and fidelity. (5.) Feb. 8, 1732, a call in German and Dutch, to the churches of Catskill and Coxsackie.—*Amst. Cor. Harbaugh's Lives*, i. 263. *Van Horn's Hist. G.R.C. Philadelphia.*

*Publications :* Berigt en Onderrigtinge nopens en aan de colonie en Kerke van Pennsylvaniën, opge stelt door de gedeputeerden van de Synodus van Zuyd-Holland. 4to, pp. 20. Amsterdam, 1730. (Account and instruction relating to the colony and church of Pennsylvania, made up by the deputies of the Synod of South-Holland.) This gives a hist. view of Pa., and of the establishment of the Ref. Ch. there ; pleads for assistance to the congregations, (especially that of Skippach, six miles from Philadelphia, which was founded by Weiss in 1726.) Also liturgy and regulations of the Ref. Ch. in Pa.—A pamphlet concerning his arrangements with the Classis of Am.

sterdam to care for the Germans in Pa. 1731. (A copy of this was sent by Prof. Buddingh to Dr. Thos. DeWitt, in 1850. See *Manual*, 1869, p. 5, note.) —An account of the Indians, sent over to the Classis of Amsterdam, 1743. See *Letter* 517, *Amst. Cor.*

Weisgotten, Z. 1855.

Welch, Ransom B. U.C. 1846; Gilboa, 1855–6, Catskill, 1856–9, w. c. Prof. Logic, Rhetoric, and Eng. Lit. in Union Col. 1860–76; [Prof. of Theology in Auburn Theolog. Seminary, 1876–..] D.D. by R.C. 1868.

*Publications:* Letters from Abroad. In *N. Y. Evangelist*, *N. Y. Observer*, *Ch. Intelligencer*, and *Independent*, 1859–60.—Memories of Rome. In *Ladies' Repository*, Cincinnati. 1864.—A Morning Walk from Jerusalem to Mt. Olivet. In *Ladies' Repository*. 1865.—The Lake District in Central N.Y. In *Ladies' Repository*, 1865, and in *N. Y. Observer*. 1865.—The Greek Church. Four arts. in *Meth. Quarterly Review*, July and Oct. 1865, Oct. 1866, Jan. 1867.—The Mineral Region of Lake Superior. In *Hours at Home*, Oct. 1865.—Arts. in *Union College Magazine*, 1867–77.—Periods of Transition in Eng. History. In *Am. Ch. Rev.* April, 1874.—The Modern Theory of Forces, 8vo, pp. 39–66 of the Proceedings of the University Convocation, Albany, 1874.—The Hereditary Interests of R.D.C. in all Forms of Education. In *Centennial Discs.* 1876.—Faith and Modern Thought. 12mo, pp. 302. 1876.—Lectures on Eng. Lit. *MSS.*—Lectures on Christian Theology. *MSS.*

Welius, Everardus. New-Amstel, 1657–9, d.—*Amst. Cor.* *Col. Hist.* ii. 79, 106, 114, 116, 180, 181.

"A man of piety and learning, whose death was very much deplored."—*Spotswood's Hist. Ser.*

Wells, Cor. L., b. at New-Brunswick, N.J., 1833, (s. of Ransford Wells;) R.C. 1852, N.B.S. 1855, l. Cl. Schoharie, 1855; Niskayuna and Lisha's Kill, 1855–8, Jersey City, 3d, 1858–62, Flatbush, 1862— D.D. by R.C. 1878.

*Publications:* Sacrifice of Continual Praise: a Thanksgiving Ser. 1864.—Ser. on Death of Louisa D. Garvin. 1865.

Wells, Ransford, b. at Catskill, Sept. 6, 1805; R.C. 1827, N.B.S. 1830, l. Cl. 1830; Canajoharie, 1830–3, Newark, 1833–42, Sec. Bd. Missions, 1842–4, Schoharie, 1844–57, Fultonville, 1857–68, Stuyvesant Falls, 1868–71, Brookfield, Ct., 1871–5, teaching at Marlboro, 1875–6, Cato, 1876— D.D. by R.C. 1851.

Wells, Theodore Wyckoff., (s. of Ransford Wells,) b. at Newark, N.J., 1839; R.C. 1862, N.B.S. 1865; l. Cl. Montgomery, 1865, Bergen Neck, 1865–73, Freehold, (Marlboro,) 1873—

*Publications:* "The Victories of the Union, the Victories of the Lord." In *Fultonville Republican*, 1863.—"Victory Turned to Mourning:" a Sermon on the assassination of Abraham Lincoln. 1865.—Editorial Articles. In

*Bayonne Herald*, 1868.—A Series of Articles in the *Christian Intelligencer*, on The Christian Life. 1867–8.—Bible Lessons on the Heidelberg Catechism. In *The Sower and Gospel Field.* 1873.—"The Lesson of the Day." A Thanksgiving Sermon. In *Monmouth Democrat.* 1874.—Occasional articles in the *Ch. Int.* and *Sower*, 1865–76.—Brick Ch. Memorial. 1699–1877. (Hist. of 1st Ch. of Freehold, [Marlboro'.] 8vo, pp. 96.) 1877.

WENISCH, JOHN, l. S. Cl. N.Y. 1860; Newtown, 2d, and Astoria, (Ger.,) 1865–6, Newark, West, (Ger.,) 1867–74, Newtown, 2d, 1874—

Werring, (or Wernich,) John Aemilius. Stone Arabia, 1752. *Amst. Cor.*

WEST, JACOB. R.C. 1842, N.B.S. 1845, l. Cl. Albany, 1845; Middleburgh, 1845–52, Piermont, 1st, 1852–6, East-Brooklyn, 1856–68, Cor. Sec. Bd. Dom. Miss. 1868—. D.D. by R.C. 1870.

*Publication:* The Nation's Refuge: a Ser. on Death of Pres. Taylor, 1852.

Westbrook, Cor. D., b. at Rochester, N.Y., 1782; U.C. 1801, studied under Dirck Romeyn, l. Cl. Albany, 1804; tutor in U.C. 1803–5; Fishkill, 1806–30, Ed. *Christian Intelligencer*, 1830–3, Rector of Gr. Schools at N.B., 1833–6, Cortlandtown, 1836–50, d. 1858. Elected a trustee of R.C. 1829. D.D. by R.C. 1829.

He was descended on his paternal side from the Puritans, and on the maternal from the Huguenots. His father served his country in the Revolution. His mother died, leaving him a frail infant, the object of constant solicitude.

The distinguishing feature of his mind was its originality. There was a freshness, a sort of childlike wonder in his mind, in viewing a subject. He viewed it as if he had never been told how it appeared to others. Nor did he much regard the impression it had made on others, in forming his own opinions of it. He cared little for the authority of great names. He was a bold thinker, and his views on many mooted questions, and on prophecy, of which he was an enthusiastic student, were often striking and highly original. He also possessed a remarkable quickness of mental capacity—both quickness of apprehension and conclusion. His judgment was instantaneous, and he would leap into the middle of a subject, to approve or condemn, almost before the statement of it was concluded. His mind was capable of great concentration and intense action. He was capable of conducting a connected and logical argument, but he was not *fond* of it. He would not submit to the restraint of rigid and fixed rules in any thing. His arguments, though striking and convincing, were seldom strictly deductive. They did not gradually accumulate strength, but fell in successive and rapid blows.

In character, he was notably disinterested—one of the most unselfish of men. He would sacrifice his time, comfort, and means, for the sake of serving a friend. There was no calculation in his friendships, but they

were led by the native sympathies of his generous soul, and were really prized by him as a means of advancing the interests and happiness of others.

He was unambitious—was a peacemaker, always looked on the bright side of things, was entirely simple-hearted, devoid of intrigue, and his benevolence was only limited by his means. Patriotism was with him a passion. His learning was varied and extensive, but not exhaustive on any special topic. He had a remarkable fondness for the natural sciences, sometimes even delivering scientific lectures. His illustrations of the character and government of God were drawn from the facts and laws of nature. His theological knowledge was rather the result of intense thought upon particular points, from a hasty, vigorous, and enthusiastic investigation, than of connected study. This appeared sometimes to give an appearance of eccentricity, and variance from established views, in his opinions. His habit of study was topical, following his own taste on the pressure of present exigencies. His whole nature was impulsive, not methodical or confined by the necessities of system, which he could never brook.

In the pulpit he was dignified and impressive, though perfectly natural, and wholly devoid of all tricks of oratory and false solemnity. He usually preached without a manuscript. His themes were not abstract or doctrinal, in the common acceptance of those words, but ran in a line of noble thoughts connected with man's true destiny, and the means ordained for its realization. He loved to expatiate on the power, wisdom, and goodness of God, in his works and grace. These themes absorbed his being. His effort was to convey his own thoughts into the minds of his auditors. To this result every power of his being was made to contribute. His voice, deliberate and distinct, was charged in its every variance and intonation with his thoughts; his gesture was unstudied, but was natural and appropriate to the sentiment; and his eye labored to *look* the intelligence of his own views, the animation of his own feelings, the ardor of his own soul, into the minds and hearts of his congregation. Animated in action, and with much variety of utterance, he forgot himself, and poured out his theme—illustrated through its whole length with shining thoughts, and gems from the depths of his own mind, replete with pithy expressions and beautiful sentiments—full upon the minds and hearts of his interested hearers. The analysis was not very strict, and the discourse not greatly characterized by unity or complete symmetry of proportion, but rather by a succession of striking and suggestive thoughts, the elevation of its sentiment, and the largeness of its views.

He was singularly happy in prayer. His mode of expression was his own, and he failed not to appreciate the circumstances and catch the spirit of special occasions. There was no stereotyped phraseology, but his thoughts were fresh, admirably expressing the thanks and petitions of the moment, while also reverential and devout. When the veterans of 1812 visited the grave of Washington, in 1855, and, with the officers of the government, stood around that sacred spot, Dr. Westbrook, who was their chaplain, was asked to pray. He did so, and with such appropriateness,

power, and feeling as to leave no eye unmoistened in that venerable and dignified assembly.

He had a strong passion for social life and its enjoyments. His path was simple, direct, and child-like. He was humble and modest, and guileless as a child. He was always a boy. The freshness, the honest impulsiveness, the unsophisticated *heart* of boyhood, were his to the last. The dew of youth rested on his maturest years and labors, and gave beauty and fragrance to a green old age. A sweet simplicity, destitute of pride, of exclusive notions, of selfish scheming, made him lovely to look upon, in a formal, cold, self-serving world.

*Publications:* Art. in *Sprague's Annals* on Rev. H. Schoonmaker.—Editorials in *Ch. Int.*, 1830–3.

WESTERFIELD, WM., JR., b. N.Y.C., 1844; Coll. C. N.Y., 1864, U.S. 1868, ord. Cong. Oct. 10, 1871; [Morrisania, N.Y., 1871–6;] S.S. Jersey City, 1st, 1877—

Westerlo, Eilardus, (s. of Rev. Isaac Westerlo, pastor at Gröningen,) b. at Gröningen, Holland; 1738; Gröningen University, lic. 1760; Albany, 1760–90, d. Dec. 26. Also supplied, quarterly, Schaghticoke.

He had just been licensed in Holland, when a call arrived from the church of Albany. He sustained a high character for early attainments and fair promise. He was accordingly selected for this important field, second only to New-York, though only twenty-two years of age. He at once gained the character of an accomplished gentleman, a good scholar, and a sedulous student. His preaching was characterized by careful preparation and able exposition. But while his ability and the soundness of his views were confessed, the more pious part of the church felt it desirable that a more direct, practical, and experimental character might be given to it. A little praying band carried him and his ministry to a throne of grace, (1768.) Soon after, his mind became deeply impressed with a sense of the responsibility of his ministerial office, and with a conflict as to his spiritual state. He then sought free and intimate intercourse with this band, and, in the result, the light and power of the gospel penetrated his soul more clearly and preciously. His preaching still exhibited the same thorough preparation and intellectual vigor, but became more distinguished by spiritual unction, and discriminating application of divine truth to the various classes of hearers. Thus while his preaching attracted and gratified the more cultivated of his hearers, he became more and more the favorite of plain and experienced Christians. The influence of his ministry gradually increased and diffused. The neighboring churches sought his counsel and services, and were crowned with blessings. He was wise in council, and conciliating and peaceful in his spirit and course. In the Coetus and Conferentie strife, his influence was to soothe and heal. He arrived at the hottest period of the strife, and gained the respect and confidence of both parties, though known to be favorable to the Coetus. In the Revolution, he espoused the principles of the Whigs, and boldly avowed them, and consistently adhered to them.

In 1777, when Burgoyne with his hostile army was moving toward Albany

from the North, amid the general terror that prevailed among the friends of liberty, he appeared calm and serene. He prudently conducted his family to a place of safety, but returned to Albany himself, directed the doors of his church to be opened, where prayers were offered in behalf of his country's cause, while he exhorted the remaining members. This was continued till Burgoyne with his army became prisoners of war. He was assisted in these services by Dr. Livingston, who was a brother-in-law. In 1782, when General Washington visited Albany, he delivered the address of welcome. He derived much pleasure from an extensive correspondence with several eminent ministers of his own and of other denominations. Among these were Livingston, Laidlie, Meyer, Rodgers, Mason, and Stiles. The latter was the president of Yale College, and well known as an antiquary and scholar of various learning. He corresponded with him in Latin, and even occasionally in Hebrew. Dr. S. came to Albany to visit him once, but Dr. W. was in New-York, and these great men never met each other. Dr. S. said of him that he wrote Latin in greater purity than any man he had ever known. In few men did greater and more amiable qualities unite. His last sickness affected his mind and rendered him melancholy for a while, but his mind became again serene, and he was cheerful and happy. A little before his death, his house was filled with his people, who came from all parts of the city to see him, and he left them with his blessing, in such a solemn manner that it was thought that he did as much good in his death as in his life. — *See Dr. Rogers' Historical Discourse. Mag. R.D.C.* ii. 15, 347. *Sprague's Annals.*

*Publications:* Autobiography, containing many references to the circumstances of the times, 1761–90. MSS.—A Greek Lexicon. MSS.—A Hebrew Lexicon. MSS.—Translation from the Dutch of Alberthoma's Catechism, 1790. 2d ed. 1805.

Westervelt, John P., b. at Paramus, N.J., Nov. 7, 1816; R.C. (1837), teaching in Lafayette Academy, Hackensack, 1838, teaching in private and in female seminaries in N.Y.C. and Brooklyn, 1839–44; studied theology under Rev. Albert Amerman, lic. by Cl. Union, (T.R.D.C.,) 1845; [*Johnstown and Mayfield, Independent*, 1845–55;] [*Presbyterian.*] S.S. at Ephratah, 1858–9, d. 1879, Jan. 15.

His health failing, after having joined the Presbytery of Albany, in 1855, he removed to Princeton, N.J., and devoted much of his time to the study of language, and gave attention to Biblical criticism. In 1866 he returned to Paterson, his native town, still devoting himself to study. Not only was he familiar with the ancient tongues, Hebrew, Greek, and Latin, but read and spoke fluently the German, French, and Holland. He was especially skilled in the latter, and held intimate intercourse with the theologians and poets of the Low Country. He could preach as fluently in the Dutch language as in his own. Bilderdyk was his favorite poet, whom he esteemed as equal to any of our English poets. He would entertain his friends by reciting whole paragraphs.

When a few years ago Dr. Cohen Stuart came from Holland to attend the

Evangelical Alliance, he visited Paterson to see Mr. Westervelt, his fame as a Dutch scholar having gone abroad. Afterward he spoke of him "as a man whose eminent attainments, and especially in the Dutch language, were only equaled by his modesty;" and upon Dr. Stuart's request he was made a member of the "Leyden Society of Netherland Literature," June 16, 1876.

In doctrine Mr. Westervelt was a strict Calvinist, and was so from early training. But he was one of the most catholic men among us, and the freest from all bigotry. Mingling with his brethren of other names, he confessed he had greatly modified the views and feelings of early life towards Christians of other names. He was the Melancthon of our Pastoral Association, and when we had in hand some difficult passage of Sacred Writ, in the exegesis we were accustomed to regard him as authority.

As a man of piety our brother was held in high esteem—as near perfection as any we find—"blameless and harmless, a son of God without rebuke." His thoughts and feelings seemed always circling around the Cross of Christ, and by simple faith resting in the consciousness that he had committed himself to Christ. Anchored on the Rock of Ages, his mind, therefore, was kept in perfect peace, so that in his last hours, when utterance was difficult and painful, he was still sustained, as he declared, by a good hope of soon beholding his Redeemer's face in righteousness. By the removal of such "earth is impoverished, but heaven enriched."—*Rev. Dr. J. H. Duryea.* See *Princeton Review Index*, 310.

*Publications:* Translation from the Dutch of Van der Palm's Life and Sermons. 1865.—Contributions to the *Princeton Rev.* as follows: Article on Van der Palm, 1861; on Bilderdijk, 1862; on Strauss and Schleiermacher, 1866. Also several articles in *McClintock's Cyc.*

Westervelt, Ralph, (son-in-law of S. Froeligh,) studied under his father-in-law, l. Cl. Paramus, 1801; Rochester, Wawarsing, 1802–8, and Clove, 1807–8, Bethlehem and Coeymans, 1808–16, Wynantskill, 1816–22, d. while preparing to secede.

Westervelt, Sam. D. N.Y.U. 1839, l. by Seceders, 1839; New-York, 1839–50, became a Presbyt.

Westfall, Benj. B., b. at Claverack, 1798; U.C. 1823, N.B.S. 1826, l. Cl. N.B. 1826; Miss. at Sand Beach, 1827–8, Rochester and Clove, 1828–34, Rochester, 1834–8, Stone Arabia and Ephratah, 1838–44, d.

He was brought up on a farm, and, while still a youth, had such deep convictions of sin, that he would lie down in the furrow to get out of sight. In the nine years of his settlement in Ulster Co., about 300 were brought into the church under his ministry. In Montgomery Co., where were his second charges, during the excessive labors and anxieties of a precious revival, he was seized with disease, which resulted in his death. He possessed great firmness, and was unyielding in regard to truth, yet he was far from being dogmatical or exclusive, so as to wish to unchurch those who did not agree with him. He was a rigid Calvinist in his theology, yet a

warm advocate of revivals of religion. His own zeal was untiring in seeking to save souls, and he mourned over the lukewarmness of both ministers and people. His sermons breathed his own high convictions of truth, and he aimed at the understandings and consciences of his hearers. His soul travailed in birth for his people, that Christ might be formed in them, the hope of glory.

Westfall, Simon V. E., b. at Rhinebeck, 1802; R.C. 1831, N.B.S. 1834, l. Cl. Rensselaer, 1834, Hyde Park, 1834–7, Union and Salem, 1837–47, Miss. in Illinois, 1847–8, Pekin, 1849–53, Vanderveer, 1853, Pekin, 1853–6, d.

After a long, arduous, and discouraging effort to build up an eminent Dutch church in the young city of Pekin, Ill., he returned to his native East, to spend his declining days. Barely settled in his new home, and engaged to supply the 2d Church of Rotterdam, on a certain Sabbath, he was taken sick on the Saturday evening preceding, and died in the house of the elder with whom he stayed. "Ecstasy! ecstasy!" was repeatedly uttered by him, in his sickness, while visions of glory passed before his mind. He was a man of settled purpose, inflexible integrity, of a modest and diffident spirit, clear in personal piety, diligent in study and administration, tender and faithful in pastoral labors, enjoying the confidence of his brethren and commanding the respect of the world.

Westveer, Adrian. R.C. 1865, N.B.S. 1868, l. Cl. Holland; Westerlo, 1868–9, Clarksville, 1869–71, Clymer Village, 1871–3, Wiltwyck, 1873–4, Shokan, 1874–6.

[Weyberg, Casparus Diederus. Easton, Pa., Ap.–Oct., 1763, Philadelphia, 1763–90, d.]

He was a Swiss by birth, and after being educated in Europe, came as a minister to this country, about 1763. He left Easton so soon on account of the large size of the circuit. But in Philadelphia he found sad feuds in the congregation. The previous pastorates had been brief. The church was the reproach of the world. But with his arrival peace and prosperity began. He was a warm patriot and defender of the cause of liberty in the Revolutionary struggle. He became a chaplain in the army. When the British held Philadelphia, he preached to the Hessian troops, and boldly vindicated the American cause. He denounced the wickedness of the oppressors. Not a few of the Hessian troops deserted the British flag, through his preaching. He was cast into prison, and his church was used as a hospital.

He was remarkable for his calm determination. He took an independent course in his ministry, not caring for the judgment of men. He was an earnest preacher, though with an impediment in his voice.

[Weyberg, Philip. In Pennsylvania, 176.–17..] One of the original trustees of Q.C. 1770.

[Weymer, Jacob, Heidelberg, Lyntown, Albany, Greenwich, and Lowhill, Pa., 1770–1, Conogocheague and Hagerstown, Md., 1771–90, d. Also organized and served Chambersburg, 1784–5.]

Whitbeck, Andrew, studied under Livingston? l. 18..

Whitbeck, John, b. Nov. 12, 1812, in Coxsackie, N.Y.; R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; Waterford, 1841–8, S.S. Henderson, 1849–50, Arcadia, 1850–52, Caroline, 1852–68, w. c.

Whitbeck, R. M. R.C. 1859, N.B.S. 1862, l. Cl. N.B. 1862; Mapletown, (and S.S. Buel, Presbyt.,) 1863–4, Tyre, 1865–8.

White, Erskine Norman, b. N.Y.C. 1833; Y.C. 1854, U.S. 1857, ord. by S. Cl. N.Y. June 9, 1859; Richmond, S.I., 1859–62; [New-Rochelle, 1862–8, Buffalo, 1868–74, New-York City, 1874—.] D.D. by U.N.Y. 1874.

White, Geo., W.C. 1861, Aub. S. 1864, lic. Presbyt. Cayuga, 1863; Schaghticoke, 1864–9, d. 1870.

Whitehead, Chas., b. 1801; D.C. 1823, N.B.S. 1826, l. Cl. Philadelphia, 1826; (Batavia, Presb., 1827–8,) Hopewell, 1828–35, Somerville, 2d, 1835–9, (Fishkill, Presbt., 1840–2,) Walden, 1842–9, Houston St., N.Y.C., 1849, Poughkeepsie, 2d, 1849–52, Washington Heights, 1853–61, Chaplain in City Hospital, 1861–73, d.

Of winsome manners, affable, sympathetic, gentle and refined, his social spirit and pious experience made him pre-eminently a "son of consolation." His mind was well balanced, cultivated, and healthy. His preaching was strictly evangelical, practical, and adapted to the intelligent congregations which he served. He made no pretensions to oratory, learning, and profundity, but he "rightly divided the word of life," and acceptably filled some of the choicest pulpits of his denomination.

Nearly forty years of experience as a pastor fitted him admirably for that ministry to the sick, the suffering, and the dying which occupied the last twelve years of his life, first as chaplain in the City Hospital, and since its opening, of the new Roosevelt Hospital in this city. His presence did good like a medicine, and his tender sympathies, cheerful face, and hopeful spirit cheered many a weary one, comforted many a sad soul, and guided many an inquirer. The blessing of many a dying one rested upon him.

Mr. Whitehead was the youngest of three youthful members of the old Independent Tabernacle of Philadelphia (which subsequently became the Seventh Presbyterian Church of Philadelphia), all of whom entered the ministry of the Reformed Church, under the pastoral care of the late Rev. Dr. Jacob Brodhead. The others were Rev. Jos. Wilson and Rev. B. C. Taylor. The latter still survives. Each completed more than half a century of clerical labor.

Mr. Whitehead had just begun the address in the communion service, in the Presbyterian church at Perth Amboy, which precedes the distribution of the broken bread. Quoting the first verse of the hymn which had been sung, "Nearer, my God, to Thee," he said that it reminded him of another by the same author, and repeated the words:

> "I'm nearer my home to-day
> Than ever I've been before,"

when he was smitten with the fatal stroke, and sat down, unable to proceed. God touched him, and he was not.

WHITEHEAD, JOSEPH HENRY, b. N.Y.C. October 18, 1847 ; W.C. 1869, U.S. 1872 ; Pompton Plains, July 23, 1872—

WHITEHURST, JACOB, b. in Cheshire, Eng., 1839 ; Brooklyn Lay Coll., April, 1875 ; lic. Cl. L.I., 1876 ; ord. ditto, 1877 ; Miss. pastor of Bethany Chapel, Brooklyn, 1877—

Whiting, .... Princetown, 18..–1822 ? became a Baptist.

Wiggins, Ebenezer. U.N.Y. 1834, tutor in R.C. in Anc. Langs., 1836 ; N.B.S. 1837, l. Cl. 1837 ; Totowa, 1837–56, Manhattan, N.Y.C., 1857–70, d. 1878. D.D.

Wiley, Charles, b. May 30, 1810, at Flatbush, L.I. ; Aub. S., lic. Presbyt. Cayuga ; ord. by Hampshire Assoc., Mass., 1837 ; [Northampton, Mass., 1837–45 ;] Utica, N.Y., 1846–50, [Milwaukee, 1857, Bingham, Ct., 1858–9 ;] Geneva, 1860–5 ; classical instructor at Hackensack, Montrose, and East-Orange. Emeritus, 1877, d. D.D.

*Publications :* Disc. commem. of Hon. Daniel Webster. 1852.—Disc. commem. of Hon. Edward Everett. 1865.

Will, Peter, (London, Eng., 17..–1802,) Ger. Ref., N.Y.C., 1802–4, returned to Europe.

Willets, Alphonso A. From M.E. Church 1849 ; Philadelphia, 1st, 1849–60, Brooklyn, 1860–5, Lee Avenue, Brooklyn, 1865–6, (Arch St., Philadelphia, Presbyt.) 1866—

Williams, Melancthon B. C.N.J. 1814 ; Lysander, 1834–7.

Williams, R. G., b. in Wales ; C.N.J. 1870 ; P.S. 1874 ; Griggstown, N.J., 1874–7 ; [*Presbyterian.*]

WILLIAMS, RICHARD R., b. N.Y.C. 1843 ; U.S. 1870 ; Canajoharie, 1870—

Williamson, George R., b. at Caldwell, N.Y., 1823 ; R.C. 1840, N.B.S. 1843, l. Cl. N.Y. 1843 ; Ghent, 2d, 1844–8, Newark, 2d, 1848–9, Amity, 1849–52, died September 4, caused by explosion of boiler, on steamboat Reindeer.

He was a man of earnest spirit, of sound faith, and of pious life, remarkably conscientious in duty, zealous for God's glory and the edification of the church ; pure and delicate as a woman ; of sweet disposition, yet firm and manly in his devotion to truth and right. He was industrious as a student and writer. His discourses were eminently serious, practical, and instructive. He had a well-balanced mind, a discriminating judgment, and a rich command of language. He was a brother universally beloved. But he was cut off in the flower of his days, by the explosion of the boiler, on the steamboat Reindeer, his wife and child receiving fatal injuries at the same time. His death was a triumph of Christian faith.—*See Memorial Sermons in Cypress Wreath. Sprague's Annals.*

*Publications:* The Gathered Flower. Memoir of Rev. David Abeel. 1848. *See Princeton Rev.* xx. 309.

WILLIAMSON, N. DUBOIS, (grandson of W. R. Smith), b. at Flaggtown, N.J., Dec. 2, 1819; R.C. 1840, N.B.S. 1843, lic. and ord. Cl. Philadelphia, 1843; Pekin, 1843–8, Cicero, 1849–50, Chatham, 1850–1, Glenville, 2d, 1851–5, Wawarsing, 1855–61, Pekin, (S.S.,) 1861–2, Chicago, Livingston Ch., 1862–5, Havana, 1865–6, Sab.-School Miss. in Chicago, 1866–70, Norris, Ill., 1870–2, South-Bend, Ind., 1872–8, also Western Miss. of R.C.A., 1871–8.

*Publications:* Reminiscences of Dr. Peter Labagh. In *Todd's Memoir of Labagh.*—Ser. on Death of Rev. Geo. R. Williamson. In *Cypress Wreath.* —Mem. Ser. of Prof. Benjamin Wilcox, the successful Christian Teacher, South-Bend. 1875.—God's Highway for our Church. 1875.

WILLIAMSON, PETER S. C.N.J. 1824, N.B.S. 1834, l. Cl. Philadelphia, 1834; Rockaway, 1835–9, Brooklyn, 4th, (Wallabout,) 1841–2, teaching at Schodack Academy, 1843, at Belleville, 1843–6, at Jamaica, 1846–52, at San Francisco, 1852—

WILLIS, RALPH. R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; Bethlehem, 1842–51, Freehold, 1st, 1851–68, Spotswood, 1868—

[Willy, .... 1780? in G.R.C.]

[Willy, Bernhard F., b. in Switzerland; c. to America, 1784; Reading, Pa., 1785–6, Woodstock, Va., independent, 1786?–1810, d.—*Harbaugh's Lives*, ii. 401.]

Wilson, Ab. D., b. at Amwell, N.J., Nov. 15, 1789; Q.C. 1811, N.B.S. 1815, l. Cl. N.B. 1815; New-Prospect and Shawangunk, 1816–29, North-Branch, 1831–8, Miss. to Illinois, 1838–41, Fairview, 1841–56, w. c. Died July 21, 1876.

He visited Fairview, Ill., in 1837, but did not finally locate there until September, 1838. He will ever be known and esteemed in our Church as the "father of Western missions." Parishioners and friends from New-Jersey began to locate in Central Illinois; he cast in his lot among them, and for more than twenty years ministered more or less to the spiritual wants of the settlements. Hence the Classis of Illinois, and the strong mother church of Fairview.

It was always charged that he gave more attention to private interests than to due preparations for the pulpit, and hence that he did not shine as a preacher. Nevertheless, he had a mind of manifest power and of much practical wisdom. Socially he was among the most agreeable of men, and as a pastor left an excellent reputation at Shawangunk. A retentive memory and love for the subject made him a valuable authority respecting the fathers of the R.D. Church and the circumstances of a half century ago. No one doubted his attachment to the doctrines of divine truth and his willingness to endure labor and sacrifice for the extension of the Church of Christ.—*Rev. Dr. Chs. Scott.*

Wilson, Chs. W., (nephew of E. Nevius,) b. at Ovid, N.Y., 1826; R.C. 1861, N.B.S. 1863, l. Cl. Geneva; Miss. at Kewaskum, 1864–7, at Two Rivers, 1867–77, d.

He was a man of strong faith and courage, bearing disappointments with Christian manliness. He used up his patrimony in preparation for the ministry. In his pastorate he encountered various forms of vice and infidelity with wonderful hope and faithfulness. He was a man of pure motives and eminently unselfish. Envy and jealousy had no place in him. His charity was pure and large. His devotion was tested by a want of apparent success in winning souls, yet his zeal did not abate.

Wilson, Fred. F. R.C. 1859, N.B.S. 1862, l. Cl. Raritan, 1862; Glenville, 2d, 1864–70, Mohawk, 1870–2, Boonton, 1872–6, Asbury Park, 1876–8, Wilcox, Pa., 1878–9.

*Publication:* Semi-Centennial of Ref. Ch. Glenville. 1868.

Wilson, Hugh Nesbit, b. at Elizabeth, N.J., May 7, 1813; C.N.J. 1830, P.S. 1834, lic. Presbyt. Elizabeth, Apr. 23, and ord. by same as Evang. Oct. 7, 1835; [Southampton, L.I., 1835–52, Hackettstown, N.J., 1852–8;] New-Brunswick, 2d, 1858–62; [S.S. Southampton, L.I., 1863–7, died 1878, June 4. Director in Princeton Sem., 1851–8.

He early felt the power of religion, and united with the Second Presbyterian Church of Elizabeth at about fifteen years of age. During his seminary course he was also tutor in the College of New-Jersey, 1833–5. He was faithful, thorough and able as an instructor. His manners were gentle, winning and agreeable. He commanded the unbounded respect as well as the affection of the students. They looked upon him as a warm personal friend. His pastorate on Long Island was long, useful and happy. His labors were largely blessed. He gathered many souls into the church, and enjoyed the unbounded love of his people. Only the condition of his health induced him to resign and remove elsewhere. Yet the last four years of his ministry were spent again with the people of his first charge. But now his health hopelessly failed, and in an extremely infirm condition he removed to Germantown, Pa., where he continued to reside, patient and trustful until his death. He was in the truest sense of the term a Christian gentleman. He was a fine classical and Oriental scholar, and a man of extensive reading. As a preacher he was earnest, affectionate, instructive and popular.—*Dr. Wm. E. Schenck in the Presbyterian*, June 15, 1878.

Wilson, James B. R.C. 1848, N.B.S. 1851, lic. Cl. N.B.; Long Branch, 1851–78, Long Branch, 2d, 1878—

*Publications:* A Remembrance of the Past. A Decennial Anniversary Ser. 1861.

Wilson, Joseph, b. 1797; C.N.J.; N.B.S. 1821, l. Cl. N.B. 1821; (Middletown and Cantivell's Bridge, Presbyt. of New-Castle, 1822–30, Greenbush Village, Presbyt., 1830–2,) Westerlo, 1832–4, Athens, 1834–6, Principal of Poughkeepsie Female Inst., 1836–8, Fairfield and Little Falls, 1838–45, Tarrytown, 1845–9, Fairfield, 1849–73, w. c., died 1878, May 1.

He was a clear-headed and close thinker, an excellent theologian and general scholar, and a vigorous, earnest, and strong preacher. He had a very original style of expression which gave point to his bold and faithful sermons. He was rigidly orthodox, and full of that divine unction which vivified the truth in his sermons and pastoral ministrations. To his last days he kept his mind alert by various reading and close observation of the signs of the times. He was very fond of the study of natural history and other sciences, and frequently published valuable articles in the newspapers on these and other favorite topics. He was also for many years one of the occasional contributors to the *Christian Intelligencer*. One of the earliest and best books issued by the Board of Publication was his volume entitled *Selfishness and Its Remedy*, which gives a fair specimen of his acute reasoning and earnest style of presenting gospel truth in its adaptation to the times. Occasionally too he indulged his poetic taste in excellent blank verse and rhyme.

His ministry was blessed by several revivals of religion, the greatest of which was at Fairfield, N.J., during the awakening of 1857–8, when nearly every adult in his congregation, who was not previously a member, was brought into the communion of his church.

Mr. Wilson was a genial, modest, quiet, retiring man, a consistent Christian, a faithful minister, an instructive preacher and sympathizing pastor, and every where he was the "man of God."

WILSON, PETER Q., b. at Roycefield, N.J.; R.C. 1858, N.B.S. 1861, l. Cl. Raritan; Greenbush, 1861–6, [Spencertown, N.Y., Presbyt., 1866–..,] S.S. Guttenberg, 1875, S.S. Ponds, 1877—

[Winckhaus, John H., b. in Prussia, 1758; University of Duisburg, 1779, l. 1779, (Berchum, in Limburg, Prussia, 1780–2;) c. to America, 1784; Worcestre, Whitpain and New-Providence, Pa., 1784–7, Philadelphia, 1790–3, d.]

WINDEMUTH, GEORGE. Melrose, 1870-6, Hackensack, 3d, 1877—

[Winfield, Aaron B., b. at Montague, N.J., 1815. R.C. 1839, N.B.S. 1842, l. Cl. Orange, 1842; (Friendsville, Pa., Presbyt.) 1842–4, Sand Beach, 1844–51, Paramus, 1851–6, emeritus, d.

His paternal ancestors were English; his maternal, of Hollandish descent. They were among the sturdy pioneers who settled the Shawangunk valley. He was brought into the church at the early age of seventeen under the pastoral care of Rev. C. C. Eltinge, then ministering at Port Jervis. He felt deeply the influences of the powerful revival in New-Brunswick, in 1837, and was the means of transmitting some of those blessed influences to his own home on the Delaware, by giving an account of them to the people. By simple statements about them, at prayer-meetings, without a single sermon, there were eleven hopeful conversions. During his last year in the seminary, his severe application to study broke down his health, and his subsequent abundant labors, preaching or speaking, often every day in the week, during his first settlement, did not improve it. He was an earnest

and powerful preacher. His appeals to the conscience and heart were direct and faithful, impressive and often awakening. Ready in the Scriptures, gifted and forcible in his reasonings, striking in his illustrations, and naturally eager for his object, he often poured forth a stream of startling truth, sending joy or terror to the heart. He proclaimed his convictions of truth and duty regardless of the applause or frown of men.

*Publications:* Ser. at the Funerals of J. G. S. and G. W. S. Van Nest, and Mrs. P. Wyckoff, murdered by W. Freeman, near Auburn. 1846.—Christian Baptism. 1849.—Antidote to Universalism. 1850.—Safety and Sure Defense of Zion. With a History of R.D.C. Paramus. 1853.

WINTER, EGBERT, b. in Neths. 1836; R.C. 1860, N.B.S. 1863, l. Cl. Holland, 1863; Cuddebackville, 1863–6, Pella, 1st, 1866—

[Wirtz, John Conrad, c. to America before 1746; Sancon and Springfield, Pa., 1746–9, Rockaway and Valley, N.J., 1750–62, York, Pa, 1762–3, d.]

Born in Zurich, Switzerland, he came to America before 1746, and, unlicensed, preached to the people, at their earnest solicitation, that they might not be altogether destitute of the word of life. He frankly stated the circumstances to Schlatter, and asked for a regular induction to the ministry. This he failed to obtain from Schlatter. The Presbytery of New-Brunswick finally ordained him (1752) over the church of Rockaway, which had sought their care and government. In York, his last settlement, tradition has preserved his name in good savor as an earnest and pious minister. At the laying of the corner-stone of his new church, at York, he said, "In the church now to be erected may piety preside, holiness reign, truth ever prevail, love and harmony dwell, that the congregation may uninterruptedly flourish."—*Harbaugh's Lives.*

Wiseman, John, from Ind. Ch., England 1851; S.S. Stone House Plains, 1851–2.

[Wissler, ...., c. to America, 1752, d.]

[Witner, John George, Upper Milford, Pa., and Salzburgh, 1771–9, d.—*Harbaugh's Lives*, ii. 389.]

WOLFF, CHS. H. H. Aub. S. 1870; voyage to Japan, Dec. 20, 1870–1, Feb.; Miss. and teaching at Yokohama, Feb. 1871–2, Dec.; teaching at Hirosaki, in the north of Niphon, Dec. 1872-3, Dec.; at Nagasaki, Feb. 1874–5, when his relations to the For. Miss. Bd. of R.C.A. ceased.

Wolff, W., from Germany, 1853; S.S. Jeffersonville, 1853–4, Naumberg and New-Bremen, 1856–60, Miss. to Hackensack, 3d, 1862, Warren and Plainfield, 1865–6.

Wolfe, Geo. L., b. at Lewes, Del., 1837; Danville Sem., Ky., 1859–61, P.S. 1861–2, lic. Presb. Lewes, 1861; ord. Cl. Bergen, 1873; Jersey City, (Central Av.,) 1873–4; to Presbyt. West-Hanover, Va., 1877.

Woltman, Harm. H.C. 1866, H.S. 1869, Fulton, 1869–70, d.

WOOD, ALPHONSO, b. at Chesterfield, N.H., 1810; Dartmouth Col. 1834, A.S.; lic. Sullivan Assoc., N.H., Cong., 1837; joined Cl. Westchester, 1870, never ordained. Instructor in Kimball Union Academy, N.H., 1834–49, Prof. and Pres. Ohio Female College, 1852–60; supplied churches occasionally.

*Publications:* Class-Book of Botany. 12mo, pp. 645. Boston, 1845.—First Lessons in Botany. 16mo, pp. 255. Boston, 1848.—New Class Book of Botany. 8vo, pp. 869. New-York, 1860.—Object Lessons in Botany. 12mo, pp. 346. New-York, 1863.—American Botanist and Florist. 12mo, pp. 620. New-York, 1870.—Plant Record. 8vo, pp. 170. New-York, 1877.

WOOD, CHS. WILTSHIRE, b. in N.Y.; Rochester Univ. 1864, P.S. 1867; [S.S. Oakfield, N.Y.;] New-Lotts, 1874–7, Cherry Hill, N.J., (S.S.,) 1877–9.

Wood, Joel. Fort Miller, 1840–5, d. Had been a Missionary to the Indians.

WOODBRIDGE, SAMUEL M. N.Y.U. 1838, N.B.S. 1841, l. Cl. L.I. 1841; South-Brooklyn, 1841–50, Coxsackie, 2d, 1850–2, New-Brunswick, 2d, 1852–7, Prof. Ecc. Hist. and Ch. Gov. in N.B.S. 1857; also Prof. Metaphysics and Philosophy of Human Mind in R.C. 1857–64. D.D. by R.C. 1857; by U.C. 1858.

See *Life of Rev. John Woodbridge, D.D.*, (uncle of S. M. Woodbridge,) for a history of the family, in which there have been eleven generations of ministers in regular succession, beginning with Rev. John Woodbridge, born in England, 1493, a follower of Wyckliffe.

*Publications:* Principles of Our Government. A Thanksgiving Disc. 1853. In *New-Brunswick Fredonian.*—Sermon on Human Government. 1856.—Inaugural Disc. as Professor Ecc. Hist. In *Christian Intelligencer.* Dec. 1857.—On the Family. In *Nat. Preacher.*—Power of the Bible. Before Aux. Bib. Soc. N.B. 1865.—Address at 150th Anniversary of 1st R.D.C. New-Brunswick. 1867. See *Steele's Hist. Disc.*—Address at Centennial of North R.D.C, N.Y.C. 1869.—Disc. on Benevolence. Before Gen. Synod at Albany. In *Ch. Int.* June, 1871.—Analysis of Theology. 1872–3.—Faith: Its True Position in the Life of Man. 1875.

Woodhull, Selah Strong, b. in N.Y.C. Aug. 4, 1786; C.C. and Y.C. 1802, studied under his uncle, Dr. Woodhull, of Freehold, and at P.S.; l. Presbyt. N.B. 1805; (Bound Brook, Presbyt.,) 1805–6, Brooklyn, 1806–25, Prof. Ecc. Hist. in N.B.S. and of Metaphysics and Philosophy of Human Mind in R.C. 1825–6, d. Elected a trustee of R.C. 1825. D.D. by U.C. 1822.

He was the impersonation of activity, decision, energy, and persevering industry; you could see all this in his very expression and manner. His motto seemed to be onward and onward still further, upward and upward still higher. He seemed to say in his every movement, life admits not of amusement, or of procrastination, or even of useless speculation. He was every where the thorough man of business, the thoroughly practical man. It is said of him that, even when leaving his home for recreation, he provided himself with texts, pens, ink, and paper, that he might spend some of

his time in the composition of sermons, and be beforehand with his work. His remarks to the students when meeting them for the first time after his inauguration as professor in the theological seminary, throw light upon his character, "Young gentlemen, you must expect while under my charge to study hard, and I will set you an example." The example was before them but a short time. The professor of much promise and lofty aspirations was very soon laid low by disease, resulting in death. The church expected much from him, and on good grounds; but God had ordered it otherwise. Had he been permitted to live and to retain his health, he would have effected much.—*Rev. Dr. G. Ludlow. Mag. R.D.C.* i. 140, 233, 265, 269. *Evang. Quarterly*, ii. 114. *Sprague's Annals.*

Woods, John. Gibbonsville, 1835–6, Montville, 1838, S.S. at Preakness, Dec. 1842–June, 1843.

Wormser, Andrew, b. at Nyverdale, Neths., 1846; H.C. 1872, H.S. 1875, lic. Cl. Holland. Bethel, Iowa, 1875–8, Cleveland, 1878–

Wortman, Denis. A.C. 1857, N.B.S. 1860, l. Cl. Poughkeepsie, 1860; South-Bushwick, 1860–3, Philadelphia, 3d, 1863–5, Schenectady, 1st, 1865–70, supplying churches. D.D.

*Publications:* Address, Living for Principles, or the Right against the Expedient, before the Anti-Secret Society of Rutgers College, May 7, 1862. —Farewell Sermon to Ref. D. Ch. of S. Bushwick, Brooklyn, E.D. *Brooklyn Times*, Nov. 3, 1863.—Sketch of Edward Hitchcock, D.D., LL.D. In *Ch. Int.*, March 17, 1864.—Sermon on Death of President Lincoln. 1865.—Welcome Home to the Soldiers. A sermon before the Veterans at the close of the Rebellion, July 9, 1865. In *Schenectady Daily Star.*—Article, Résumé of the Geological Argument. In *American Presbyter and Theol. Review*, Oct., 1865, pp. 613–640; reprinted, in large part, in three Nos. of *Ch. Int.* Oct. and Nov., 1865.—A few Letters from Europe. *Ch. Int.* and *Schenectady papers*, 1867.—Address before the Evangelical Alliance, Amsterdam, Holland, 1867, imperfectly reported in *Evangelische Alliantie*, pp. 318, 319.—Articles on various subjects in the *Ch. Int.*, and accounts of sermons, etc., in *Schenectady Union* and *Star.*—Sermon on Baptismal Sabbath. 1868.—Address at Semi-Centennial of 2d Ref. Ch. of Glenville, N.Y. In *Glenville Semi-Cent. Memorial.*—Addresses before N.Y. State Convention of Y.M.C.A., 1868, reported in *Proceedings*, and at Anniversary of Schenectady Y.M.C.A., 1869. In *Schenectady Star.*—Some fugitive poetry.—Several articles on Prof. Tayler Lewis in *Ch. Int.*, 1878.

Wright, Chs. S., b. in N.Y.; R.C. 1873, N.B.S. 1876, lic. S. Cl. L.I.; Flatbush Mission, 1877—

[Wuert, John C., from Switzerland; Egypt, Lehigh Co., Pa., 1742–4.—*Harbaugh's Lives*, ii. 379.]

Wurts, Wm. A., b. at Louisville, Ky., 1848; LaFayette Col., N.B.S. 1862, l. Cl. Philadelphia, 1862; Canastota, Feb., 1863–8, [Vernon, Presbyt., S.S., 1868–71;] Lysander, 1871–6; S.S. Canastota, 1877—

Wust, W. C., from Holland; Buffalo, (Hol.,) 1855–6, Rochester, 1856–64, Lodi, N.J., 1864–8, suspended, [Lodi, N.J., independent, 1868–78, ret. to Holland.]

Wyberg, see Weyberg.

Wyckoff, A. N., b. at Bedminster, N.J., 1844; R.C. 1862, N.B.S. 1867, l. Cl. Raritan, 1867; Glenham, 1867–71, in Europe, 1871–4, Centennial Chapel of 1st R.D.C., Brooklyn, 1875–9, [New-Orleans, Canal St., Presbyt., 1879—]

Wyckoff, Ab. V., b. in New-Brunswick, 1823; R.C. 1842, N.B.S. 1845, l. Cl. N.B. 1845; Prattsville, 1846–51, Greenburgh, 1851–2, died Oct. 20.
*Publications.*—Sketch of Rev. F. B. Thompson, with portrait. 1853.

Wyckoff, Benj. V. D., b. at Middlebush, N.J., 1856; R.C. 1875, N.B.S. 1878, lic. Cl. N.B.; Preakness, 1878—

Wyckoff, Cor., b. in Readington, N.J., 1810; R.C. 1835, N.B.S. 1838, l. Cl. Philadelphia, 1838; Northumberland, 1838–41, Rochester, 1841–65, High Bridge, 1866–9, d. at New-Brunswick, May, 1870.

For the period of twenty-four years he held the charge of Rochester, Ulster Co., N.Y., a large country parish, which embraced at that time about three hundred families. Some of the members lived seven miles distant, and were regular in attendance on the service of the sanctuary. A field so extended in area called for laborious effort, and although not strong in health he worked assiduously, remembering the apostolic injunction, "Preach the word; be instant in season, out of season." The number of MS. sermons prepared was very large, and in their composition he did not seek to present theories that might please an auditor having itching ears, but he preached very much on human depravity, the deceitfulness of man's natural mind, his incapability to save himself, and over this spiritual destitution he placed the fullness of Christ's redemption. To the poor he was especially attentive in his ministrations, for he deemed that they were in particular need of this treatment, that they might feel he belonged to them as much as to their wealthy neighbors. In the temperance cause he rendered efficient work. One day he was engaged in family visitation with an elder, when they discovered that a church-member, who had been ill, and was thereby reduced to a condition of want, had opened a liquor saloon. The man plead in extenuation of his fault that necessity impelled him to the act. He was told he should have received assistance from the church, on application, and that his course was fitted to bring misery to some families. The wrong-doer became penitent, and promised that when his stock was sold he would quit the business. The pastor immediately purchased the entire quantity, and emptied the vile drink on the ground.

His final sickness was of nine weeks' duration. In his intense physical suffering his patience and submission abounded and had daily manifestation. In great distress he prayed, "O Lord, Thy will be done on earth, as it is in heaven." "Though He slay me, yet will I trust in Him." He said that he felt deeply his own unworthiness, and therefore trusted entirely in the righteousness and grace of our Lord Jesus Christ.—*D. W. B. W.*

L. A. Wyckoff

WYCKOFF, DE WITT BEVIER, (s. of Cor. Wyckoff,) b. at Rochester, Ulster Co., N.Y., 1841; R.C. 1862, N.B.S. 1865; l. Cl. Kingston, 1865; Woodstock, 1865–70, Gallatin, 1870—

Wyckoff, Henry V., (brother of I. N. Wyckoff,) b. near Millstone, N.J., 1771; studied under Livingston, l. Cl. N.Y. 1798; Charleston, 1799–1803? Charleston, 2d, 1803–20, suspended; 1822, seceded; Charleston, 2d, Sec. 1822–9, Charleston Independent, 1829–1830, d. 1835, March 6. Buried at Glen, N.Y.

*Publication:* Reasons for Withdrawing from R.D.C. 1820.

Wyckoff, Isaac N., b. near Millstone, N.J., 1792; R.C. 1813, N.B.S. 1817, l. Cl. N.B. 1817; Leeds, 1817–34, Catskill, 1834–6, Albany, 2d, 1836–66, d. 1869. Elected a trustee of R.C. 1851. D.D. by U.C. 1838, by R.C. 1839.

He began the study of the classics under Rev. John M. Van Harlingen, of Millstone, in 1806. His father dying when he had only begun his studies, he was thrown very much on his own resources. He taught and labored to supply the necessary means for his education. While in the Seminary he also was principal of a Young Ladies' School in New-Brunswick. In the ministry he was most active, energetic, and devoted. While in his first charge, greatly through his efforts, he had the satisfaction of seeing four new churches organized, contiguous to his own field. During his thirty years of service at Albany, he received more than a thousand into the communion of the church. He was especially noted for his kind offices to all in need of consolation or advice. His opinion was sought after by all classes. He gladly left his study and his books to do any favor possible, even for the humblest. He was well acquainted with the personal, mental, moral, and social condition of his numerous flock. He was, moreover, the unwearied friend of the more recent Holland immigrants, many of whom are greatly indebted to him for his opportune advice and assistance. He was also ever foremost among the friends of every benevolent institution. For the last twenty years of his active life he was the earnest, faithful committee-man. Not a few young men were also indebted to his kindly assistance in reaching the ministry.

He was a man of simple, honest, cheerful, unaffected piety. There was nothing sour or repulsive in his composition. Gloom and austerity were not ingredients in his religion. Being a Christian disciple without reserve, he rejoiced to know and do his Master's will. His cheerfulness, his self-control, his patience, his charity, all were tried, as God tries the graces of all his people; but it was plain to those who knew him best, that in the sunshine and in the shade he could "sing songs of holy ecstasy, to waft him to the skies."

His home he made a Bethel. His hospitality was unbounded. Strangers and friends were welcome to his board, but none ever passed his threshold, to converse with him in the seclusion of his abode, without feeling that they had communed with a man who walked with God.

To him religion was not a pack to be carried on bent shoulders, and opened now and then for exhibition to the curious, but an inward fountain,

always running and always clear. The spontaneity of his faith precluded the indulgence of mere cant. The light of the cross was on his brow, and the breath of Olivet animated his speech. He seldom or never made harsh and uncharitable remarks concerning others. A shrewd observer and a discriminating judge of conduct, still such was the habit of his heart that even in cases where he had suffered injury, he strove to find some room for the exercise of patient charity. To hear him pray in his family circle was to be borne up to the mount of vision. Then the father's heart mounted to the prophet's lips, and he seemed to converse with God—as friend holds fellowship with friend. In all his domestic regulations there was a savor of heaven, and none could see him in the quiet ways of his household without saying, "There is a man who lives his religion, and whose religion is his life."

He was pre-eminently a biblical preacher, combining the doctrinal, practical, and experimental. His person, voice, manner, and matter were striking, and accordingly he took a front rank among the leading pulpit divines of the State of New-York. His style of composition was picturesque, and on this account there seemed to be in his sermons, at times, a contest between imagination and the logic of homely words. But every discourse was directed to the great end of all right and good preaching, namely, the instruction and edification of the hearer. He studied to make the Word of God the foundation of every discourse. As a rule, his sermons were clear and powerful applications of truth to the hearts, consciences, and judgments of his congregation.

He published several sermons, addresses, and articles on special subjects for the newspapers and magazines. The *Columbia County Preacher*, the *National Preacher*, and the archives of several institutions, contain many of his published productions. He was a copious contributor to the *Annals of the American Pulpit*, by Dr. Sprague.—*Memorial containing sermons by Drs. Porter and Elmendorf.*

*Publications:* Address before Tract Soc. In *N. Y. Observer*, May 19, 1827. —Christian Example. On the Death of Chr. Miller. 1844.—Address at Fun. of Rev. David Abeel. 1846.—Stability of the Times. July 4, 1852.—Ser. on Death of David Pruyn, 1843; and on Death of Hibertie Pruyn, 1855.—John, surnamed Boanerges: a Disc. on Death of Rev. Dr. John Ludlow. 1857.—She is not Dead, but Sleepeth. 1858.—The Spiritual Portrait. On Death of Hon. Jacob Lansing. 1858.—Address at Quarter-Century Celebration of Pastorate. 1861.—The Righteous Entering into Peace. On Death of Ab. F. Lansing. 1861.—An Inaug. Charge at Hope College. 1866. In *Hope College Remembrancer.*—Arts. in *Sprague's Annals*, on Rev. J. M. Van Harlingen, Jacob Sickles, Jacob Schoonmaker, Peter P. Rouse, David Abeel, W. J. Pohlman.—Sermons in the *Columbia Co. Preacher*, and the *Nat. Preacher.*

WYCKOFF, JACOB S. R.C. 1853, N.B.S. 1856, lic. S. Cl. L.I.; Colt's Neck, 1856–65, West-Troy, South, 1865–70, w. c.

WYCKOFF, JAS. R.C. 1861, N.B.S. 1864, l. Cl. Geneva, 1864; Queens, 1864–71, Bushnell, 1871–4, Germantown, 1874—

Wyckoff, Theodore F., b. at Catskill, 1820, (son of I. N. Wyckoff;) R.C. 1839, N.B.S. 1842, l. Cl. Albany, 1842; Ghent, 2d, 1843–4, South West-Troy, 1845–54, St. Thomas, W.I., 1854–5, d. Jan. 19.

He was distinguished for the mental graces with which he was adorned, the faithfulness with which his pastoral duties were discharged, for the gentleness of his disposition, the amenity of his manners, and the eminent social qualities which endeared him to the high and low, the rich and poor. He was also a finished scholar. His passionate love of his Maker's works, his high appreciation of the beautiful in art, were sources of unbounded pleasure to him—a pleasure which he often imparted to others with his facile pen. His contributions to the press, as well as his public addresses, evidenced a refined taste and a highly cultivated mind, winning him a high position for one of his years. His health led him to settle in the West-Indies, but in a few weeks he was stricken down by the yellow fever and died.

WYKOFF, JOHN HENRY. R.C. 1871, N.B.S. 1874, lic. Cl. N.B.; voyage to India, Nov. 1874–5, Jan.; Vellore, 1875–6, Tindevanum, 1876–7, Vellore, 1877—

WYNKOOP, JEFFERSON, (brother of Richard Wynkoop,) b. N.Y.C. Sept. 11, 1801; C.C. and U.C. 1819, N.B.S. 1824, l. Cl. N.B.; West New-Hempstead and Ramapo, 1825–36, Athens, 1838–40, (Gilbertsville, Delhi, and Cuba, N. Y., Presbyt., 1840–54,) w. c. 1854—

Wynkoop, Peter S., b. at Kingston, 1787; U.C. 1807, N.B.S. 1813, l. Cl. N.B. 1813; assistant of Vredenburgh, at Raritan, 1813–14, Catskill, 1814–17, Hyde Park, (Staatsburgh,) 1817–20, Hyde Park and Pleasant Plain, 1820–2, Ghent and Hillsdale, 1823–40, Ghent and Claverack, 2d, 1840–3, Ghent, 1843–4, Blooming Grove, 1844–8, d. Nov. 1.

He pursued the study of the law, and began to practice his profession in 1810, but about this time his heart was touched by grace, and he promptly and cheerfully relinquished the prospect of worldly honor and emolument, and gave himself to the ministry. His labors were largely blessed. His views of divine truth were clear and discriminating; his faith was the result of intelligent conviction, and he was firm in his adherence to it. There was no tendency in his mind to indulge in novel speculations. Intent on the great objects of the ministry, realizing that he watched for souls, as one that must give account, his talents and time were not wasted on questions of doubtful disputation, which minister strife but do not edify. He practically adopted the resolution of the apostle to know nothing but Christ. His discourses were constructed with a constant regard to the spiritual interests of his flock. As a vigilant observer of circumstances which aid the impression of truth, he exhibited skill in giving to each his portion in due season. His earnestness of manner indicated that it was the utterance of truth which had its residence in the heart, and that, as he believed, he spoke. His hear-

ers were regarded as hastening to the retribution of the eternal state, and his aim was, by the manifestation of truth, to commend himself to every man's conscience in the sight of God. He was faithful and diligent in the cultivation of personal piety ; he was accustomed to a strict scrutiny of his heart, bringing himself to the oracles of God, as a standard by which his spiritual character was to be determined. He was a man of prayer. He was accustomed to retire and seek at his Father's throne the anointings of the Spirit, which invigorated his own soul, and infused a spiritual fragrance through his ministry and life. His walk was close with God. His meditations of him were sweet, filling up many of his hours. At noon, as well as at evening and morning, he bowed at the family altar. He was strictly conscientious, even to personal sacrifices. His time, his powers, his influence, were unreservedly and fully consecrated to God. No motives of personal ambition or advancement found place in his heart.—*Memorial Sermon by Rev. E. Holmes.*

Wynkoop, Richard, b. N.Y.C. Dec. 16, 1798 ; C.C. 1819, N.B.S. 1822 ; lic. by 2d Presbyt. N.Y. (Assoc. Ref.) Ap. 5, 1826 ; Miss. at Cato, N.Y., Oct. 29, 1826–7, Jan. 31 ; [Yorktown, Westchester Co., N.Y., May 6, 1827–34, Ap. 20 ; Hagerstown, Md., May 4, 1834–42, d. Ap. 5.]

Nearly his whole ministry was spent in the Presbyterian Church. The church at Hagerstown returned to the Assoc. Ref. Ch. during his pastorate there in 1838.

He was the son of Peter Wynkoop and Margaret Quackenbos. He married, August 10, 1825, Catharine, daughter of Jas. Schureman and Eleanor Williamson, of New-Brunswick, N.J., and sister of Rev Dr. John Schureman. (Schureman, John.) In his youth, he was fond of active exercise and manly sports, and acquired a vigorous constitution. He was tall, muscular and athletic, formed for labor and endurance, and the movements of his body, like the operations of his mind, were quick and agile. In the ministry, truth was the object of all his investigations, and to his researches he brought a mind quick, penetrating, strong and logical. He would seize upon the points of inquiry with the rapidity of lightning, and trace them through mazes of difficulty with the care and quickness of intuition. Ever on the alert to detect error, he was sure to expose it on every proper occasion, often using the weapons of sarcasm and ridicule, which he wielded with great skill, and sometimes with prodigious effect. In the distinctive faith of the Presbyterian Church, he could clearly, ably and satisfactorily expound its mooted points. He possessed the reasoning faculty in uncommon power. His sermons were among the finest specimens of logic ; and this character was awarded to them by many men of the Bar, and of other professions, who were attracted by his remarkable powers. His object was to communicate instruction, and in this he never failed. His preaching was upon texts, not upon subjects. He thought out his sermons fully and effectually, but without writing them. His manner was plain, simple, and dignified. His whole manner and appearance in the pulpit indicated his own sense of the solemnity of the errand on which he stood there, and

awakened corresponding emotions in those whom he addressed.—See *Sprague's Annals of the American Pulpit*, vol. ix.. *and Wynkoop Genealogy*, 1878, pp. 102, 130.

Yasadian, V., studied under the missionaries in India, l. Cl. Arcot, 1867.

Yasukawa, (a native Japanese,) studied under the missionaries; lic. by the *Chiu Kuwai* (Cl. or Presbyt.) of Japan, 1878; Tokio, 1878—

Yates, Andrew, b. in Schenectady, 1772; Y.C. 1793, studied theology under Livingston, l. Cl. N.Y. 1796; Prof. Latin and Greek in Union College, 1797–1801, (East-Hartford, Cong., 1801–14,) Prof. Mental and Moral Philosophy, Union College, 1814–25, Prin. of High School at Chittenango, 1825–36, the helper of feeble churches, 1836–44, d.

With frequent interruptions in his earlier studies from feeble health, he still persevered and graduated with honor. No man had a more exalted idea of the duties of the sacred office, and few have performed these duties with greater fidelity or success. He was afraid to offend God, and this made him fearless of men. Hence he never entered into a compromise with error or wickedness. What he believed to be true and right, he openly proclaimed. Yet all he did was done with so kind a spirit that however much men might disagree with him, they never doubted that his conduct was dictated by uprightness and affection. During his pastoral relation, frequent and powerful revivals of religion were enjoyed, and, indeed, at no time were wanting the pleasing manifestations of the Spirit's presence. He also trained a number of young men in theological studies, besides his pastoral duties, and when he resigned his pulpit some of these followed him to Schenectady, that they might still enjoy his instructions.

While teaching he was also always engaged, more or less, in preaching the gospel. There were but few churches of the Presbyterian order within thirty miles of Schenectady in which he had not often proclaimed the preciousness of Christ. He was also a principal agent in securing the establishment of a missionary station for the Indians, at Mackinaw, Michigan, about 1823.

While teaching at Chittenango, he organized a church there and became its pastor. During the last eight years of his life he was the unceasing friend and helper of feeble churches. He established, resuscitated, or greatly aided no less than thirteen during this period. He died of disease contracted by his abundant labors. His last effort was the establishment of a church at Sacondaga, but, ten days before its dedication, sitting in his chair, and on the blessed Sabbath that he loved so well, he placidly breathed out his soul, without a pang or a groan.

There was no intricate complexity either in his principles or conduct. With a well-balanced mind, he possessed the transparent simplicity of a child, joined to a oneness of untiring purpose. Love was the great principle of his heart, and by its power, selfishness, in all its varied forms, was overborne. It was the law of his house to rejoice with them that do rejoice, and to weep with them that weep. But his most prominent characteristic

was his indomitable hope. Unshaken confidence in the divine promises ever cheered him on, for he knew that God would not fail him. However dark the outward prospect seemed, he never doubted but that God would clear away all clouds.—*Memorial Sermon by Dr. W. H. Campbell. Sprague's Annals.*

*Publications:* Blessedness of Dying in the Lord: a Ser. at the Fun. of Mrs. Amelia Flint. Hartford, 1810.—Charity, the Evidence of Piety: a Ser. before Female Benev. Soc., Hartford, 1810.—The Effectual Preacher: a Ser. at Install. of Dr. John Ludlow, at Albany, 1823.—God's Blessing in our Institutions: a Ser. at Dedication of R.D.C. Chittenango. 1829.

Yates, John Austin, (s. of And. Yates,) b. at East-Hartford, Ct., 1801; U.C. 1821, N.B.S. 1824, lic. Cl. N.B. 1824; tutor in U.C. 1823–7, Prof. Oriental Langs. U.C. 1827–49; (spent 1827–9, after the above appointment, in Europe;) called to Jersey City, 1st, 1849; accepted, but died before installation.

The First Church of Jersey City seemed entering on a new career with the call of Yates, but he suddenly died before his installation. He was of fine personal appearance, of open countenance, and wore an habitual sunny smile. His frankness and familiarity on first acquaintance, his fascinating manner, and the warm grasp of his hand, gave every one who met him the assurance of his affectionate disposition, and of the nobleness of his heart, which he carried in his hand. He also stood high in literary circles. He had possessed great advantages in his collegiate connection, and especially during his sojourn in Europe, 1827–9, when he especially prepared himself for the duties of his professorship. He entered upon his work with the enthusiasm of the scholar and the man of genius. To extensive learning he united a cultivated taste, and was widely known as one of the best scholars of the land in the languages and literature of modern Europe. His sermons were distinguished for clearness, accuracy, and ease of style, copious and brilliant illustration, and the select character of his thoughts. Always pleasing, he was often eloquent, and sometimes thrilling. He addressed the heart as well as the intellect. He viewed Christianity not as a gloomy, sullen system, but as a religion of purity, life, joy, and love. He held it up as the artist does his most finished work in its most beautiful and effective light. He brought every ray of light to its focus at the Cross of Christ, and by the very kindness of his manner, and the brightness of his views, disarmed infidelity on its own battle-ground. At the same time he preached the more humbling doctrines of the Cross, which lie at the foundation of the whole gospel system.—*Mem. Ser. in MS. by Dr. W. J. R. Taylor, in Sage Library.*

*Publications:* Righteousness Exalteth a Nation. 1839.

Young, Alex. H., b. at Louisville, Ky., Feb. 13, 1838; Miami Univ., Oxford, O., 1859, Lane Sem., Walnut Hill, O., 1863; lic. by Presb. of Cincinnati, 1863; ord. by Presbyt. Chillicothe, O., Nov. 8, 1864; [South-Salem, O., 1864–9, Oxford, O., 1869–72, Presbyt.,] Greenville, N.J., 1872—

YOUNG, CHAS. J. [Yaphank, L.I., 1875–8;] Long Branch, 1st, 1878—

Youngblood, William, b. at Montgomery, N.Y., 1800; R.C. 1832, N.B.S. 1835, l. Cl. Orange, 1835; voyage to Batavia, (Java, E.I.,) June–Sept. 1836, Batavia, 1836–8, (studying the Malay language,) voyage to Borneo, by way of Singapore, Dec. 1838–Sept. 1839, teaching a Malay school at Pontianak, (Borneo,) Nov. 1839–42, Karangan, (Borneo,) Sept. 1842,–Jan. 1847, voyage to America, Jan.–July, 1849, d. 1859.

He had early religious impressions which seem to have matured about the fifteenth year of his age. He then had a strong desire to study with a view to the ministry. But being the eldest of the family, he was needed at home by his widowed mother, and for some years took charge of the paternal farm.

While in the Seminary his mind was much exercised in regard to the duty of devoting himself to the foreign missionary work. The appeals of the heavenly-minded and devoted David Abeel, who had just returned from China, had the effect of bringing him to a decision. He was accepted by the American Board, and designated, with other brethren of our Church, to the island of Java. They embarked on the 8th of June, 1836. After many efforts, the Dutch Government not allowing them to operate on that island, they embarked for Pontianak, on the coast of Borneo, in December of 1838. While residing there some of the brethren engaged in the study of the Chinese language, with a view of establishing a mission in China as soon as the way opened. Brother Youngblood having gained some knowledge of the art of printing, and of the Malay language, he spent his time in visiting the neighboring Kampongs, preaching and distributing tracts, and, unaided, he printed with his own hands, by means of a press presented by the officers of an American squadron, Malayan books, for the use of a school of poor children he had gathered.

At length, in the beginning of the year 1842, Brothers Youngblood and Thompson founded a station among the Dyaks, about one hundred and forty miles in the interior of the island. After many trials, and incredible toil, owing to the unwillingness of the natives to assist, they succeeded in erecting with their own hands two temporary dwellings in the midst of the jungle. After a few months, joined by their families, in these lonely wilds they began the work of pioneer missionaries. Brother Thompson's health soon failing, he departed for his native land by the way of Europe, where he was called to his heavenly home. About four years after the establishment of the mission among the Dyaks, Brother Youngblood's health also gave way. The trial of a voyage to Singapore not proving, as hoped, efficacious to his restoration, he embarked January, 1849, for America. This was a trial harder to be borne than when he left his native shore. The seed of God's word had just begun to germinate in some minds, and now that all prospects of usefulness should be destroyed was painful in the extreme. "Never," said Mrs. Y. to the writer, "did I see my husband, in all my life, shed tears so profusely, and endure a trial so distressing, as when he bade farewell to his Dyak field." No reënforcements arriving,

he saw the mission must be given up. For years this good brother lingered, able only to preach an occasional sermon, till his death. During these years his heart was still set on the great work of missions. He said to the writer, "I do not regret having personally engaged in the work of foreign missions, but it is rather to me a source of joy. I feel that it was the highest honor conferred on me, in being permitted to engage in this blessed cause, and become a co-worker with the Lord of missions. Gladly would I now return to our distant field of labor, or any other among the heathen, did my health and that of my companion permit, and toil till death for the salvation of perishing men. It is sweet to endure toil and privation for Christ."—*Rev. Dr. J. H. Duryea.*

Ypma, Martin A., from Holland; Vriesland, 1851–3, Graafschap, 1853–4, High and Low Prairie, 1855–61, Alto, 1861–3, d.

Zabriskie, Albert A., b. at Bergen Point, N.J., Ap. 11, 1843; R.C. 1865, N.B.S. 1868, l. Cl. Bergen, 1868; Farmer Village, 1868–9, Keyport, 1869–72, Preakness, 1872–8, Franklin Furnace, 1878—

Zabriskie, Francis Nicholl, (grandson of J. V. C. Romeyn,) b. in N.Y.C.; N.Y.U. 1850, N.B.S. 1855, l. Cl. N.Y. 1855; Livingston Ch., N.Y.C., May 15, 1856–9, Coxsackie, 2d, 1859–63, Ithaca, 1863–6, Claverack, 1866–72, [Saybrook, Ct., 1872–6, Wollaston Hights, Mass., 1876—]

*Publications:* Sowing in Tears. Anniversary Ser. 1857.—The Gospel preached to the Poor. Second Anniv. Ser. 1858.—Members of the Livingston Ch., N.Y.C. 1858.—Landmarks of my Ministry. 1859.—God's Battle. July 4, 1861.—Golden Fruit from Bible Trees. 1861—Weighed in the Balances. A Fast Day Ser. 1863.—The Post of Duty. Fun. Disc. in memory of Francis Hollister, (120th Regt. N.Y.V.,) killed in Battle of Gettysburg. 1863.—The Claverack Centennial. 1867.—Hist. of Livingston Ch., N.Y.C. In *Jubilee* of 34th St. Ch., with which the former united.—Temperance or Total Abstinence. 1871.—Many letters in the papers.—Letters signed "Old Colony" in *Ch. Int.* 1876 to present time.

Zabriskie, Jer. L., b. at Flatbush, L.I., (grandson of J. L. Zabriskie;) C.C. Law Dept. 1854, N.B.S. 1863, l. S. Cl. L.I. 1863; Cuddebackville, 1866–70, New-Baltimore, 1870—

Zabriskie, John Lansing, b. at Albany, 1779; U.C. 1797, studied theology under D. Romeyn, l. Cl. Albany, 1800; Greenbush and Wynantskill, 1801–11, Hillsborough, (Millstone,) 1811–50, d. Elected a trustee of Q.C. 1811.

During his long pastorate at Millstone, he maintained his influence and his standing unto the end. He was a man of many excellences; kind, social, unaffected, and sincerely and zealously pious; a gentleman of the old school, simple in his tastes, unostentatious in his life, and unsophisticated in his daily conduct. All who knew him loved him, and those who knew him best esteemed him most.

He was one of the most laborious and successful pastors in Somerset County. He preached and lectured more, visited more families, and attended

more carefully to all his public duties, than almost any other minister of his time. He was considered by all an *example* not only, but a *monitor* in his official life.

His talents were good. His mind was more judicious, solid, and safe than brilliant, or endowed with genius. He was a wise man, a sensible man, a man to be depended upon. His counsel was judicious, and no one ever erred much in following it. Hence, he himself made no mistakes of importance, had no controversies, and while his friends were numerous, his enemies belonged to those whom his principles and his holy life necessarily brought in opposition to him.

He was an excellent preacher; and though he seldom wrote his sermons, they were solid, sensible, full of evangelical thought, and listened to with profit by all the earnest-hearted and godly in his congregation. His knowledge of the gospel was full, distinctive, and clear; and when he had discussed any one of its doctrines, his hearers felt that they had had very important matters brought to their consideration, in a way which was calculated to impress their minds and edify their hearts. Few men could speak more judiciously and appropriately, from the impulse of the moment, on any given theme. Often there was a neatness, terseness, and directness which could not fail to be highly pleasing.

Then he was a genial man, and in his social intercourse would astonish and excite you by his wit, his sarcasm, and even drollery; but this was only occasionally, and when he seemed to be carried out of his ordinary sphere. Habitually he was grave, thoughtful, and though not reserved, by no means a facetious or light man.

His life was unstained even by a breath of evil. No one doubted his piety, or the sincerity of his admonitions, when he reprobated vice or reproved iniquity.

By his simple habits and economy, while in the receipt of only a small stipend, he was able to accumulate a large estate, and leave it as an inheritance to his children. This, however, resulted chiefly from the early possession of his own patrimony, managed with prudence and care, and not from any savings out of his salary. In a word, he was a good man, useful in his day, and he has left a name which will have a savor of excellence for many generations, among those whose welfare he promoted, and whose fathers and mothers he led in the way of life.—*Rev. Dr. Ab. Messler.*

Zastera, F. From Church of Rome. Miss. in 4th Ger. Ch., N.Y.C., 1858.

[Zübli, ...., Charleston, S.C., 1749.—*Harbaugh's Lives*, ii. 380.]

Zubli, E. B. Pella, 3d, (S.S.) 1876.

[Zufall, John. Tulpehocken, Pa., 1765–9.—*Harbaugh's Lives*, ii. 388.]

Zurcher, J. N. S.S. at Silver Creek, 1853.

ZWEMER, ADRIAN, b. in Zeeland, Neths., Feb. 12, 1823; Holland Academy, Mich.; studied theology with Rev. John Van Vleck, 1858; lic. Cl. Hol-

land, Ap. 14, and ord. Ap. 18, 1858; Vriesland, 1858–68, Low Prairie, 1868–70, Milwaukee, 1870–3, Albany, (Hol.,) 1873–6, Graafschap, Mich., 1876—

ZWEMER, JAS. FRED., b. in Rochester, N.Y., Sept. 1, 1850; H.C. 1870, H.S. 1873, lic. Cl. Holland, July 2; Fynaart, Mich., 1873—

Zyperus, (Siperius,) Michiel, c. from Curaçoa, Aug. 1659, to New-Netherlands, as a proponent, (or candidate;) joined the ch. in New-Amsterdam as a student of divinity in Jan., 1660; went toward Virginia, 1664.—*Amst. Cor. Gen. and Biog. Rec.* vii. 64; ix. 72.

VIEW OF NEW UTRECHT CHURCH AND DE SILLE HOUSE,

Used as Prison and Hospital after the Battle.

# THE CHURCHES.*

ADDISVILLE, Bucks Co. Pa. 1864. Bodine, 1864–8, Amerman, J. L. 1868–71, Collier, I. 1871—

1ST REFORMED DUTCH CHURCH, ALBANY, CORNER OF STATE, MARKET, AND COURT STREETS.

Erected A. D. 1715. Demolished 1806.

It included within its walls the site of a church, the corner-stone of which was laid by Rutger Jacobson, 1656.

Albany, Albany Co. N.Y., churches in :

1. ALBANY. (Beverwyck, Rensselaerwyck,) State St., 1642. Megapolensis, J. 1642–9, (Grasmeer, 1650–1,) Schaats, 1652–94, (Van Renslaer, 1675–7,) Dellius, 1683–99, supplied by Nucella, 1698–1700, Lydius, 1700–9, (Barclay, Episcop., 1709–12,) Van Driessen, P. 1712–38, Van Schie, 1738–44, Frelinghuysen, T. 1745–59, Westerlo,

* The word *church* is used in the sense of *congregation*, without respect to the fact that several congregations were often combined in one ecclesiastical organization, (called collegiate,) or in one civil corporation.

1760–90, Bassett, 1787–1804, (Bogart, D. S. 1792–6?) Johnson, J. B. 1796–1802, Bradford, J. M. 1805–20, De Witt, J. (Sr.) 1813–15, Ludlow, J. 1823–34, Vermilye, T. E. 1835–9, Kennedy, 1841–55, Rogers, E. P. 1856–62, Clark, R. W. 1862—

Chartered 1720. Eng. preaching begun by Westerlo. See *Amst. Cor. many letters; Munsell's Annals of Albany*, 10 vols., 12mo 1850–9; *Collections on the History of Albany*, 3 vols., 8vo, 1865–70; *Col. Hist. N. Y.*, see Index—ALBANY, containing many references to the church; *Doc. Hist. N. Y.*, see Index; *Barnes' Settlement and Early Hist. of;* Histories of N.Y. State by Smith, O'Callaghan, and Brodhead; *Anderson's Hist. of Colonial Church, (Episcopal.)* See also *Bibliography of Pastors Bassett, Wyckoff, Rogers.*

2. Albany, (Ger.) 1770? Doll, 1772–5.

3. ALBANY, 2d, 1815, De Witt, J. (Sr.) 1815–23, (Steele, J. B. supplied, 1823,) Ferris, I. 1824–36, Wyckoff, I. N. 1836–65, Elmendorf, J. 1865–72, Bartlett, 1872—

4. ALBANY, 3d, 1834. Holmes, E. 1835–40, Yates, A. (S.S.) 1840–1, Campbell, W. H. 1841–8, Van Brunt, 1848–9, Halloway, (Sr.) 1849–53, Dickson, 1853–60, Miller, W. H. 1861–2, Bailey, 1863–8, Searle, J. 1868–71, Van Slyke, E. 1871–2, Van Doren, D. K. 1873–5, Campbell, J. B. 1876—

5. ALBANY, (HOL.) 1855. Houbolt, 1861–4, Bähler, P. B. 1865–7, Houbolt, 1871–3, Zwemer, A. 1873–6, Kriekaard, C. 1877–9.

6. ALBANY, (GER.) 1855. Schnellendreussler, 1855–65, Neef, 1865—

7. Albany, (Dudley Ch.) 1859. Dissolved, 1862.

8. Albany Park Chapel, Dusenberre, Ap.–Oct., 1866.

Albany Bush. See Amsterdam.

Aliendal. See India.

Allegan, Allegan Co. Mich. 1843. Taylor, A. B., Miss. and S.S. 1842–3.

ALTO, Fon de Lac Co. Wis. 1854. Stobbelaer, 1858–60, Ypma, 1861–3, Pieters, 1865–9, Karsten, 1870—

Amelia Court House, Va. See Mattoax.

Amersfort, now Flatlands. *Col. Hist.* ii. 404.

AMITY, (Clifton-Park, Rexfordville,) Saratoga Co. N.Y. 1803. Romeyn, Thos. (Jr.) 1806–27, McKelvey, J. 1827–31, Van Wagenen, 1831–4, Chittenden, 1834–9, Bronson, A. 1840–2, Halloway, 1843–9, Williamson, G. R. 1849–52, Raymond, 1853–6, Schoonmaker, R. L. 1856–61, See, W. G. E. 1861–8, Letson, 1868—

Amity, (Miss. station,) Dwight, M. W. 1823, Murphy, Miss. to, 1830.

Amoy. See China.

Amsterdam, (Albany Bush,) Montgomery Co. N.Y. 1795. Ten Eyck, C. 1799–1803.—*Presbyterian. Doc. Hist. N.Y.* iii. 673, 683.

Amsterdam, N.Y. (Union Ch.) 1827, Morris, J., Miss. to, 1827, Stryker, H. B. 1827–33.—*See Fonda's Bush and Union.*

Ancram, Columbia Co. N.Y. 1746, supplied by Livingston, J. L. 1779–81, by Lansing, N. 1781–4.—*See Gallatin. Smith's Hist. N.Y.* 307.

Angelica, Alleghany Co. N.Y. 1797. Gray, A. 1797–1819.

AQUACKANONCK. See Passaic.

ARCADIA, (Fairville,) Wayne Co. N.Y. 1835. Nevius, 1835–6, Turner, W. E. 1841–8, Whitbeck, J., 1850–2, Snyder, B. F. 1855–6, Turner, 1862–6.

Arcot. See India.

Argyle, Washington Co. N.Y. 1809, merged in Fort Miller, 1838. Ostrander, S. (S.S.) two years, Johnson, I. Y. 1817–21, Van Hook, 1823–4, McKelvey, J., Miss. to, 1827, Mair, Miss. to, 1829, Laing, 1832–3.

Arnee. See India.

Arunodaya. See India.

ASBURY PARK, Monmouth Co. N.J. 1876. Wilson, F. F. 1876–8, Enos, 1878—

Ashokan, now Shokan.

Asquach, same as Osquak.

ASTORIA, Queen's Co. L.I. 1839. Bishop, 1840–52, Ten Eyck, W. H. 1853–74, Haines, 1874—

ASTORIA 2D, 1854. Revived, 1862. Wenisch, 1865–6, Steinfuhrer, 1867—

ATHENS, Greene Co. N.Y. 1826. Abeel, D. 1826–8, Van Cleef, C. 1828–33, Wilson, Jos. 1834–6, Wynkoop, Jef. 1830–40, Holmes, E. 1840–1, Watson, J. 1841–4, Cornell, W. A. 1844–8, Talmage, J. R. 1849–50, Betts, (S.S.) 1852–5, Buckelew, 1855–9, Spaulding, 1860–8, Campbell, A. D. 1868—

ATHENS 2D, N.Y. 1859. Spaulding, 1860–6, supplied by De Mund, 1871, 1875.

ATHENS, Bradford Co. Pa. 1858. Todd, A. F. 1858–65, Berry, P. 1865–8, Shaw, J. F. 1868–70.

Aurelius, Cayuga Co. N.Y. 1813. Ten Eyck, C. 1813–26.

AURIESVILLE, Montgomery Co. N.Y. 1839. Jukes, 1840–4, Roof, 1847–50.

Baisic, now Westerlo.

Battle Creek, Calhoun Co. Mich. 1855. Schultz, 1855–7, Brown, H. J. 1858–62, Rogers, S. J. 1862–5, Collier, I. 1866–70, Halloway, W. W. 1872–3, Vander Hart, 1876–7.

Bayonne, (Hudson Co. N.J.) churches in:

1. Bayonne 1st, 1829, (formerly Bergen Neck.) Boice, I. C. 1829–44, Romeyn, J. 1844–50, Dutcher, 1850–4, Stillwell, 1854–64, Wells, T. W. 1865–73, Stitt, C. H. 1874—. See *Taylor's Annals Cl. Bergen.*

2. Bergen Point, (Bayonne 2d,) 1854. Dutcher, 1854–7, Parker, Chas. 1857–60, Jones, H. W. F. 1860—

3. Bayonne 3d, (*German,*) 1872.

Beach Woods, Tioga Co. N.Y. 1823. Mandeville, G. 1824–6.

Beaverdam, Albany Co. N.Y. 1763. Schuyler, 1766–79, supplied also by Labagh and Bork, 1779–1810, De Voe, 1808–16, Paige, Miss. to, 1822, Van Hook, Miss. to, 1822, Bogardus, C. 1822–5, Blair, Miss. to, 1825, Van Wagenen, 1826–31, Meyers, A. H. 1831–5, Van Kleek, 1835–43, Demarest, W. 1846–51, Vedder, E. 1851–5, Van Liew, J. C. 1856–60, Miller, E. 1860–72, Doig, 1872—

Beaverdam. See Roxbury.

Beaverdam, Ottawa Co. Mich. 1860. Brock, J. 1871—

Bedminster, Somerset Co. N.J. 1758. Hardenbergh, J. R. 1758–81, Romeyn, T. F. 1784–5, Studdiford, P. 1787–1800, Duryee, J. 1800–1, Schureman, 1801–7, Hardenbergh, C. 1808–20, Fisher, I. M. 1821–39, Schenck, G. 1840–52. Brush, W. 1852–65, Pool, 1866–75, McNair, 1876—

Beekman, Dutchess Co. N.Y. 1825. Amerman, T. A. (S.S.) 1830–1.

Belleville, (Second River,) Essex Co. N.J. 1700. Bertholf, G. (S.S.) 1700–24, Coens, 1725–30, Van Santvoord, C. 1730–2, Haeghoort, 1735–76, Leydt, M. 1779–80, Schoonmaker, H. (S.S.) 1784–94, Stryker, P. 1794–1809, again 1810–12, Van Santvoord, S. 1814–28, Abeel, G. 1828–34, Meyers, A. H. 1835–7, Garretson, J. 1837–49, De Mund, 1850–6, Talmage, T. D. W. 1856–9, Studdiford, P. A. 1859–66, Halloway, W. 1867–71, Strong, J. P. 1871—. *See Stearn's Hist. Newark, N.J. Taylor's Annals Classis of Bergen.*

Bellona. See Benton.

Benton, Yates Co. N.Y. 1817. Afterward, Bellona; occasionally supplied by Duryee, John, from New-Jersey. Wack, C. P. 1831–5. *Became Presbyterian.*

Berea, Orange Co. N.Y. 1819. (This was an offshoot of the Presbyt. Ch. of Goodwill, but became R.D.C. in 1822, in order to secure the services of Mr. Ten Eyck.) Ten Eyck, J. B. 1821–72, Comfort, 1872—

BERGEN, 1660. . See Jersey City.

BERGEN NECK, 1829. See Bayonne.

BERGEN POINT, 1854. See Bayonne.

Berkshire Valley, Tioga Co. N.Y. 1826. Mandeville, G. 1826–8.

BERNE, Albany Co. N.Y. 1830. Tarbell, Miss. to, 1826, Van Wagenen, 1826–31, Cahoone, Miss. to, 1828, Stryker, P., Miss. to, 1828–9, Meyers, A. H. 1831–5, Van Kleek, 1835–43, Demarest, W. 1846–51, Vedder, 1851–4, Van Liew, J. C. 1856–60, Miller, E. 1860–72, Doig, 1872—

BERNE 2D, 1830. Van Santvoord, S. (S.S.) 1831–2, Van Arsdale, J. R. 1834–5, Waring, (S.S.) 1836, Knieskern, 1841–5, Middlemas, 1848–54. Ballagh, W. H. 1868–77, Slocum, 1879—

BETHEL, (Pella,) Marion Co. Iowa, 1866. De Pree, 1867–72, Wormser, 1875–8, Te Winkle, 1878—

BETHLEHEM, Albany Co. N.Y. 1763. Bork, 1798–1803, Overbagh, 1805–6, Westervelt, R. 1808–16, Kissam, 1818–41, Willis, 1842–51, Simonson, 1852–64, Voorhees, H. M. 1865–71, Skillman, 1872—

BETHLEHEM 2D, 1848. Lansing, J. A. 1848–60, Pearse, 1860—

*Bethlehem, Albany Co. N.Y. Secession*, 1824.

Bethlehem, Milwaukee Co. Wis. 1850.

Beverwyck. See Albany.

BLAWENBURGH, Somerset Co. N.J. 1832. (See Harlingen 2d.) Heermance, Henry, 1832–5, Talmage, J. R. 1837–49, Romeyn, T. B. 1849–65, Fritts, 1865–70, Voorhees, W. B. 1871—

Blenheim, 1821, now South-Gilboa. Paige, 1822–7, Salisbury, 1832–4, Bogardus, C. supplied, 1834.

BLOOMINGBURGH, Sullivan Co. N.Y. 1820. Du Bois, G. 1820–4, Van Vechten, S. 1824–41, Mills, S. W. (S.S.) 1842–3, pastor, 1843–58, Searle, Jer. (Jr.) 1858–62, Du Bois, H. 1863–66, Frazee, J. H. 1866–9, Beattie, R. H. 1870–2, Todd, A. F. 1872–6, Lydekker, G. D. 1877—

Bloomingdale. See New-York.

BLOOMINGDALE, Ulster Co. N.Y. 1796. Smith, T. G. 1799–1808, Hasbrouck, J. R. H. 1809–13, Van Keuren, 1826–35, McFarlane, 1844–5, Strong, T. C. 1845–9, Snyder, B. F. 1850–2, Lente, 1855–63, Blauvelt, A. 1866–71, Liebenau, 1874—

BLOOMING GROVE, Rensselaer Co. N.Y. 1814. Marselus, N. J. 1814–22, Taylor, B. C. 1822–5, Dumont, 1826–9, Ostrander, S. 1831–9, Middlemas,

1840–4, Wynkoop, P. S. 1844–8, Cornell, W. A. 1849–52, Spaulding, 1852–6, Van Dyck, L. H. 1856–61, Staats, J. A. 1861–6, Ingalls, 1867–77, Van Doren, W. H. 1878—

Blue Mountain, Ulster Co. N.Y. 1851. Hillman, 1852–8, Blauvelt, C. J. 1859–62, Buckelew, 1863–70, Freeze, 1872–4, Labaw, 1874—

Boardville, Passaic Co. N.J. (Mission Station, 1854;) organized as a church, 1877; Bernart, Miss. to, 1856–77, pastor, 1877—

Boght, Saratoga Co. N.Y. 1784. Demarest, John, 1790–1803, Bassett, 1805–11, Bronk, 1813–22, Steele, J. B. 1824–33, Bogardus, C. 1834–8, Pitcher, W. 1840–54, Du Bois, J. 1854–9, Major, 1860–4, Raymond, 1864–71, Taylor, G. I. 1874—

Boonton, now Montville.

Boonton, Morris Co. N.J. 1868. Durand, 1868–70, Todd, A. F. 1871–2, Wilson, F. F. 1872–6, Conklin, J. W. 1876—

Borneo. See India.

[Boston, Mass., Mission among the Hollanders, 1859. Bechthold, 1859–66, again 1868–70, Dutch cong. org. 1873, Vander Kreeke, 1873—]

Boundbrook, Somerset Co. N.J. 1846. Van Neste, 1847–53, Demarest, W. 1854–7, Voorhees, H. V. 1858–62, Romaine, B. F. 1862–8, Dutcher, 1868—

Bowman's Kill, now Buel.

Brayminville, same as Schoharie Mt.

Breakabin, Schoharie Co. N.Y. 1829. Paige, Miss. to, 1822–6, Evans, Wm. Miss. to. 1826–7, Quaw, 1834–36, Steele, J. B. (S.S.) 1837, Eggleston, 1843–5, Van Woert, J. H. 1850–3, See, W. G. E. 1853–9, Shaffer, T. L. 1860–7, Vandewater, 1867–9, Miller, E. 1872—

Branchville, Somerset County, N.J. 1850. Dater, 1850–3, Pitcher, W. 1854–79.

[Brazil, S. A. Polhemus, J. T. 16..–54.]

Brighton Heights, (Tompkinsville,) Richmond Co. N.Y. (see Staten Island,) 1823. Miller, J. E. 1823–47, Thompson, A. R. 1848–51, Brett, P. M. 1851–60, Hitchcock, 1860–65, Timlow, 1866–8, Watson, T. 1869–71, Enyard, 1873—

Bronxville, Westchester Co. N.Y. 1850. Stewart, 1850–2, Collier, Jos. 1852–5, Roosevelt, 1857–73, Myers, A. E. 1873–6, Hutchins, 1876—

Brookfield, Fairfield Co. Ct. 1869. Roe, 1868–71, Wells, R. 1871–5, Allen, F. E. (S.S.) 1876–7, Bogardus, F. M. 1877–9.

Brooklyn, Kings Co. N.Y. (Long Island,) churches in :

1. BROOKLYN, (Midwout,) Jeroloman St. 1660. (Polhemus, J. T. (S.S.) 1656–60,) Selyns, 1660–4, Carl DeBevois, prelector, carried on the services, 1664; Polhemus again, 1664–76, Megapolensis, S. 1664–8, Van Zuuren, 1667–85, Rudolphus Varick, 1685–94, Lupardus, 1695–1702, (Vesey, Epis., 1702–5,) Freeman, 1705–41, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1746–84, Curtenius, 1755–6, Rubel, 1759–83, Schoonmaker, M. 1784–1824, Lowe, P. 1787–1808, Johnson, J. B. 1802–1803, Woodhull, 1806–25, Mason, E. 1826–8, Rouse, 1828–33, Dwight, M. 1833–55, Van Gieson, 1855–9, Willetts, 1860–5, Kimball, 1865–74, Dickson, H. R. 1875–7, Vanderveer, D. N. 1878—. See *Amst. Cor., many letters; Stiles' Hist. of Brooklyn*, 3 vols., 8vo, 1869–70; *Col. Hist. N.Y., see Index; Doc. Hist. N.Y.* iii. 75; *Mag. R.D.C.* iii. 52; *Thompson's Hist. L.I.*

2. BEDFORD, or EAST-BROOKLYN, Bedford Av., 1847. Lloyd, Miss. to, 1847, Elmendorf, A. 1848–51, Schenck, J. W. 1853–5, West, J. 1855–68, Farmer, 1868–70, Carroll, J. H. 1872–6, Kipp, P. E. 1877—

3. Bergen Hill, 1859–61. Baird, 1860–61.

4. BETHANY CHAPEL, Hudson Av. Myers, A. E. 1870–1, Griswold, 1871–2, Shaw, A. 1872–7, Whitehurst, 1877—

5. BUSHWICK, (*Boght,*) Bushwick Av., 1654. Polhemus, J. T. 1654–76, Selyns, 1660–4, occasionally supplied by Van Zuuren 1677–85, occasionally supplied by Varick, 1685–94, occasionally supplied by Lupardus, 1695–1702, Freeman, 1705–41, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1746–84, Curtenius, 1755–6, Rubel, 1759–83, Schoonmaker, M. 1784–1824, Lowe, P. 1787–1808, Bassett, 1811–24, Meeker, 1825–1830, again 1830–76, Powell, 1876—. *Doc. Hist.* i. 431.

6. CENTENNIAL CHAPEL of 1st Ref. Ch., 3d Av. Wyckoff, A. N. 1876–9.

7. Central, or 2d, or Brooklyn Hights, Henry St. 1837. Garretson, J., Miss. to, 1836–7, Van Arsdale, C. C. supplied, 1838–40, Brodhead, 1841–6, McLaren, 1847–49.

8. Chapel on the Hights, 1855. Quackenbush, 1855–9.

9. CHURCH ON THE HIGHTS, Pierpont St., 1851. (This was in some respects a continuation of the Central Ch., which Dr. Bethune had supplied from Sept., 1849.) Bethune, 1851–9 Eells, 1860–6, Eddy, 1867–71, Inglis, 1872–7, Mitchell, 1878—. See *Dr. Inglis' Hist. Ser.*, 1876.

East. See Brooklyn, Bedford.

10. East-Williamsburgh, 1855. Holmes, J. McC. 1857–9, Pearse, 1859–60, Kip, I. L. 1861–2, Duryea, W. R. 1863–4, Ferris, W. 1873—

11. Fourth, 1841. Williamson, P. S. 1841–2.

12. Ger. Evang., (St. Peter's, Union Av.,) E.D., 1866. (Formerly Independent Lutheran, 1853–6; Pohle, 1853–9, Zapf, G. A. P. 1859–63, Hennike, H. 1863–5, Riedenbach, 1865–6,) Wagner, 1866—

13. Green Point, Kent St., 1848. Van Nest, A. R., Miss. to, 1848, Ward, J. W. 1849–54, Talmage, G. 1855–62, Peek, G. H. 1863–5, Van Gieson, 1866–7, McKelvey, A. 1867–72, Francis, 1873—
*See G. Talmage's Publications.*

14. Lee Avenue, 1855. Halloway, W. W. 1855–9, Holmes, J. McC. 1859–64, Willets, 1865–6. Hicks, 1867–8, Carroll, 1869–72.

15. Middle, Harrison St., 1846. Oakey, 1847–9, Talmage, J. R. 1850–2, Smith, N. E. 1853–68, Ingersoll, Jan. 1869—

16. Myrtle Av. Miss. 1868. Noble, 1868–9.

17. New, (Ger.) 1851. Dickhaut, 1854–66, Heyser, 1867–70, Suckow, 1870—

18. North, Clermont Av., 1851. Elmendorf, A. 1851–65, Enyard, 1865–73, Thompson, A. R. 1873—

North-Gowanus, 1850. Now Twelfth St.

19. North-Sixth St. Mission, 1858.

20. South, Third Av., 1840. Van Arsdale, C. C. supplied, 1840–1, Woodbridge, 1841–50, Rowland, 1853, Manning, 1854–73, Myers, H. V. S. 1874—

21. South-Bushwick, Bushwick Av., 1851. Himrod, 1851–9, Wortman, 1860–3, Hartranft, 1864–6, Voorhees, H. V. 1867–9, Hulst, 1869—

22. Twelfth St., 1850. (Formerly North-Gowanus.) Pierce, 1851–75, Gulick, U. D. 1875—

23. Williamsburgh, (Fourth St. until 1869; now Bedford Avenue.) 1829. Demarest, Jas. (Sr.) 1829–39, Van Doren, W. H. 1840–9, Porter, E. S. 1849—

REFORMED CHURCH OF WILLIAMSBURGH.

**Broome, Schoharie Co. N.Y. 1822. Paige, 1822–36.**

Brown Settlement, Orange Co. N.Y. 1851. Bernart, 1851–4.

Brunswick, (Copperas,) Peoria Co. Ill. 1840. Sill, 1841–9, Presbyt.

Buckbrook, Sullivan Co. N.Y. 1858. An out-station of Callicoon since 1863.

Buel, (Bowman's Kill,) Montgomery Co. N.Y. 1837. Starks, 1840–2, Clark, W. (S.S.) 1843–4.

Buffalo, Erie Co. N.Y. 1838. Beattie, John, 1838–44, Mabon, W. V. V., Miss. to, 1844–6.—Disbanded.

BUFFALO, (Hol.) 1853. Wust, 1855–6, Kasse, 1861–4, Boer, 1876—

Buffalo, 1855. See, J. L., Miss. to, 1854–5, pastor, 1855–61.—Disbanded.

Burlington, Des Moines Co. Iowa, 1853. Madoulet, 1853–5, Müller, J. 1858–60.

Bushkill, Pa. See Walpack, Lower.

BUSHNELL, McDonough Co. Ill. 1856. Livingston, E. P. 1858–70, Wyckoff, J. 1871–4, Bodine, 1874–9.

BUSHWICK, (*Boght,*) 1654. See Brooklyn.

Buskirk's Bridge, (*Union of Sinthaik and Tiossiock,*) Washington Co. N.Y. 1790. Froeligh, P. D. 1802–7, Ostrander, S. 1810–21, Van Hook, Miss. to, 1822, Switz, 1823–9, Quaw, Miss. to, 1829, Pitcher, J. H. 1833–43, Heermance, Har. 1843–5, Searle, S. T. 1848–50, Shaw, J. B. 1852–9, Gardner, T. A. 1862–7, Purbeck, 1867–75, Ogden, 1876—

Caatsban, (*Saugerties, West-Camp,*) Ulster Co. N.Y. 1730. Supplied by Weiss, Mancius, Rysdyck, Quitman, De Ronde, Ritzema, and Fryenmoet, 1730–88, Van Vlierden, 1794–1802, Demarest, Jas. D. 1807–8, Ostrander, H. 1812–62, Collier, I. H. 1862–4, Chapman, N. F. 1864–7, Searle, S. 1874—

Strictly, the old organization of Caatsban removed to Saugerties, and a new church was organized at Caatsban, 1839. See *Saugerties.*

Caatsban Church was included at some time in the general charter of Kingston. In 1767, when a new line between the Counties of Albany and Ulster was run, Caatsban petitioned the Assembly to be allowed to remain a part of the corporation of Kingston.—*Journal of Assembly,* 1767, p. 41.

Caledonia, (*Madison,*) Dane Co. Wis. 1843. Slingerland, 1844–6.

Callicoon, (*Thumansville,*) Sullivan Co. N.Y. 1856. Boehrer, 1862–6, Schnellendreussler, 1866–9, Elterich, 1871–5, Searle, S. I. 1874—

Canada, churches in :

Adolphustown, 1798. McDowell, 1800–19.

Andriestown, (N.Y. ?) 1798.

Aussenburg, 1806.

Bay of Cante, or Quinte, 1798. McDowell, Miss. to, 1798–1800.

Coenradstown, (N.Y. ?) 1798.

Elizabethtown, 1798; embracing Augusta and Yonge as stations. Kirby, 1801–. .

Ernesttown, 1798. McDowell, 1800–19.

Fredericksburg, 1798. McDowell, 1800–19.

Hallowell, 1816. Now Pictou.

Kleinville, 1809.

Little York, 1810. Burned in war of 1812. Now Toronto, embracing twelve churches in 1876.

Markham, 1806.
Matilda, 1798.
Osnaburg, 1802.
Sophiasburg, 1810.
Sydney, 1809.
Williamsburgh, 1798.

} McDowell was general missionary to all these Canadian churches.

A German church 25 miles north of York, 1806. (Now Toronto.) In 1819, Rev. C. D. Schermerhorn is represented as ready to join McDowell and settle in Canada, and in 1823, as actually settled there in Talbot Street, Toronto

See Domestic Missions. Also *Mag. R.D.C.* i. 34.

For Canadian Church History, see Life and Times of Robert Burns, D.D.,

pub. by Campbell & Son, Toronto; Kemp's Digest of the Minutes of the Syn. of Presbyt. Ch. Canada, (the Free Church;) pub. by John Lovell, Montreal, 1861. Historical Statistical Report of the Presbyt. Ch. of Canada, in connection with the Ch. of Scotland, for the year 1866; pub. by Lovell, Montreal, 1867. The Year Book of the Dominion of Canada, 1875. History of Foreign Missions of the Secession and United Presbyt. Ch. by Rev. Dr. John McKerrow, has much reliable Canadian Church History in it. (Edinburgh, Scotland.) Mr. H. M. McCollum is now writing an elaborate series of articles in the *Canada Presbyterian* on Canadian Church History, with many interesting references to the R.D. missionaries.

Camp. See East-Camp, West-Camp, Caatsban. *Smith's N.Y.* 199. *Doc. Hist.* iii. 382–392.

Canajoharie, (on Sand Hill,) Montgomery Co. N.Y. 1750. Rosencrantz, A. 1756–8, again 1765–94, Loppius, (or Lupp?) 1770–177., Kennipe, 177.—.., Broeffle, 1784–8, Peck, D. C. A. 1788–96, Gross, 1796–1802, Labagh, I. 1800–3, Wack, J. J. 1805–16, Toll, 1805–15, Hasbrouck, J. R. H. 1820–26. See Fort Plain, 1831. *Doc. Hist.* i. 340. The churches of Canajoharie, Fort Plain, and Stone Arabia, were burned, 1780.

Canajoharie (independent,) 1816. Wack, J. J. 1816–27.

*Canajoharie, Seceder,* (*Westerlo and Middletown,*) 1822. *Toll,* 1822–42.

CANAJOHARIE, 1827. Van Olinda, supply, 1827–30, Wells, R. 1830–4, Van Kleek, 1834–6, Robertson, 1837–8, Dunning, 1842–4, McFarlane, 1845–8, DeWitt, J. 1848–9, Chapman, N. F. 1849–53, Hammond, E. S. (S.S.) 1854–6, Romaine, (S.S. 1857–9,) 1859–62, Van Zandt, B. 1862–9, Williams, R. R. 1870—

CANARSIE, L.I. (*Ger.*) 1877. Dickhaut, 1877—

CANASTOTA, Madison Co. N.Y. 1833. Gregory, T. B. (S.S.) 1834–6, Strycker, P. (S.S.) 1836, Goetschius, S. Z. (S.S.) 1836–7, Hyde, Orin, Presbyt. (S.S.) 1837, Van Santvoord, C. S. 1838–9, (White A. (S.S.) Pres.,) 1839–40, Rand, 1841–4, Drake, 1845–53, Gaston, A. H. (S.S.) Pres. 1855–6, Bogardus, N. (S.S.) 1858–9, Garretson, J. 1859–61, (Little, Jas. A. (S.S.) Pres.) 1861–3, Wurts, 1863–8, Lockwood, J. H. 1871–4, Wurts, (S.S.) 1877—

Caroline, Tompkins Co. N.Y. 1800. Mandeville, G. 1802–4.

CAROLINE, 1831. Wack, C. P. 1831, Tarbell, 1832–40, Gates, 1842–50, Whitbeck, J. 1852–68.

CASTLETON, Rensselaer Co. N.Y. 1853. Stimpson, E. P. 1853–61, Heermance, E. L. 1861–9, Mills, G. A. 1870—

Catlin, Cayuga Co.? N.Y. 1831. Rogers, L. 1832–3.

CATO, Cayuga Co. N.Y. 1818. De Fraest, 1822–6, Wynkoop, R. S. Miss. to, 1827, Stevenson, Miss. to, 1828, Hoffman, 1831–43, Knight, R. W. 1845–

52, Morse, A. G. 1857–9, Watson, T. G. 1861–9, Swick, 1869–71, Van Dover, J. H. 1874–6, Wells, R. 1876—

*Cato, Seceder*, 1827.

Catskill, (Old,) now Leeds. Census for 1720, in *Doc. Hist.* i. 244.

CATSKILL, Greene Co. N.Y. 1833. Wyckoff, I. N. 1833–6, Romeyn, Jas. 1836–41, Murdock, 1842–51, Van Gieson, 1853–5, Welch, 1856–9, Lansing, J. A. 1860–6, Horton, 1867–73, Thompson, J. B. 1874—

CAUGHNAWAGA. See Fonda.

CEDAR GROVE, (formerly Holland,) Sheboygan Co. Wis. 1854. Beidler, Miss. to, 1855, Vander Schuuer, 1855–6, Van Lieuwen, 1857–9, Vandermeulen, J. C. 1861–3, Stoblelar, 1864–73, Borgers, 1874—

CENTERVILLE, St. Joseph Co. Mich. 1843. (Ketchum, Miss. to, 1836,) McNeish, 1844–6, Seeber, 1847–8, Minor, 1848–50, Schultz, J. N. 1853–5, Kershow, 1855–65, Van Vranken, A. H. 1865—

CENTRAL BRIDGE, (Howe's Cave,) Schoharie Co. N.Y. 1875. Millspaugh, 1876–8.

Ceylon. See India.

Charleston, S.C. (station.) Lyall, Wm. 1865–6.

Charlestown, Montgomery Co. N.Y. 1797. Wyckoff, H. V. 17..–1803, Van Buren, P. 1805–.., Hasbrouck, J. R. H. 1820–6, Morris, J., Miss. to, 1827–9, Chittenden, Miss. to, 1831–3.

Charlestown 2d, 1803. Wyckoff, H. V. 1803–20, Van Keuren, Miss. to, 1824.

*Charlestown, Seceder*, 1822. *Wyckoff, H. V.* 1822–9.

*Charlestown 2d, Seceder*, 1824.

*Charlestown, Independent*, 1829. *Wyckoff, H. V.* 1829–31?

CHATHAM, Columbia Co. N.Y. 1843. Porter, E. S. 1843–9, Williamson, N. D. 1850–1, Schenck, J. W. 1851–3, Holmes, E. 1853–9, Mead, 1859–70, Campbell, Jas. B. 1870–3, Van Arsdale, N. H. 1874—

Chenango, (near Binghamton,) Broome Co. N.Y. 1794. See Union. *Doc. Hist.* iii. 627–634.

CHERRY HILL, Bergen Co. N.J. 1876. Wood, C. W. 1877–9, Graham, 1879—

Cherrytown (station,) Ulster Co. N.Y. Higgins, (S.S.) 1878–9.

Chester, now Westerlo.

CHICAGO, (*Hol.*) Cook Co. Ill. 1853. Vandermeulen, C. 1859–60, Bolks, 1861–2, Klyn, 1863–8, DeBey, 1868—

CHICAGO 2D, (Am. Ref. Ch.) 1854. Ferris, J. M. 1854–62, Williamson, N. D. 1862–5, Demarest, Jas. (Jr.) 1866–71, Gulick, U. D. 1872–5.

China, (Mission to, organized 1844.) The territory of this Mission, 1878, is about 60 miles in length, and from 7–14 in breadth, and contains a population of about 3,000,000 souls. Churches and stations in:

AMOY, 1849. Lo-Tau, (pastor,) 1863–9, Chhoa, 1871—

AMOY 2D, 1860. Yap Han Chiong, (pastor,) 1863—

Canton. Abeel, D. Feb.–Dec. 1830.

CHIOH-BE, 1859. Tiong Yuli, 1872—

Ang-thun-thau.

CHIANG-CHIU, 1871.

HONG SAN, 1870. (Formed by the union of Ang-thun-thau and Te-Soa stations.)

Kangthau.

Kolongsoo. Abeel D. 1842–5.

Macao. Abeel, D. 1839–41.

Mapeng.

OKANG, 1864. (Formed by the union of Kanthau and Opi stations.)

Opi.

Sio-Ke Chapel, 1877.

Te-Soa.

TONG-AN, 1871.

Peh-chui-ia.

Missionaries who have labored in the Amoy mission:
Abeel, D. 1842–45. Doty, 1844–65. Pohlman, 1844–9. Talmage, John, 1847— Joralmon, 1855–9. Ostrom, 1858–63. Rapalje, 1858— Kip, 1861— Blauvelt, 1862–4. Van Doren, 1865–72. Davis, J. A. 1869–70. Talmage, D. M. 1877— See *Foreign Missions.*

CHITTENANGO, Madison Co. N.Y. 1828. Taylor, H. 1829–30, Campbell, W. H. 1831–3, Yates, A. 1833, Slingerland, 1833–4, Hoes, 1835–7, Abeel, 1849–54, Hastings, 1856–60, Talmage, J. R. 1860–9, Enders, 1870—

Chittoor. See India.

Chukonot, now Florida.

CICERO, Onondaga Co. N.Y. 1837. Seely, 1840–4, Liddell, supplied, 1848–9, Williamson, N. D. 1849–50, Du Bois, J. 1850–4, Gray, J. 1856–7, Edmondson, 1879—

CLARKSTOWN, (New-Hempstead,) Rockland Co. N.Y. 1750. Verbryck, 1750–84, Lansing, N. 1784–1830, Hunt, 1830–2, Warner, A. H. 1832–7, Quick, P. J. 1837–66, Lippincott, 1866–72, Schenck, F. S. 1872–7, Streng, 1877—

*Clarkstown, Secession*, 1825. Lansing, J. V. S. 1826, Brinkerhoff, J. G. 1830–40, Van Houten, 1858–62.

CLARKSVILLE, Albany Co. N.Y. 1854. Lansing, A. G. 1858–62, Slauson, 1862–6, Ballagh, W. H. (S.S.) 1868–9, Westveer, 1869–71, Pearse, N. 1873–7.

CLARYVILLE, (Upper Neversink,) Sullivan Co. N.Y. 1849. Bernart, 1851–6, Jones, D. A. 1858–63, Hammond, J. W. 1863–7, Turner, W. E. (S.S.) 1867–72.

CLAVERACK, Columbia Co. N.Y. 1716. Van Driessen, J. 1727–8, (Erickson supplied, 1731–2, and Van Schie, 1732–43,) Van Hovenberg, 1743–56, Fryenmoet, 1756–70, (supplied by Cock, 1770–6,) Gebhard, 1776–1826, Sluyter, 1816–43, Boice, I. C. 1844–59, Van Gieson, 1859–65, Zabriskie, F. N. 1866–72, Schenck, J. W. 1872—. See *Smith's N. Y.* 307.

CLAVERACK 2d, or, Mellenville, 1838. (Supplied by Sluyter, 1838–42, and by Wynkoop, P. S. 1842,) Vandervoort, 1842–5, Himrod, 1845–51, Pitcher, J. H. 1852–61, Sebring, 1862—

Cleveland, Oswego Co. N.Y. 1850. Hall, D. B. 1850–3, Jones, N. W. 1853–4. Presbyt. 1856.

CLEVELAND, Cuyahoga Co. O. (Hol.) 1864. Kasse, 1864–8, Wornshuis, J. 1868–71, De Beer, 1872–4, Broek D. 1875–6, Woomser, 1878—

Clifton Park, now Amity.

CLINTON, Hunterdon Co. N.Y. 1866. Van Doren, J. A. 1866–72, Van Amburgh supplied, Cleveland, 1877—

Clintonville, now Irvington.

CLOSTER CITY, Bergen Co. N.J. 1862. Hammond, E. S., Miss. to, 1862–4, Blauvelt, C. J. 1866–9, Van Buskirk, 1869—

Clove, (Deckertown,) Sussex Co. N.J. 1788. Supplied by Romeyn, T. (Sr.) 1760–71, as a station. Van Bunschooten, E. 1788–1812. In 1818, *Presbyterian.*

Clove, Dutchess Co. N.Y. 1769. Supplied by Rysdyck and the ministers of Hopewell.

CLOVE, Ulster Co. N.Y. 1807. Mandeville, Gar. (S.S.) 1789–1802, Westervelt, R. 1807–8, Murphy, 1814–25, Morse, B. Y., Miss. to, 1828, Westfall, B.B. 1828–34, Knight, 1838, Alliger, 1840–3, Lillie, Jas. 1844–5, Depuy, 1846–53, Evans, 1853–6, Jones, N. W. (S.S.) 1856, Voorhees, J. N. 1857–66, Van Arsdale, N. H. 1867–74, Vroom, 1874—

CLOVER HILL, Hunterdon Co. N.J. 1834. Schanck, G. C. 1835–7, Demarest, W. 1838–40, (Presbyt. 1840–62,) Voorhees, W. B. 1864–71, Oliver, 1871—

CLYMER, Chautauqua Co. N.Y. 1853. Dunnewold, 1853–68, Renskers, 1868—

CLYMER VILLAGE, Chautauqua Co. N.Y. 1869, (called the Abbe Church, in honor of Mrs. L. M. Abbe, of Albany, who gave $1800 to the church,) Westveer, 1871–3, Jongeneel, 1873–6, Te Winkle, Feb.–Aug. 1876, Warnshuis, J. W. 1876–8, Renskers, 1878—

COBLESKILL, Schoharie Co. N.Y. 1825. Evans, W., Miss. to, 1826, Raymond, 1829–32, Quaw, 1834–6, Lockhead, 1839–44, Spaulding, 1846–9, Hall, D.B. 1853–5.

COEYMANS, Albany Co. N.Y. 1793. Sickles, 1796–1800, Overbagh, 1805–6, Westervelt, R. 1808–16, Kissam, 1818–29, Van Santvoord, S. 1829–30, Fort, 1830–1, Amerman, T. A. 1831–2, Edwards, 1834, Murphy, 1842–3, Kissam, 1843–5, Cornell, J. A. H. 1845–8, Peltz, 1848–51, Davies, 1852–5, Gardiner, H. B. 1856–60, Collier, I. 1860–6, Bähler, L. H. 1867–9, Mead, E. 1870–2, Cornell, J. A. H. 1873—

COHOES, Albany Co. N.Y. 1837. Lockhead, 1838–9, Van Buren, J. 1840–1, Myer, 1841–6, Gray, J. 1847–8, Waldron, 1849–79.

COLD SPRING, Putnam Co. N.Y. 1855. Harris, 1856–7, Laremore, (S.S.) 1860, Romondt, (S.S.) 1862, Phraner, 1863–6, Sherwood, (S.S.) 1867–..., Vandeventer, I. C. 1873–5, Shaw, W. A. (S.S.) 1878—

COLLEGE POINT, L.I. 1872. Fairchild, 1872–79, Berg, H. C. 1879—

COLT'S NECK, Monmouth Co. N.Y. 1856. Wyckoff, J. S. 1856–64, Bolton, 1865–78, Hendrickson, 1878—

Columbia, Herkimer Co.? N.Y. 1798.

COLUMBIA, Herkimer Co. N.Y. 1822. Rawls, 1822–3, Ketchum, Miss. to, 1826–7, Hangen, 1830–2, Noe, (S.S.) 1835, De Voe, 1836–9, Ackerson, 1841–2, Starks, 1842–3, Hall, D. B. (S.S.) 1844–8, Murphy, 1853–4, James, 1854–5, Hammond, E. S. 1856–8, Aurand, 1860–3, Compton, 1871–6, Stanbrough, (S.S.) 1876—

Columbiaville, (Station,) Garretson, J., Miss. to, 1826–7.

CONESVILLE, (see Schoharie Kill,) 1838. Bogardus, C. 1838–42, Kerr, 1845–6.

Conewago, Adams Co., (or York Co. acc. to Centen. Disc. 528,) Pa. 1782. (Boehme, C. L. 1775–81,) Gray, A., Miss. to, 1793, Cornelison, Miss. to, 1794, (Gobrecht, 1793–1806.) Ger. Ref.

Conewago. Erroneously for Caughnawaga. *M.G.S.* i. 45, 114, etc.

Constantine, St. Joseph Co. Mich. 1843. Bennet, 1843–5, McNeish, 1846–9, Jones, D. A. 1850–2, McNeish, 1852–4, Bailey, 1856–63, Beardslee, 1864—

Copperas, now Brunswick.

Courtlandtown, (Montrose,) Westchester Co. N.Y. 1729. Ritzema supplied, 1744–76, church burned; Van Voorhees, S. 1785–8, organized anew, 1793; Manley, W. 1800–6, Hoffman, A. 1810–30, Kirkwood, 1833–6, Westbrook, 1836–50, Lockwood, 1850–2, Steele, J. B. 1853–7, St. John, (S.S.) 1858–65, Anderson, W. H. 1865–6, Van Wyck, P. 1867–8, Garretson, J. 1869–72, Thompson, J. B. 1873–4, Harper, 1875—

Coshington, Delaware Co. N.Y. 1794. See Middletown and Paghkaghtan. *Mints. Gen. Syn.* i. 448.

Coxsackie, Greene Co. N.Y. 1732. Weiss? 1732–6, Schuneman, 1753–94, Sickles, 1791–1801, Ostrander, H. 1801–10, Livingston, G. R. 1811–26, Searle, J. (Sr.) 1826–51, Peltz, 1851–7, Dutcher, 1857–8, Hastings, 1860–70, Hansen, 1871—

Coxsackie 2d, 1833. Cahoone, 1834–46, Van Cleef, P. D. 1846–9, Woodbridge, 1850–2, Steele, J. 1853–8, Zabriskie, F. N 1859–63, McKelvey, A. 1865–6, Collier, E. W. 1866–7, Munn, 1868–77, Lansing, J. A. (S.S.) 1877, Salisbury, J. H. 1878—

Cranesville, N. Y. 18..

Cuddebackville, Orange Co. N.Y. 1854. Morris, H. 1855–62, Winter, 1863–6, Zabriskie, Jer. L. 1866–70, Bogardus, W. E. 1870–4, DuBois, J. 1874—

Currytown, (Root,) Montgomery Co. N.Y. 1795. Hasbrouck, J. R. H. 1826–30, Hangen, 1830–2, Heermance, Har. 1837–40, Frazee, 1840–3, Carle, 1848–51, Buckelew, 1852–5, Quick, J. J. 1855–61, Compton, (S.S.) 1864–8, Van Doren, D. K. 1868–73, Ackerman, 1874—

Danforth, Iroquois Co. Ill. 1869. Duiker, 1872–4, Meulendyke, 1879—

Danube, same as Indian Castle.

*Danube, Seceder,* Herkimer Co. N.Y. 1823. Goetschius, S. Z. 1823–4.

Danville, Alleghany Co. N.Y. 1797. Gray, A. 1797–1819.

Dashville Falls, Ulster Co. N.Y. 1831. Quaw, 1831–4, Markle, 1862–4, Liebeneau, 1867–8, Deyo, 1870–3, Todd, W. N. 1874—

DAVENPORT, Scott Co. Iowa, 1859. Drury, Miss. to, 1861–2, Vanderveer, C. G. 1860–6, Vroom, W. H. 1867–9, Peeke, G. H. 1869–72, Decker, 1872–6.

Day, Saratoga Co. N.Y. 1842. Lansing, J. A. (S.S.) 1845–8, Voorhees, J. N. (S.S.) 1848–9, James, 1850–2, Case, 1855–7.

DEERPARK, (Mahackemack,) at Port Jervis, Orange Co. N.Y. 1737. Organized and supplied by Mancius, 1737–41 ; Fryenmoet, 1741–56, Romeyn, T. 1760–72, Van Bunschooten, E. 1785–1799, Demarest, John, 1803–8, Eltinge, C. C. 1816–43, Van Wyck, G. P. 1844–52, Slauson, 1853–7, Mills, S. W. 1858–71, Rogers, S. J. 1872–6, Voorhees, H. M. 1877–9, Talmage, G. 1879—. See Slauson's and Mills' Hist. Discs.

Delaware River Missions, 1790. Kuypers, W. P. 1792–3, Ames, 1814.

DETROIT, Mich. 1875. Boer, Miss. at, 1874–6, Kickentveldt, 1876—

Dingman's Ferry, Pike Co. Pa. See Walpack, Upper.

Dorlach, Schoharie Co. N.Y. 1771. See Sharon.

Dover, Dutchess Co.? N.Y. 1769. Supplied by Rysdyck and the ministers of Hopewell. Van Voorhees, supplied, 1774. On Nov. 21, 1774, the Consistory of N.Y.C. sent them a present of a lot of hymn-books.

DRENTHE, (Vriesland,) Ottawa Co. Mich. 1851. Smit, 1851–3, Pieters, 1861–5, Huyssoon, 1865–6, Moerdyk, W. 1869–72, Vanderveer, 1875—

Duanesborough, Schenectady Co. N.Y. 1824.

Duanesburg, Schenectady Co. N.Y. 1799.

DUNKIRK, Chautauqua Co. N.Y. 1867.

Durham, (Oak Hill,) Greene Co. N.Y. 1798. Labagh, P. 1798–1809, Van Zandt, P. 1823, Ostrander, S. 1824–31.

Dyse's Manor, (Prattsville, Windham.)

East-Camp, now Germantown.—*Doc. Hist N. Y.* iii. 382–392, 598

East-Indies. See India.

Eastmanville, Mich. See Polkton.

EAST-MILLSTONE, Somerset Co. N.J. 1855. Vander Wall, 1856–8, Cole, D. 1858–63, Berger, 1863–6, Phraner, 1866–70, McWilliam, 1870— *See Cole's Decennial Sermon.*

EAST NEW-YORK, L.I. 1839. Campbell, W. H. 1839–41, Schoonmaker, M. V. 1842–9, Strong, J. P. 1850–4, Munn, 1856–68, Blauvelt, C. R. 1868–74, Hill, 1875—

EASTON, Washington Co. N.Y. 1815. Duryee, P. H. 1802–20, Fonda, J. D. 1820–30, Pitcher, J. H. 1833–8, Bronson, A. 1838–9, Newton, (S.S.) 1844, Jones, D. A. 1844–8, Morris, 1850–5, Cochran, 1863–9, Meyers, A. H. 1872–5.

EASTON, Northampton Co. Pa. 1851. Knox, J. H. M. 1851–3, Edgar, 1853—

EAST-ORANGE, Sioux Co. Iowa, 1877. Warnshuis, J. W. 1878—

EAST OVERYSSEL, Allegan Co. Mich. 1872.

EAST-WILLIAMSBURGH, 1855. See Brooklyn.

EAST-WILLIAMSON, Wayne Co. N.Y. 1870. [This ch. was org. as a Presbyt. ch., by the Presbytery of Steuben, N.Y. Jan. 19, 1847. Pastors, John DeVisser, an elder ord. and installed Ap. 28, 1847–8, d. Veenhuizen, Nov. 1853–4, Nov., supply; pastor, 1854–62, when pastor and people united with Ref. Ch of Pultneyville. This union and pastorship continued till Ap. 1870, when East-Williamson separated as a Ref. ch.] Veenhuizen, 1870—

EBENEZER, (Holland,) Ottawa Co. Mich. 1867. Kuyper, A. C. 1867–77.

EBENEZER, (Oregon,) Ogle Co. Ill. (Formerly Paine's Point and White Rock.) Watermuelder, 1874—

Eden, Fon du lac Co. Wis. 1859. Kershow, 1865–7.

ELLENVILLE, Ulster Co. N.Y. 1840. Ayres, 1841–54, Bentley, 1855—

Ellenville 2d, 1855. Pfister, 1856–62.

Eminence, now Summit.

ENGLISH NEIGHBORHOOD, Bergen Co. N.J 1770. Lydekker, 1770–6, Cornelison, 1793–1806, Polhemus, H. 1809–13, Demarest, C. T. 1813–24, Abeel, G. 1824–8, Duryee, P. 1829–48, McFarland, 1848–55, Taylor, A. B, 1855—

*English Neighborhood, Secession*, 1823, Brinkerhoff, J. G. 1824, Demarest, C. T. 1824–51, Blauvelt, C. J. 1852–60.

EPHRATAH, Fulton Co. N.Y. 1831. Morris, J., Miss. to, 1827–9, Ketchum, Miss. to, 1832–6, Westfall, B. B. 1837–44, Jukes, 1844–50, Van Liew, J. C. 1850–6, Smith, W. H. 1865–8, Compton, 1868–9, Van Benschoten, 1872—

Esopus, now Kingston.

ESOPUS, (Klein Esopus,) Ulster Co. N.Y. 1791. Smith, T. G. 1799–1808, Hasbrouck, J. R. H. 1809–13, Van Hook, Miss. to, 1822, Van Keuren, 1825–36, Fort, 1836–53, Taylor, W. 1853–4, McFarlane, 1855–61, Myers, A. H. (S.S.) 1862–5, Garretson, J. 1865–6, Voorhis, J. N. 1867—

FAIRFIELD, (Horseneck or Gansegat,) Essex Co. N.J. 1720. Supplied by the neighboring pastors, 1720–60, Blauw, (Conferentie,) supplied, 1762–8,

Meyer, H. 1772–85, Leydt, M. 1779–80, supplied by Duryee, John, 1801–17, Neal, 1817–22, Stryker, H. B. 1823–7, Ogilvie, 1827–32, Raymond, 1833–5, Bronson, 1836–8, Wilson, Jos. 1838–45, Quick, J. J. 1845–9, Wilson, Jos. 1849–73, Sebring, 1873–7, (supplied by Smith, Mortimer, Ap.-Oct. 1877, Pockman, 1878—. See *Berry's Hist. of Presbt. Ch. of Caldwell, N.J.* 1871.

FAIR HAVEN, (Woolcot,) Cayuga Co. N.Y. 1847. Knight, R. W. 1849–52, Müller, 1854–7, Gates, C. 1857–9, Watson, T. G. 1862–4, Bartholf, 1864–8, Southard, 1869—

FAIRVIEW, Fulton Co. Ill. 1837. Wilson, A. D. (S.S.) 1838–41, pastor, 1841–56, Anderson, Wm. 1856–9, Joralmon, 1860—

Fairville, 17..–.. See Arcadia.

FALLSBURGH, (Neversink, Woodbourne,) Sullivan Co. N.Y. 1802. Reorganized, 1827, Boyd, J. H., Miss. to, 1827–8, Gray, J. 1833–5, Eggleston, 1836–7, Duryee, I. G. 1846–51, Eltinge, C. D. 1851–2, Searle, J. 1853–61, Connitt, 1862–5, Brown, W. S. 1867—

FARMER VILLAGE, Seneca Co. N.Y. 1830. Gregory, O. H. 1831–8, Bassler, 1840–65, Brush, W. W. 1866–8, Zabriskie, A. 1868–9, Forsyth, Jas. C. 1870–5, Furbeck, P. 1875—

Fayette, Seneca Co. N.Y. 1817. Vanderveer J., Miss. to, 1823, Morris, J., Miss. to, 1824–5.

Ferrysburg, Ottawa Co. Mich. 1877.

Feura Bush, now Jerusalem.

FISHKILL, Dutchess Co. N.Y. 1716. Van Driessen, supplied occasionally, 1727–31, Van Schie, 1731–8, Meinema, 1745–55, or 58, Van Nist, 1758–61, Schoonmaker, H. 1763–74, Rysdyck, 1772–89, (1772, Eng. and Dutch began to be used alternately,) Froeligh, S. also supplied, 1776–80, Blauvelt, I. 1783–90, Van Vranken, N. 1791–1804, Westbrook, 1806–30, Fisher, G. H. 1830–5, Kip, F. L. 1836–70, Kipps, P. E. 1870–4, Anderson, A. 1875—
*Amst. Cor.; Doc. Hist.* iii. 589. *Smith's N.Y.* 509. *Kip's Hist. Disc. Brinkerhoff, T.V.M., Hist. of Fishkill,* 1877.

FISHKILL-ON-THE-HUDSON, 1822. Heyer, 1823–51, Quackenbush, 1851–5, Suydam, 1857–62, Kimball, 1863–5, Berger, 1866–9, Berry, J. R. 1869–70, Fritts, 1870—

Fiskill-on-the-Hudson Chapel, Denniston, 1866–8.

FLATBUSH, (Midwout,) L.I. 1654. Polhemus, J. T. 1654–76, (assisted by Megapolensis, J. 1664–9,) Van Zuuren, 1677–85, (Clark, Jas. 1685–95,)? Varick, 1685–95, Lupardus, 1695–1702, Freeman, 1705–41, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1746–84, Curtenius, 1755–6, Rubel,

1759–83, Schoonmaker, M. 1784–1824, Lowe, 1787–1818, Monteith, 1819–20, Strong, T. M. 1822–61, assistant, R. G. Strong, 1858–60, Wells, C. 1861—. *Strong's Hist. of Flatbush.*

FLATBUSH MISSION, 1871. Strong, R. G. 1871–3, Wright, C. S. 1877—

FLATBUSH 2D, 1874. Friedel, 1875—

FLATBUSH, Ulster Co. N.Y. 1807. Overbagh, 1809–41, Brodhead, 1837–41, Demarest, D. D. 1841–3, Watson, J. 1844–7, Hulbert, 1848–52, Gosman, 1854–9, Minor, 1859–64, Merritt, 1865–73, Anderson, A. 1873–5, Demarest, J. S. N. 1876—

FLATLANDS, (Amersfort, Midwout,) L.I. 1654. Polhemus, J. T. 1654–76, (assisted by Megapolensis, J. 1664–9,) Van Zuuren, 1677–85, Varick, 1685–94, Lupardus, 1695–1702, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1746–84, Curtenius, 1755–6, Rubel, 1759–83, Schoonmaker, 1784–1824, Lowe, P. 1787–1818, Monteith, 1819–20, Cruikshank, 1824–34, Baldwin, 1836–52, Davie, 1853–61, Doolittle, T. S. 1862–4, Brett, C. 1865–9, Dec., DuBois, A. 1870—. *Doc. Hist.* i. 431.

Flats, now Rhinebeck.

Flats, (German Flats, Great Flats, or Fort Herkimer,) Herkimer Co. N.Y. 1758. Rosencrantz, H. 1765–94, Peck, D. C. A. 1788–96, Spinner, 1802–48, Center, 1824–6, Pitcher, J. H. 1831–3, Murphy, 1837–9, Stark, 1843–4.

"Great Flats" was a name given to the Flats along the Mohawk, extending from Schenectady to Utica.

*Flats, Seceder*, 1825. Palmer, 1825–9.

FLORIDA, (Chukonot, Remsen Bush, Minaville,) Montgomery Co. N.Y. 1784. Romeyn, T. 1800–6, Paige, 1808–20, Rouse, 1822–8, Stevenson, 1829–54, Clancy, 1855–60, Krum, 1861–5, Lane, 1866–73, Pearse, R. A. 1873—

FLUSHING, L.I. 1842. Gordon, 1843–9, Mandeville, G. H. 1851–9, Halloway, W. 1859–65, Fairchild, 1866–71, Cobb, O. E. 1872— *Doc. Hist.* i. 432.

FONDA, (Caughnawaga,) Montgomery Co. N.Y. 1758. (The name is often carelessly written *Conewago* in the early minutes; not to be confounded with Conewago, which is in Pa. The ancient Caughnawaga included Amsterdam, Johnstown, New-Broadalbin, and Mayfield. *Doc. Hist.* iii. 673–4, 683, *Col. Hist.* iii. 250.) Romeyn, Thos. 1772–94, Van Horne, A. 1795–1833, Quinn, 1833–5, Fonda, J. D. 1835–42, Van Olinda, 1844–58, Furbeck, 1859–62, Boyd, J. C. 1865–70, Jones, T. W. 1870—

Fonda's Bush, (New-Harlem, Broadalbin,) Fulton Co. N.Y. 1795. Ten Eyck, C. 1799–1812, Palmer, 1818–20, Van Vechten, S., Miss. to 1823, Presbyt. 1823.

FORDHAM, 1696. See New York City.

Ford's Bush. (Station.) Morris, J., Miss. to, 1829.

FORRESTON, Ogle Co. Ill. 1862. Karston, 1865–7, De Beer, 1867–70, Reichart, 1871–2, Schlieder, 1872—

Fort Carbon, Pa. (Station.) Du Mont, Miss. to, 1829–30.

FORT HERKIMER, 1852. Starks, 1852–7, again 1861–2, Quick, J. J. (S.S.) 1867–8. See *Johns' Hist. Disc.*

Fort Herkimer. See Flats.

FORT LEE, Bergen Co. N.J. 1875.

FORT MILLER, Washington Co. N.Y. (See Argyle) 1817. Johnston, I. Y. 1817-23, Van Hook, 1823–4, McKelvey, John, 1827, Mair, Miss. to, 1829, Thompson, D. R. 1833, Parry, 1833–7, Wood, Joel, 1840–5, Stebbins, (S.S.) 1848, Slauson, (S.S.) 1848–50, Cochran, 1852, Lansing, A. G. 1867–8 Kellogg, 1868–72, Labaw, 1873–4, Ford, 1875–7.

Fort Plain, same as Canajoharie.

FORT PLAIN, Montgomery Co. N.Y. 1831. This ch. is a continuation of Canajoharie, 1750. Bogardus, N. 1834–5, Burtiss, 1835, Pepper, 1837–40, Van Vechten, S. 1841–4, McLean, C. G. 1844–51, Schenck, M. L. 1853–7, Hall, J. G. 1858–63, Riggs, 1870–6, Rogers, S. J. 1876—

Frankfort, Herkimer Co. N.Y. 1830. Snyder, 1829–30, Seely, 1831–5, Murphy, 1839–40, Starks, 1843–6, Murphy, 1854–6.

FRANKLIN, Milwaukee Co. Wis. 1851. Klyn, 1852–3.

FRANKLIN, Essex Co. N.J. 1855. Talmage, P.S. (S.S.) 1855–9, Lott, 1859–65, Ostrom, (S.S.) 1866–8, pastor, 1868–9, Quick, A. M. 1869—

FRANKLIN FURNACE, Sussex Co. N.J. 1878. Zabriskie, A. A. 1878—

FREEHOLD, (Navasink, Marlboro',) Monmouth Co. N.J. 1699. (See Middletown, N.J.) Supplied by Lupardus, Antonides, and Freeman, 1699–1709. Morgan, 1709–31, Haeghoort, 1731–5, Erickzon, 1736–64, Du Bois, B. 1764–1825, Van Vranken, S. A. 1818–34, Otterson, 1835–8, Marcellus, 1839–50, Willis, 1851–68, Swain, 1868–73, Wells, T. W. See *Hist. of, by Rev. T. W. Wells.*

FREEHOLD 2D, 1842. Ganse, 1843–56, Collier, E. W. 1856–66, Van Buren, P. called, but prevented by sickness from settling, 1867, Van Aken, G. 1867–70, Hageman, C. S. 1871–8, Brokaw, I. P. 1879—

FREMONT, Sullivan Co. N.Y. 1870. Elterich, 1872—

FREMONT CENTRE, Newaygo Co. Mich. 1870. Kickertveld, 1870–3, Vander Ploeg, 1877–8.

FULTON, Whitesides Co. Ill. 1867. Woltman, 1869–70, Vandermeulen, John, 1870–5, Hazenberg, 1875–7, Dykstra, 1878—

FULTONVILLE, Montgomery Co. N.Y. 1838. Dyer, 1841–3, Van Buren, J. M. 1843–52, Welles, R. 1857–68, Kip, F. M. (Jr.) 1869—

FYNAART, Allegan Co. Mich. 1869. Zwemer, J. F. 1873—

GALLATIN, Dutchess Co. N.Y. 1746. (Called successively Stissing, or New-Stissing, Livingston Manor, Ancram, and Greenbush.) Fryenmoet, 1759–66, Livingston, J. H. 1779–81, Lansing, N. 1781–4, Romeyn, Jer. 1789–94, Vedder, H. 1803–64, Bogardus, F. M. 1864–9, Wyckoff, D. B. 1870—

GALLUPVILLE, Schoharie Co. N.Y. 1844. Hammond, E. S. 1844–52, Bogardus, 1852–6, Lane, G. 1857–60, Comfort, 1860–3, Vedder, E. 1863–71, Kershow, 1872–7, Carr, 1877—

Gansegat, now Fairfield.

GANSEVOORT, Saratoga Co. N.Y. 1839. Birkby, 1840–5, Du Bois, John, 1845–50, Doe, (S.S.) 1852–3, Van Wyck, P. 1853–6, McCartney, 1857–63, Markle, 1864–8, Cochrane, S. S. 1873, 1877—

GENEVA, Ontario Co. N.Y. 1831. Mandeville, H. 1831–4, Abeel, G. 1834–49, Romeyn, J. 1850–1, Voorhees, H. V. 1851–4, Collier, Jos. 1855–9, Wiley, 1860–5, Rogers, S. J. 1865–72, Brush, W. W. 1872–8, Oppie, 1878—. *See Conover's Hist. of Geneva.*

Georgetown, D.C. (Miss. Station.) Baldwin, E., Miss. to, 1822–4.

German Flats, same as Great Flats, Flats, or Fort Herkimer, (on the Mohawk.) *Doc. Hist.* i. 332–343.

GERMANTOWN, Columbia Co. N.Y. (East-Camp,) 1728. Hagar, 1711, supplied by Kocherthal, 1708–19, Van Driessen, J. 1728–35, Schnorr, 1746–.., Rubel, 1755–9, Fryenmoet, 1756–70, Cock, 1763–84, Cough, 177.–8, Gebhard, occasionally; Fox, 1802–.., Rudy, 1825–36, Boyd, Josh. 1842–50, Hoff, 1851–5, Meyers, A. H. 1856–62, Schermerhorn, H. R. 1862–5, Roe, 1866–8, Bodine, 1868–74, Wyckoff, Jas. 1874—

Ghent, (Squampamuck,) Columbia Co. 1775, Gebhard supplied, 1782–7, Sluyter supplied occasionally.

GHENT, Columbia Co. N.Y. 1819, revived. Wynkoop, P. S. 1823–42, De Witt, J. 1845–8, Gray, J. 1848–55, Letson, 1856–64, Drury, 1864—. *Hist. Disc. by Drury*, 1876.

GHENT 2D, 1843. Wyckoff, T. F. 1843–4, (S.S.), Williamson, G. R. 1844–8, Vandervoort, 1848–51, Van Woert, 1852–65, Sebring, E. N. 1865–73, Schenck, Jac. W. 1873–9.

Gibbonsville, now West-Troy.

GIBBSVILLE, Sheboygan Co. Wis. 1856. Dunnewold, 1868—

GILBOA, Schoharie Co. N.Y. 1836. Paige, 1836–7, Bogardus, C. 1838–42, Van Dyck, L. H. 1844–52, Lockwood, S. 1852–4, Welch, 1855–6, Benedict, 1857, See, W. G. E. 1859–61, Letson, 1864–8, Moore, W. S. 1869–73, Ball, (S.S.) 1875, Cornet, 1876—

GINGEE. See India.

Glen, Montgomery Co. N.Y. 1795.

GLEN, Montgomery Co. N. Y. 1800. Morris, J., Miss. to, 1827–9, Chittenden, 1831–3, Jukes, 1839–44, Van Vranken, A. H. 1851–65, Van Vranken, F. V. 1866–73, Dysart, 1874–9.

*Glen, Independent.* Paulison, 1840–18..

GLENHAM, Dutchess Co. N.Y. 1837. Johnson, J. G. 1840–6, Miller, 1846–9, Duryea, J. G. 1851–2, Bevier, 1853–60, Holmes, E. (S.S.) 1860–5, Horton, 1865–7, Wyckoff, A. N. 1867–71, Scudder, Jos. (S.S.) 1872–5, Van Deventer, 1875—

GLENVILLE. See Schenectady.

GLENVILLE 2D, (Scotia,) Schenectady Co. N.Y. 1818. Murphy, 1826–34, Stryker, H. B. 1834–7, Swift, 1837–42, Crocker, 1842–8, Vedder, E. 1849–51, Williamson, N. D. 1851–5, Slingerland, 1857–60, Berry, P. 1862–3, Wilson, F. F. 1864–70, Bookstaver, A. A. 1870–1, Johnston, A. 1872–5, Vander Wart, 1876—

Gnanodanam. See India.

GORHAM, Ontario Co. N.Y. 1843. Ryerson, 1843–5, Lloyd, 1846–7, Hammond, I. 1847–50.

GRAAFSCHAP, Allegan Co. Mich. 1850, (organization came from Holland.) Klyn, 1850–2, Ypma, 1853–4. In 1856, all except five families seceded. Pieters, 1861–5, Broek, D. 1865–70, Oggel, E. C. 1870–2, Vanderkley, 1843–5, Zwemer, A. 1876—

GRAHAMVILLE, Sullivan Co. N.Y. 1844. Gregory, T. B. 1844–8, Hammond, J. W. 1849–52, Case, 1852–3, Betts, 1855–6, Jones, D. A. 1858–63, Hammond, J. W. 1863–7, Turner, 1868–.., Milliken, 1876—

GRAND HAVEN, Ottawa Co. Mich. 1851. Bolks, 1853–5, Oggel, P. J. 1856–9, Vanderveen, 1861–8, De Beer, 1870–2, Oggel, E. C. 1873–8, Duiker, 1878—

GRAND HAVEN 2D, 1871. Vander Hart, 1872–5, again, 1877—

GRAND RAPIDS, Kent Co. Mich. 1843. Taylor, A. B. (S.S.) 1743–8, Berry, P. 1860–1, Ferris, J. M. 1862–5, Decker, 1865–7, Vanderveen, 1868–70, Vandermeulen, Jac. 1871–2, Moerdyk, P. 1873—

GRAND RAPIDS, Mich. (Hol.) 1851. Klyn, 1854–6, Houbolt, 1859–60, Vandermeulen, C. 1861–73, Dosker, N. H. 1873—

GRAND RAPIDS 3D, 1875. Kriekaard, A. 1876—

GRAND RAPIDS 4TH, 1875. Hulst, 1876—

*Grand Rapids, Independent*, 1875 ?

GRANDVILLE, Kent Co. Mich. 1859. Kiekintveld, 1867–70, De Jonge, 1871—

GRAVESEND, L.I. 1655. Polhemus, J. T. 1655–76, Selyns, 1660–4, supplied occasionally by Van Zuuren, 1677–85, supplied occasionally by Varick, 1685–94, supplied occasionally by Lupardus, 1695–1702, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1747–65, Curtenius, 1755–6, Schoonmaker, M. 1765–1824, Bassett, 1811–24, Labagh, I. P. 1832–42, Labagh, A. I. 1842–59, Hansen, 1859–71, Stockwell, 1872—. *Doc. Hist.* i. 411, 432. *Sutphen's Hist. Disc.* 1877.

Great Flats, or German Flats, or Flats.

GREENBURGH, Westchester Co. N.Y. 1850. (This church was organized in 1788 as a Congregational church; it afterward became Presbyterian, and in 1850 entered into its present relations.) Smith, 1812–20, . . . . . Phelps, 1850–1, Wyckoff, A. V. 1851–2, See, J. L. 1853–4, Moore, 1856–64, Bogardus, W. E. 1865–7, Bertholf, J. H. 1867–9, Bagley, 1873–5, Hoyt, 1876–9, Jan. 1.

GREENBUSH, (Livingston Manor,) 1746. See Gallatin.

GREENBUSH, Rensselaer Co. N.Y. 1784. Romeyn, J. V. C. 1788–99, Zabriskie, J. L. 1801–11, Labagh, I. 1811–15, Marselus, 1814–22, Taylor, B. C. 1822–5, Dumont, 1826–9, Liddell, 1830–4, Stimpson, 1834–52, Talmage, J. R. 1852–60, Wilson, P. Q. 1861–6, Anderson, W. 1866–76, Steele, J. 1877—

GREENLEAFTON, Fillmore Co. Minn. 1869. Lepeltak, 1870–7, Vanderploeg 1878—

GREEN POINT, 1848. See Brooklyn.

GREEN PORT, (Mt. Pleasant,) Columbia Co. N.Y. 1835. Hangen, 1836–8, Fisher, G. H. (S.S.) 1838–40, Van Wagenen, 1840–1, Fonda, J. D. 1842–7, Van Wyck, 1848–51, Voorhees, J. N. 1851–7, Finch, 1857–60, Himrod, 1861—

GREENVILLE, Westchester Co. N.Y. 1840. Hulbert, 1842–5, Collier, Jos. 1852–5, Stewart, 1846–52, Marcellus, 1856–9, Romondt, 1860–1, Pitcher, J. H. 1861–73, Schoonmaker, R. L. 1876—

Greenville. See Jersey City.

Greenwich. See N. Y.C.

Greenwich. See Union.

Griggstown, Somerset Co. N.J. 1842. Lord, J. S. 1843–7, Todd, J. A. 1848–55, Livingston, E. P. 1855–8, Searle, Stephen, 1859–73, Williams, R. G. 1874–7, Searle, J. P. 1878—

Guilderland, now Helderbergh.

Guilford, Ulster Co. N.Y. 1833. Brush, W. 1834–51, Jansen, J. N. 1852–63, De Witt, R. 1864–71, Lasher, 1873—

Guttenberg, Hudson Co. N.J. 1872. Crolius, 1872–4, Wilson, P. Q. (S.S.) 1875, Barr, 1878—

Hackensack, Bergen Co. N.J. 1686. Supplied by Tesschenmaeker, 1686, by Varick, 1687–9, Bertholf, G. 1694–1724, Erickzon, 1725–8, supplied by Du Bois, Gualterus, 1728–30, Curtenius, 1730–55, Goetschius, J. H. 1748–74, Romeyn, D. 1775–84, Froeligh, S. 1786–1822, seceded. *Amst. Cor. Taylor's Annals. Brinkerhoff's Hist. True R.D.C.*

*Hackensack, Secession*, 1822. *Froeligh, S.* 1822–7, *Paulison*, 1832, *Demarest, C. T.* 1839–51, *Blauvelt, C. J.* 1852–60, *De Baun, J. Y.* 1860—

*Hackensack, Independent*, 1832. *Paulison*, 1832–40, *Amerman, A.* 1843—

Hackensack, (2d,) 1756. Schuyler, 1756–66, Blauw, 1768–71, Kuypers, W. 1771–97, Romeyn, J. V. C. 1799–1833, Romeyn, Jas. 1833–6, Warner, A. H. 1837–65, Romeyn, T. B. 1865— See *T. B. Romeyn's Hist. Disc.*

Hackensack 2d, 1855. Demarest, Jas. (Jr.) 1856–63, Fisher, G. H. 1864–70, Durand, 1870—

Hackensack, (Ger.) 1857. Becker, 1857–60, Wolf, Miss. to, 1862, Schroeder, 1864–9, Losch, 1870–2, Saul, 1873–4, Ricke, 1874–7, Windemuth, 1877—

Hagaman's Mills, Montgomery Co. N.Y. 1855. Pearse, 1856–9, Slingerland, 1860–2, Hagaman, A. J. 1863—

Hallebergh, same as Lisha's Kill.

Hamilton, (Rabbitt River, Zabriskie,) Allegan Co. Mich. 1870. Dangremond, 1872–3.

Hanover, Luzerne Co. Pa. 1783, (on the Susquehanna,) same as Conewago. Gray, A. 1793–6. The Dutch people removed from this place almost in a body to the Genesee country, N.Y. 1796.

Half Moon, now Waterford. *Doc. Hist.* i. 425.

Hardwick, Warren Co. N.J. 17.. (Chitara, 1787–92, Wack, C. 1792–1809, also Wack, J. J. 1798–1890, Senn, 1795–1800,) entered R.D.C. 1811, Force, 1811–16.

Hardy Co. Va. 1789. (Miss. station.) Jennings, 1789–91, became Presbyt. ?

Harlem. See New-York.

Harlem, (Ger.) See New-York.

HARLINGEN, (Sourland, Millstone,) Somerset Co. N.J. 1727. Frelinghuysen, T. J. 1729–48, Frelinghuysen, J. 1750–4, (Arondeus, *Conferentie*, 1747–54, Hardenbergh, 1758–61, Van Harlingen, J. M. 1762–95, Smith, W. R. 1795–1817, Polhemus, H. 1798–1808, Labagh, P. 1809–44, Gardner, J. 1844–.. Chartered, 1753, in union with N.B., Six Mile Run, Raritan and Readington. See *Hoagland's Hist. Notes.*

Harlingen 2d, 1831. Reorganized as Blawenberg, 1832.

HARTSBURG, Logan Co. Ill. 1877. Rodenberg, 1877—

HASTINGS, Westchester Co. N.Y. 1850. Johnson, H. H. 1850, Phelps, 1851–9, Quackenbush, 1859–60, Johnson, H. H. 1861–5, Peck, T. R. G. 1865—

HAVANA, Mason Co. Ill. 1865. Williamson, N. D. (S.S.) 1865–6, Decker, 1867–72, Seibert, 1872—

HELDERBERGH, Guilderland, Albany Co. N.Y. 1791. Van Huysen, H. 1793–1825, Blair, Miss. to, 1824, Hardenbergh, J. B. 1824–5, Blair, 1825–30, Bogardus, N. 1830–3, Frazer, 1836–8, Steele, J. B. 1838–45, Bailey, 1845–7, Davis, W. P. 1847–51, Van Dyck, L. H. 1852–6, Davis, W. P. 1857–69, Gamble, 1869—

*Hempstead, Secession,* (*Kakiat,*) 1825. *Demarest, J. D.* 1824–58, *De Baun, J. Y.* 1856–60.

Henderson, 1798.

HENDERSON, (Warren,) Jefferson Co. N.Y. 1829. Hangen, 1830–2, Noe, 1835, De Voe, 1836–9, Pepper, 1840–5, supplied by Hall, D. B. 1847, by Whitbeck, J. 1849–50, Lord, D. 1851–6, again, 1860–4, Compton, 1871–4, Lord, D. 1878—

HERKIMER, Herkimer Co. N.Y. 1797. Spinner, 1802–35, Ketchum, Miss. to, 1826–7, Boyd, Josh., Miss. to, 1827–8, Morris, J., Miss. to, 1828–9, Pitcher, J. H. 1831–3, Murphy, 1837–41, again, 1842–49, Mead, 1849–59, Gardner, 1860–4, Petrie, (S.S.) 1864–8, Consaul, 1869–77, Brokaw, R. W. 1877—. *Doc. Hist.* iii. 674, 686.

Herkimer 2d, 1824. Became Presbyt. in 1825. Center, (S.S.) 1824–5.

Herkimer 2d, 1830. Snyder, H. 1831.

High Bridge. See N.Y.C.

HIGH BRIDGE, Hunterdon Co. N.J. 1866. Wyckoff, C. (S.S.) 1866–8, pastor, 1868–9, Van Amburgh, 1869–71, Fehrman, 1872–4, Dean, 1875—

HIGHLANDS, Monmouth Co. N.J. 1875. Allen, A. W. 1874—

HIGH PRAIRIE, (Hooge Prairie,) Cook Co. Ill. organized, 1849, but independent till 1852. Bolks, 1862–5, Lepeltak, 1865–70, Koopman, 1870–7.

HILLSBOROUGH, (at Millstone, N.J.) Somerset Co. N.J. 1766. Supplied by Leydt, J., Hardenberg, J. R., and Van Harlingen, J. M., 1766–74, Foering, 1774–9, (called to preach in English,) church chartered, 1775, Froeligh, S. 1780–6, Van Harlingen, J. M. 1787–95, Cannon, 1797–1807, Schureman, 1807–9, Zabriskie, John L. 1811–1850, De Witt, John, 1850–63, Corwin, 1863—. See *Corwin's Millstone Centennial*, 1866.

Hillsdale, (Krum,) Columbia Co. N.Y. 1769. Gebhard, 1793–1814, Sluyter, 1816–25, Wynkoop, 1825–40, Himrod, 1842–3. Merged in the church of Mellenville.

Hoboken, (Ulster Co. N.Y.) 1828.

HOBOKEN, Hudson Co. N.J. 1850. (Ostrander, H., Miss. to, 1822, Abeel, G., Miss. to, 1824–8,) Gregory, T. B., Miss. to, 1850–4, Parker, C. 1854–7, Mann, 1858–61, Riddle, M. 1861–5, Vroom, W. H. 1865–7, Allen, J. K. 1868–70, Buck, 1871–4, Parker, Chs. 1874—

HOBOKEN, (Ger.) 1856. Mohn, 1856—

HOHOKUS, Bergen Co. N.J. 1872. Jongeneel, Miss. to, 1871–3.

HOLLAND, Ottawa Co. Mich. 1851. Organization came from Holland. Van Raalte, 1851–67, Pieters, 1869—

HOLLAND 2D, (Hope,) 1862. Stewart, A. T. 1866–77, Van Pelt, D. 1878—

HOLLAND 3D, 1868. Vandermeulen, Jac. C. 1868–71, Uiterwyck, 1871—

HOLLAND, Nebraska, 1870. Te Winkle, 1871–6, Huizinga, 1876—

HOLLAND 2D, Nebraska, 1873.

HOLLAND, Wis. 1854, now Cedar Grove.

HOLMDEL, (Middletown, Neversink,) Monmouth Co. N.Y. 1699. See Freehold, N.J. Supplied by Lupardus, Antonides and Freeman, 1699–1709, Morgan, 1709–31, Haeghoort, 1731–5, Erickzon, 1736–64, Du Bois, B. 1764–1825, Van Vranken, S. A. 1817–26, Beekman, 1826–36, Thompson, F. B. (S.S.) 1837–8, Reiley, W. 1839—. This, though a separate congregation, was one ecclesiastical body with Freehold 1st until 1825. The name Holmdel was assumed in 1867.

Honey Creek, now Raritan, Ill.

Hooge Prairie, now High Prairie.

Hope. See Holland 2d.

Hopewell, Dutchess Co. N.Y. 1757. Rysdyck, 1765–89, Blauvelt, I. 1783–90, Van Vranken, N. 1791–1804, Barcalo, 1805–10, De Witt, T. 1812–26, Whitehead, 1828–35, Polhemus, A. 1835–57, Cobb, O. E. 1857–72, Taylor, G. 1873—

Horse Neck, now Fairfield.

Hortonville, Sullivan Co. N.Y. 1875.

Howe's Cave. See Central Bridge.

Hudson, Columbia Co. N.Y. 1835. Fisher, G. H. 1836–41, Gosman, 1841–53, Demarest, D. D. 1853–65, Holmes, J. McC. 1865–77, McLeod, 1878—

Hudson, N.J. 1846. See Jersey City.

Hudson, N.J. (Ger.) 1853. See Jersey City.

Hudson, N.J. 2d, (Ger.) 1859. See Jersey City.

Hurley, Ulster Co. N.Y. 1801. Smith, T. G. 1801–8, Gosman, 1808–11, Ostrander, H. 1811–14, Carle, 1814–25, Van Keuren, 1826–34, Mason, J. (S.S.) 1834–6, Reiley, Wm. 1836–9, Harriman, 1839–40, Elmendorf, A. 1840–3, Cruikshank, J. C. 1843–50, Lippincott, 1850–66, Harris, 1867–78, Lockwood, 1879—. *Col. Hist.* ii. 592.

Huguenots, S.I. (Westfield,) 1850. La Tourette, 1852–4, Gregory, T. B. 1855–60, Stryker, H. B. 1861–71, Kip, F. M. (Sr.) 1872—

Hyde Park, (Stoutsburgh,) Dutchess Co. N.Y. 1792. Brower, C. 1794–1812, Wynkoop, P. S. 1817–22, Vanderveer, F. H. 1823–9, Cahoone, 1829–33, Westfall, S. V. E. 1834–7, Cruikshank, J. C. 1837–43, Elmendorf, A. 1843–8, Ten Eyck, 1848–53, Dater, 1853–77, Garretson, G. R. 1877—

Ilion, Herkimer Co., N.Y. 1862. Petrie, 1863—

INDIA.

I. Arcot Mission. This was organized in 1854. It is now (1879) divided into the North and South Arcot Districts, embracing together nearly 10,000 square miles, with a population of about 3,000,000.

Churches in the Arcot Mission :

Arcot, (Rahnpett,) 1846. Scudder, H. M. 1850–3, Scudder, Jos. 1853–6,

Sawyer, (native pastor,) 1859–65, Scudder, John, 1865–74, Zecariah, (native pastor,) 1876—

Connected churches, or out-stations, under the care of the same missionaries or pastors :

- Manimuttu, 1866.
- Anerakara, 1877.
- Yegamoor, 1871.
- Kumalantangal, 1869.
- Vellambi, 1863. } Belonged to Arnee until 1873; under which see missionaries or pastors up to that date.
- Pudupakam, 1866. }

Arnee, 1850. Scudder, Jos. 1853–6, Scudder, J. W. 1856–9, Mayou, 1859–62, Scudder, S. D. 1862–3, Scudder, John, 1863–. . , Mayou, 1863–70, Scudder, E. C. 1870–6, Scudder, John, 1876–8.

Connected churches or out-stations :

- Sevur, 1866.
- Alliendal, 1863.

Chittoor, 1853. Scudder, W. W. 1853–6, Scudder, E. C. 1856–9, Scudder, W. W. 1859–61, Scudder, E. C. 1861–2, Scudder, Jared W. 1862—

Connected churches or out-stations.

- Bassapalli, 1871.
- Bommaisamudrum, 1868.
- Kottapalli, 1869.
- Ramapurum, 1871.
- Timsampalli, 1871.

Coonoor, 1857. Scudder, Jos. 1856–9, Scudder, H. M. 1860–4, Scudder, S. D. 1864–. . , Zechariah, (native pastor,) 1867–76.

Gingee, 1862. Mayou, 1862–3. Abandoned.

Gnanodayam, 1867. Sawyer, (native pastor,) 1868–75, Scudder, John, 1875–6.

Connected churches or out-stations:

- Arulnadu, 1868.
- Sattambadi, 1862.
- Siradalapundi, 1866.
- Paraeyantangal, 1866.

} Belonged to Arnee until 1868.

Mudnapilly, 1865. Chamberlain, 1865—, Heeren, 1873–7.

Connected churches or out-stations:

- Chintorapalli, 1872.
- Gorlapalli, 1872.
- Nalaporapalli, 1872.
- Nalcheruvupalli, 1872.
- Podolorapalli, 1872.
- Timmareddipalli, 1872.
- Tipparazupalli, 1872.

Palamanair, 1860. Scudder, E. C. 1859–60, Chamberlain, 1860–2, Scudder, S. D. 1863–5, Scudder, John, 1865–6, Chamberlain, 1866–73, Heeren, 1873–7, Chamberlain, 1878—

Tindevanum, 1876. (This was an out-station of Arnee from 1868–76, when it became a station.) Wyckoff, J. H. 1876—

Connected churches or out-stations:

- Adamu, 1868.
- Nansimur, (or Naragingamur,) 1871.
- Kolapakum, 1871.
- Mandakapatti, 1871.
- Orattur, 1868.
- Tandasamudram, 1873.
- Varikkal, 1869.
- Kalolapettu, 1877.

} Belonged to Arnee until 1876.

Vellore, 1853. Scudder, H. M. 1853–60, Scudder, W. W. 1860–4, Scudder, E. C. 1864–8, Scudder, W. W. 1868–73, Scudder, E. C. 1873–6, Scudder, John, 1876–8.

Connected churches and out-stations:

- Bramapurane, 1877.
- Erantangal, 1868.
- KANDIPUTTUR, 1865.
- Karasamangalam, 1871.
- Karihire, 1871.
- KATTUPADI, 1863.
- MARATANAMBADI, 1868. Belonged to Arnee until 1876.
- Ourantangal, 1868.
- SEKADU, 1868.
- Tondantolasi, 1871.
- Vennampalli, 1868.

II. Ceylon, Pandeteripo. Scudder, John, 1819–39.

III. Madras. Scudder, John, 1839–42, 1848–54.
Madura. Scudder, John, 1846–8.

IV. Indian Archipelago.

1. Borneo. Nevius, 1840–1, Abeel, D. 1841–2, Pohlman, 1840–4, Doty, 1840–4, Thompson, F. B. 1840–8, Steele, W. H. 1842–9.

   Karangan. Youngblood, 1842–9, Thompson, F. B. 1842–6, Steele, W. H. 1843–9.

   Pontianak. Youngblood, 1839–42, Nevuis, 183.–43.

   Sambas. Doty.

2. Java. Abeel, D. 1830–1, Nevius, 1836–40, Doty, 1836–40, Thompson, F. B. 1838–40, Ennis, 1836–40, Pohlman, 1838–40, Youngblood, 1836–9, Van Doren, W. T. 1841–2.

3. Siam. Abeel, D. 1831–3, Thompson, F. B. (at Singapore,) 1838–9, 1841.

See *Anderson's Hist. Missions of A.B.C.F.M. in India, pp.* 236–240; *also index under the words, Arcot, Ceylon, East-India Co., India, Southern, and Scudder.*

Indian Castle, (Danube,) Herkimer Co. N.Y. 1772. Ketchum, Miss. to, 1823.

INDIAN CASTLE, Herkimer Co. N.Y. 1861. Stanbrough, 1861–76.

Indians, American, Miss. to, Megapolensis, J. 1642-9, Freeman, 1700-5, Lydius, 1702-9, (Barclay, Epis., 1709-10.) Dellius, 1683-99. *Amst. Cor., many allusions; Anderson's Hist. Col. Church,* 3 vols. *Doc. Hist. N. Y.* i. 269; iii. 19, 20, 538, 540, 541, 542, 551-2, 561-2, 566, 613-621, 628, 697.

Irving Park, Ill. 1874. Lansing, A. G. 1874-7, Van Vranken, H. H. 1877—

Irvington, (Clintonville, Camptown,) Essex Co. N.J. 1840. Staats, J. A. 1840-1, Chapman, J. L. 1842-9, Bruen, J. M. 1850-2, Taylor, A. B. 1852-5. McKelvey, A. 1858-60, Vehslage, 1861—

Ithaca, Tompkins Co. N.Y. 1830. Mann, 1831-7, Hoes, 1837-45, Henry, 1846-9, Bulkley, 1851-2, Elmendorf, J. 1853-5, Schenck, J. W. 1855-63, Zabriskie, F. N. 1863-6, Strong, T. C. 1866-71.

Jackson, Washington Co. N.Y. 1833. Stewart, J. W. 1834-6, Pitcher, W. 1837-9, Quick, J. J. 1840-3, Pitcher, J. H. 1844-52.

Jamaica, L.I. 1702. Antonides, 1705-41, (Van Basten, 1739-40,) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, supplied by Ketteltas, 1760-2, Boelen, 1776-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1818, Schoonmaker, J. 1802-50, Garretson, G. I. 1835-49, Alliger, 1850-70, Van Slyke, J. 1870-6, De Hart, 1877—. *Doc. Hist.* iii. 75, 78. *Smith's Hist. N. Y.*

Jamaica, L.I. (St. Paul's,) *Ger.* 1876. Hones, 1876—

Jamestown, Ottawa Co. Mich. 1869. Vandermeulen, John, 1875—

Jamesville, Onondaga Co. N.Y. 1834. Evans, E. 1836, Amerman, T. A. 1839-40.

Japan. Mission organized, 1859.

Japan, 1st Church, (composed of foreign residents,) 1863. Brown, S. R. 1863-7.

Kanagawa, (station, 1859.) Brown, 1859-63, Ballagh, 1861-3.

Nagasaki, 1876, (a station, 1859-76.) Verbeck, 1859-69, Stout, 1869—

Tanaka (station.)

Tokio, 1877. Okuno, (native pastor,) 1877—

Ueda, 1876. Maki, (native pastor,) 1879—

Yokohama, (station, 1863.) Brown, 1863-8, Ballagh, 1863—

Missionaries: Brown, 1859—, Verbeck, 1859—, Ballagh, J. H. 1861—, Stout, 1869—, Wolff, 1870-5, Miller, E. R. 1875—, Amerman, 1876—

Native Pastors: Okuno, 1877—, Ogawa, 1877—, Wademura, 1878—, Yasukawa, 1878—, Maki, 1879—

Java. See India.

Jefferson, Hillsdale Co. Mich. 1851. Heermance, Har. 1851–7, Evans, Chs. A. 1857–8, Vermilye, D. 1863–6.

JEFFERSONVILLE, Sullivan Co. N.Y. 1852. Wolf, 1853–4, Hones, 1854–8, Riedel, 1858–61, Boehrer, 1862–6.

Jeniks, (Cl. of Albany,) 1794. *M.G.S.* i. p. 256, mentioned.

Jericho, L.I. 1874. Supplied by Talmage, D. June-Sept. 1876, DeVries, 1876–7. United with Oyster Bay.

Jersey City, Hudson Co. N.J. churches in :

1. BERGEN, (Bergen Av.) 1660 ; supplied by ministers from New-York, S.I. and L.I. 1662–1749 ; (DeWint, 1749–51,) Jackson, W. 1757–89, Cornelison, 1793–1828, Taylor, B. C. 1828— Associate pastors, Amerman, 1871–6, Brett, C. 1876—. See *Taylor's Annals Cl. Bergen ; Taylor Disc. at 200th Anniv.; Manual of Ch. of Bergen ; Hon Chs. Winfield's Hist. Hudson Co.*, containing marriage and baptismal records of Bergen Church.

2. GREENVILLE, 1871. Young, A. H. 1872—
3. Hudson, 1846. King, Miss. at, 1855–57.
4. Hudson, (Ger.) 1853.
5. HUDSON 2D, (Ger.) 1859. Doeppenschmidt, 1864—

6. Jersey City, 1807.

7. JERSEY CITY, 1830, (Grand St.) Ostrander, S., Miss. to, 1822, Meeker, May-Oct. 1830, Talmage, J. R. 1830–3, Lusk, 1833–48, Yates, J. A. called, 1849, died ; Lord, D. 1850–1 ; supplied by Henry, 1851, McClure, A. 1852–5, Riddle, D. H. 1857–62, Scudder, H. M. 1865, Peeke, G. 1865–9, Halloway, W. 1971–6, (S.S.) Westerfield, 1877—

JERSEY CITY 2D. See Van Vorst.

8. JERSEY CITY 3D, (Hamilton Square,) 1852. Ostrander, S., Miss. to Harsimus, 1822 ; Taylor, W. J. R. 1852–4, Strong, J. P. 1854–6, Selden, 1857, Wells, C. L. 1858–62, Berry, J. R. 1863–8, Suydam, 1868—

9. Jersey City, (Ger.) 1856. Doeppenschmidt, 1856–64, Meyer, Karl, Miss. to, 1864–6.

10. JERSEY CITY HEIGHTS, (Central Av.) 1872. Wolfe, G. L. 1873–4, Matthews, A. 1875, Griffin, 1878—

11. LAFAYETTE, (Communipaw Av.) 1863. Duryee, W. R. 1864—

12. SOUTH BERGEN, (Bergen Av.) 1874. Brokaw, 1874–8.

13. Van Vorst, (Wayne St.) 1846. Taylor, W. J. R. 1846–9, Van Cleef, P. D. 1849—

14. West End, (Marion,) 1868. Shaw, A., Miss. at, 1869–72, Van Doren, W. H. 1871–8.

15. Jersey City, Free, 1871. Park, 1872–8, Mattice, H. 1879—

See *Taylor's Annals of Classis of Bergen*, 1856, and *Van Cleef's Anniversary Sermons.*

Jerusalem, (Feura Bush,) Albany Co. N.Y. 1791. Van Huysen, 1793–1825, Kissam, 1828–41, Van Stantvoord, S. 1845–57, Compton, 1854–60, Gulick A. V. 1860–5, Millspaugh, 1866–72, Vedder, E. 1873—

Johnsborough, (Johnsburgh?) Warren Co. N.Y. 1819. Center, Miss. to, 1823.

Johnstown, Montgomery Co. N.Y. (Western allotment of Kingsborough, see Caughnawaga.) 1816. Amerman, 1817–21, Van Vechten, ♣. 1823–4, Van Olinda, Miss. to, 1824, Stryker, H. B., Miss. to, 1830.—*Doc. Hist.* iii. 686, 696.

*Johnstown, Secession*, 1822. *Independent. Amerman A.* 1821–43, *Westervelt, J. P.* 1845–55.

Kakiat, now West New-Hempstead and Clarkstown.

Kalamazoo, Kalamazoo Co. Mich. 1851. Gardeneir, 1855, Klyn, 1856–62, Vandermeulen, 1864–8, Kriekaard, 1868–76, Te Winkle, 1876–8.

Karr Valley, (now Almond,) Alleghany Co. N.Y. 1797. Gray, 1797–1819.

Keokuk, Lee Co. Iowa, 1863. Baay, Miss. to, 1860–2, pastor, 1862–5, disbanded.

Kerhonkson, (Middleport,) Ulster Co. N.Y. 1853. De Puy, 1856, Jones, N. W. 1856–60, Van Vleck, J. 1862–4, Du Bois, J. 1866–74, Crolius, 1875—

Kewascum, Wis. (station.) Mattice, Miss. to, 1862–4. Wilson, C. D., Miss. to, 1864–7.

Keyport, Monmouth Co. N.J. 1847. Chapman, N. F., Miss. to, 1848–9, Minor, Miss. to, 1850–1, Searle, J., Miss. to, 1851–3, Lockwood, 1854–68, Zabriskie, A. A. 1869–72, Mead, E. 1873—

Kinderhook, Columbia Co. N.Y. 1712. A preaching station of Albany, 1700–12. Van Driessen, P. supplied, 1712–27, also Ehle, 1720–.., Van Driessen, J. 1727–35, supplied by Van Driessen, P. Van Schie, and Frelinghuysen, T. 1735–56, Frelinghuysen, F. called, 1753, but died; Fryenmoet, 1756–77, (Ritzema, 1778–88,) Labagh, I. 1789–1801, Sickles, 1801–35,

Van Aken, 1834–5, Heermance, Henry, 1835–7, Vandervoort, 1837–42, Van Zandt, B. 1842–52, Bronson, 1854–7, Berry, J. R. 1857–63, Collier, Edward, 1864—
See *Collier's "Hallowed House." Doc. Hist.* i. 243; iii. 538.

Kinderhook 2d, 1833. Cushing, 1833–4. Became Presbyt. Ch. of Valatie.

Kings Co., L.I. 1654. A general name embracing the collegiate charges of Brooklyn, Flatlands, Bushwick, New-Utrecht, Flatbush, and, at times, Gravesend. In 1808, the collegiate relation was partly dissolved.—*Doc. Hist.* i. 426, 429; iii. 75, 87–116. *Smith's N. Y.* 316. *Strong's Flatbush.*

Kingsberry, (Johnstown?)—*Doc. Hist.* iii. 421.

Kingsborough, (Western allotment of,) now Johnstown.

Kingston, (Esopus,) Ulster Co. N.Y. 1659. Blom, 1660–7, Tesschenmaeker, 1675–6, Van Gaasbeek, 1678–80, Weekstein, 1681–7, Vandenbosch, 1687–91, (Van Bosen, 1691–3,)? Nucella, 1695–1704, Beys, 1705–8, Vas, 1710–56, Mancius, 1732–56, Meyer, H. 1763–72, Doll, 1775–1808, Gosman, 1808–35, Lillie, 1836–41, Van Wagenen, 1841–4, Hoes, 1845–67, Van Derveer, 1867–75, Van Slyke, J. G. 1876—
Church incorporated, 1719. English preaching began with Gosman.—See *Amst. Cor. Doc. Hist.* iii. 51, 71, 77, 581–7, 599. *Col. Hist.* ii. 592. *Mag. R.D.C.* i. 190; iii. 55. *Gordon's Life of Ostrander*, 45–53, 69. *Smith's N.Y* 308. *Du Bois' Reunion*, p. 47.

Kingston, (Ger.) 1770. Gross, 1773–83.

Kingston 2d, 1848. Smuller, 1850–3, Du Bois, A. 1854–9, Collier, Jos. 1859–64, Stitt, 1865–74, Demarest, Jas. (Jr.) 1875—

Kiskatom, Greene Co. N.Y. 1833. Van Liew, J. C. 1833–4, Hoff, 1835–42, Lyall, 1843–7, See, J. L. 1847–50, Compton, 1851–4, Eckel, 1854–5, Case, 1857–60, Rockwell, Chs. 1860–8, See, W. G. E. 1868–73, Deyo, 1873–6, Van Fleet, 1876—

Kistigirene, another name, or an error, for Niskayuna, *M.G.S.* i. 255.

Kleyn Esopus, now Esopus.

Knowlton, Warren Co. N.J. 17... Chitara, 1787–92, Wack, C. supplied, 1792–1809, Wack, J. J. also supplied, 1798–1805. Reorganized, 1814? as R.D.C. (Presbyterian, Talmage, Jehiel, 1816–43.)

Knox, Albany Co. N.Y. 1841. Knieskern, 1841–5, Lane, 1857–60, Comfort, 1860–3, Vedder, 1863–8, Ballagh, W. H. 1868–77, Slocum, 1879—

Krum, same as Hillsdale.

Krumville, (Samsonville,) Ulster Co. N.Y. 1851. Taylor, W. 1851–2, Harlow, 1852–8, Markle, 1858–61, Deyo, 1868–70, Deyo, 1876—

La Fayette, 1863. See Jersey City.

Lakeville, same as Success.

Lansing, (station.) Demarest, Jas. (Sr.) Miss. to, 1848.

Lansing, Cook Co. Ill. 1875.

Lansingburgh, Rensselaer Co. N.Y. 1783. Lupton, 1788–9. Called also Stone Arabia, but not to be confounded with the place now known by that name.

Laurel Hill. See Long Is. City.

Lawyerville, (New-Rhinebeck,) Schoharie Co. N.Y. 1788. Bork, 1796–8, Labagh, I. 1803–11, Jones, N. 1816–20, Labagh, I. 1823–7, Raymond, 1829–32, Bassler, 1833–8, Lockhead, 1839–43, Spaulding, 1846–52, Hall, D. B. (S.S.) 1853–5, Raymond, 1856–64, Van Woert, 1867–71, Markle, 1872–5, Ries, 1875–8.

Lebanon, (Ger. Ref.) (Rockaway,) 1740. Wirtz, 1750–61, Kalls, 1757–9, Dallicker, 1770–82, Wack, C. 1782–1809. (R.D.C. 1813.) Schultz, 1816–34, Wack, C. P. 1835–40, Van Amburgh, 1840–8, Steele, J. 1848–53, Van Amburgh, 1853–69, Van Benschoten, 1869–72, Campbell, J. B. 1873–6, Roe, 1876—

Leeds, (Catskill, Madison.) Greene Co. N.Y. 1732. Weiss, 1731–6, Schuneman, 1753–94, Labagh, 1798–1809, Ostrander, H. 1810–12, Wynkoop, P. S. 1814–17, Wyckoff, I. N. 1817–34, Van Liew, J. C. 1832–3, Hoff, 1835–42, Romeyn, Jas. 1842–4, Betts, 1845–50, Minor, 1851–6, Searle, S. T. 1857–69, Van Zandt, B. 1869–78.
See *Ch. Int.* Jan. 20, 1876, for Van Orden's sketch of Ch. of Catskill.

Le Roy, Jefferson Co. N.Y. 1821.

Leyden Center, Cook Co. Ill. 1867. Johnson, H. H. (S.S.) 1867—

Linden, Union Co. N.J. 1871. Gesner, 1870–4, Van Vranken, H. H. 1875–6.

Linlithgow, (Livingston Manor,) Columbia Co. N.Y. 1722. Van Driessen, J. (S.S.) 1722–38, Van Hovenbergh, supplied, 1743–56, Fryenmoet, 1756–70, supplied by Livingston, J. H. 1779–81, Lansing, Nic. 1781–4, Romeyn, Jer. 1788–1806, Vedder, Herman, supplied, 1806–14, Kittle, 1815–27, Holmes, E. 1827–35, Van Wagenen, 1835–41, Fonda, J. D. 1842–7, Crispell, 1847–57, Shepard, 1858–67, Kip, F. M. (Jr.) 1867–9, Dusinberre, 1870.
See *Crispell's Hist. in Ch. Int., Oct.* 12, 1854.

Linlithgow, Livingston church, 1870. Schermerhorn, H. R. (S.S.) 1871–2, Van Santvoord, C. (S.S.) 1874–5, Meyers, A. H. 1875–8.

Lisha's Kill, Schenectady Co. N.Y. 1852. Wells, 1855–8, De Baun, J. A. 1858—

LITTLE FALLS, Passaic Co. N.J. 1837. Stryker, H. B., Miss. to, 1823–7, Ogiline, Miss. to, 1827–9, Wilson, Jos. 1838–45, Vedder, E. 1845–9, Cruikshank, J. C. 1850–68, Van Neste, G. J. 1869–75, Smith, W. H. 1876–8, Moore, W. L. 1878—

Livingston Manor, Columbia Co. N.Y. 1700–16. Now embracing the churches of Linlithgow, Taghkanic, (or Old Stissing,) Greenbush, (Cl. of Hudson,) etc. *Doc. Hist.* i. 243 ; iii. 365–402. *Smith's N. Y.* 307.

Livingston, (station.) Evans, Wm., Miss. to, 1826.

LOCUST VALLEY, L.I. 1871. Hart, John, 1872–5, Craig, 1875—

LODI, Seneca Co. N.Y. 1825. (See Ovid.) Messler, 1825–8, Bennett, A. 1828–38, Liddell, 1838–48, Garretson, G. J. 1849–52, Van Neste, G. J. 1853–65, Van Doren, J. A. supplied, 1866, Collier, I. H. 1867–9, McAdam, 1871—

LODI, Bergen Co. N.J. (*Holl.*) 1859. Huyssoon, 1859–64, Wust, 1864–8, Betz, 1875–8, Jongeneel, 1878—

LODI 2D, N.J. 1878. Offord, 1878—

*Lodi, N.J., Independent*, 1868. Wust, 1868–78.

LONG BRANCH, Monmouth Co. N.J. 1851. Conklin, Miss. to, 1847–51, Wilson, Jas. B. 1851–78, Young, Chs. J. 1878—
See *Wilson's Decennial*, 1861.

LONG BRANCH 2D, 1878. (Known as the Seaside Chapel, 1867–78, and was supplied during the summer by ministerial visitors, 1867–78.) Wilson, J. B. 1878—

LONG IS. CITY, L.I. 1875. Garretson, G. R. 1875–7, Gutweiler, 1877—

LONG IS. CITY, (Laurel Hill,) 1875. Perry, 1875–6, Garretson, G. R. 1876–7, Schultz, 1878—

Low Prairie, Ill. 1855. Now South-Holland.

Lower Canajoharie, 1773.

Lower Red Hook. See Red Hook Landing.

Lower Schoharie, 17...

Lyons, Wayne Co.? N.Y. 1833. Nevius, Miss. to, 1835.

LYONSVILLE, Ulster Co. N.Y. 1876. Deyo, 1876—

LYSANDER, Onondaga Co. N.Y. 1828. Stevenson, Miss. to, 1827–8, Quaw, Miss. to, 1829–30, Marcellus, 1830–1, Williams, M. B. 1834–7, Knight, R. W. 1846–48, Bradford, W. W. 1849–55, Van Vranken, F. V. 1861–5, Enders, 1866–9, Wurts, 1871–6.

MACON, Lenawee Co. Mich. 1849. Taylor, A. B. 1849–52, Kershow, 1853–5, Beidler, 1856–7, Heermance, Har. 1857–62, Skillman, 1863–8, Moerdyk, P. 1869–71, De Spelder, 1873—

Madison, Wis. See Caledonia.

Madison, now Leeds.

Mahackemack, now Deer Park, or Port Jervis.

MAMAKATING, (Wurtsboro, P. O., Rome,) Sullivan Co. N.Y. 1805. Du Bois, G. 1820–4, Van Vechten, S. 1824–9, Edwards (S.S.) 1831–4, Drake, 1842–4, Hillman, 1846–9, Cruikshank, (S.S.) 1849–53, Searle, S. 1853–9, Du Bois, John, 1859–65, Frazee, 1866–9, Ackerman, 1870–4, Todd, A. F. 1876—

Manayunk. See Philadelphia.

Manhasset. See North-Hempstead.

MANHEIM, (Snell's Bush,) Herkimer Co. N.Y. 1770, Dyslin, (S.S.) 1790–1815, Goetschius, S. Z., Miss. to, 1822, Ketchum, 1823–30, Manley, J. 1831–3, Murphy, 1834–6, Weidman, 1837–41, Du Bois, John, 1843–5, Meyers, A. H. 1848–52, Weidman, 1852–60, Stanbrough, 1861–76, Matthews, A. 1876–9.
*Doc. Hist. N.Y.* iii. 674, 686.

MAPLETOWN, Montgomery Co. N.Y. 1798, (see Middletown and Canajoharie.) Close, 1798–1803, Toll, 1803–1815, Palmer, 1818–20, Hasbrouck, J. R. H. 1820–6, Van Hook, Miss. to, 1822, Vanderveer, J., Miss. to, 1823, Van Vechten, Miss. to, 1823–4, Van Keuren, Miss. to, 1824, Boyd, Josh., Miss. to, 1826–7, Van Olinda, 1830–1, Hangen, 1832–6, Heermance, Har. 1837–40, Carle, 1848–51, Buckelew, 1852–5, Quick, J. J. 1856–62, Whitbeck, R. M. (S.S.) 1863–4, Compton, (S.S.) 1864–8, Markle, (S.S.) 1870, Sharpley, 1874—

MARBLETOWN, (Marmerton, Mormelton,) Ulster Co. N.Y. 1737. Frelinghuysen, Jac. called, 1753, but d.; Frelinghuysen, H. 1756–7, Romeyn, D. 1766–75, Hardenbergh, J. R. 1781–6, Van Horne, A. 1789–95, Goetschius, S. 1796–1814, Carle, 1814–26, Paulison, 1826–9, Van Dyck, C. L. 1829–53, McNair, 1855–9, Shaw, W. A. 1859–60, McNair, 1860–7, Brush, W. W. 1868–72, Hulbert, 1872—
*See Ulster Co.*

Marbletown 2d, (Conferentie,) 1752. Yet existing, 1773.

MARBLETOWN 2D, (North,) 1851. Lippincott, (S.S.) 1851–6, Harris, 1867–76.

Mariaville, Schenectady Co. N.Y. 1843. Donald, 1844–50.

Marion. See Jersey City.

MARION, Wayne Co. N.Y. 1870. Warnshuis, J. M. 1871–6, Wabeke, 1877—

Marlboro'. See Freehold.

Marmerton, now Marbletown.

Marshallville, (Cl. Rensselaer,) 1831. Cornell, F. F. 1831–2? Schanck, G. C., Miss. to, Jan.–July, 1833, Russell, (S.S.) 1833.

Martinsburgh, Lewis Co. N.Y. 1827.

Mattoax and Amelia Court-House, Va. 1869. Huizinga, 1870–6.

Mayfield, Fulton Co. N.Y. 1793. Ten Eyck, 1799–1812, Amerman, A. 1817–21, Van Olinda, Miss. to, 1824, Van Vechten, S., Miss. to, 1823–4. *Doc. Hist.* iii. 673, 683.

*Mayfield, Independent*, 1821. *Amerman, A.* 1821–43, *Westervelt, J. P.* 1845–55.

Medina, Lenawee Co. Mich. 1846. Heermance, Har. 1846–51.

Mellenville. See Claverack 2d.

Melrose, (*Ger.*) Westchester Co. N.Y. 1854. Schroepfer, 1855–61, Dahlman, 1861–3, Wagner, 1863–6, Meuri, 1867–70, Windemuth, 1870–5, Lang, 1876—

Metuchen, Middlesex Co. N.J. 1857. Thompson, J. B. 1859–66, Bogert, N. J. M. 1867–70, Lord, E. 1870—

Middleburgh, (Upper Schoharie,) Schoharie Co. N.Y. 1732? Schuyler, 17..–75, Van Nest, R. 1774–80, De Voe, 1808–15, Schermerhorn, J. F. 1816–27, Garretson, J. 1827–33, Steele, J. B. 1834–8, Boyd, Joshua, 1840–2, [L. Mesereau, Presbt. (S.S.) 1842–5 ;] West, 1845–52, See, I. M. 1852–4, Vedder, E. 1855–63, Bogardus, W. E. supplied, 1863, Lott, 1863–70, Roe, 1871–6, Gardner, J. S. 1876—

Middlebush, Somerset Co. N.J. 1834. Schultz, 1834–8, Van Doren, J. A. 1838–66, Swain, 1866–8, Mershon, 1869–74, Le Fevre, Jan. 1875—

Middleport, 1852. Now Kerhonksen.

Middletown, Delaware Co. N.Y. See Coshington.

Middletown, Saratoga Co. N.Y. 1791.

Middletown, N.Y. 1798. Name changed to Mapletown, about 1825.

*Middletown, N. Y. Secession*, 1822.

Middletown, N.J. 1799, now Holmdel. Middletown and Freehold 1st were one corporation until 1825.

Middletown Village, Monmouth Co. N.J. 1836. Crawford, 1839–40, Millspaugh, 1841–66, Seibert, 1866–71, Van Doren, L. H. 1871–6, Buck, 1877—

Midwout, a name including the several churches in Kings Co. L.I. See Kings Co. On the name Midwout, see *Gen. and Biog. Record*, viii. 163.

Milesville, Sullivan Co. N.Y. 1858. Boehrer, 1862–6, Schnellendreussler, 1868–9.

Millbrook, Dutchess Co. N.Y. 1866. Cobb, H. N. 1866—, Stockwell, (assoc. pastor,) 1869–71, Hill, Miss. at, 1872.

Millstone, now Harlingen. Prior to 1766, Millstone, in the *Minutes, Amsterdam Cor.*, and early writings generally, means Harlingen. (See *Millstone Centennial.*)

Millstone. See Hillsborough.

Milwaukee, Milwaukee Co. Wis. 1851. Klyn, 1852–4, Bolks, 1855–61, Vandermeulen, John, 1862–70, Duiker, 1874–8, Zwemer, A. 1870–3, Duiker. 1874–8, Moerdyk, M. 1878—

Mina Corners, Chautauqua Co. N.Y. 1856. Dunnewold, supplied, 1856–60, pastor, 1860–68, Weber, Jac. 1871–4, Boehrer, 1876—

Minaville, now Florida.

Minden, 18. .

Minisink, (Nominack, at Montague,) Sussex Co. N.J. 1737. Supplied occasionally by Mancius, 1737–41, Fryenmoet, 1741–56, Romeyn, T. 1760–72, Van Bunschooten, E. 1785–1799, Demarest, John, 1803–8, Eltinge C. C. 1816–37, Ayres, 1838–41, Bookstaver, 1841–7, (Morse, J. G. Presbyt. supply, 1848–9,) Demarest, John T. 1850–2, Jones, D. A. 1852–8, Gates, 1860–2, Cornell, Wm. 1862–3, Moore, W. S. 1864–9, Turner, 1872–5, Fitzgerald, 1879—
See *Mills' Hist. Discs.* 1874 and 1878.

Mohawk, Herkimer Co. N.Y. 1838. Murphy, 1840–3, Starks, 1843–52, Slingerland, 1855–6, Hammond, J. W. 1856–9, Nott, C. D. 1859–64, Slingerland, 1865–6, Consaul, (S.S.) 1867–9, Wilson, F. F. 1870–2, Bogardus, F. M. 1872–6, Lansing, J. G. 1877—

Mombacus, now Rochester.

Montgomery, (Wallkill,) Orange Co. N.Y. 1732. Vrooman, 1753–4, Kern, 1771–8, Van Nest, R. 1778–85, Froeligh, M. 1788–1817, Fonda, Jesse, 1817–27, Lee, R. P. 1829–58, Van Zandt, A. B. 1859–72, Brett, C. 1873–6, Schenck, R. S. 1877—

Montague, Muskegon Co. Mich. 1875.

Montague, N.J. See Minisink.

Montville, (Persippany, or Boonton,) Morris Co. N.J. 1756. Marinus, supplied, 1756–68, (Blauw, Conferentie, 1762–8,) Myer, H. supplied, 1772–91, Ostrander, S. 1794–1810, Kuypers, W. P. 1801–5, Brinkerhoff, 1821–4, Messler, Miss. to, 1824, Morris, J., Miss. to, 1825, Tarbell, Miss. to,

1826, Ogilvie, 1826–7, Messler, 1829–32, Cornell, F. F. 1833–6, Woods, 1838, Lord, Jer. L. 1840–43, Janeway, J. L. 1843–50, Conklin, 1851–70, Van Doren, L. H. 1871–4, Collier, I. H. 1874—

*Montville, Secession*, 1824. *Brinkerhoff, J. G., Miss. to*, 1824, *again*, 1825–30.

MORESVILLE, Schoharie Co. N.Y. 1836. Knight, Wm. (S.S.) 1841–2, Hillman, (S.S.) 1843–5, Evans, 1849–53, Eckel, 1853–5, Buckalew, 1859–64. One corporation with South-Gilboa.

Mormelton, now Marbletown.

MOTT HAVEN, N.Y. 1851. See New-York City.

MOTTVILLE, St. Joseph Co. Mich. 1849. Seeber, 1849–51, Bailey, 1856–63, Beardsley, 1863–4.

Mt. Morris, Livingston Co. N.Y. 1839. Hammond, 1842–5.

*Mt. Morris, Secession*, 1828. *Brinkerhoff, J. G.* 1844–. .

Mt. Pleasant, now Stanton, N.J.

Mt. Pleasant, now Greenport, N.Y.

Mt. Pleasant. See New-York City.

MT. VERNON, Westchester Co. N.Y. 1853. Snyder, B. F., Miss. to, 1852–4, See, I. M. 1854–64, Hutton, M. H. 1864—

MUSKEGON, Muskegon Co. Mich. 1859. Houbolt, 1864–71, Vandermeulen, Jac. C. 1872—

NANSIMUR. See India.

Napanoch, now Wawarsing.

NASSAU, (Union Village,) Rensselaer Co. N.Y. 1803. Bork, 1804–8, Fonda, Jesse, 1809–13, Van Buren, P. 1814–20, Romeyn, Jas. 1821–7, Morris, J. F. 1829–32, Hunt, C. 1832–7, Knox, J. P. 1838–41, Holmes, 1841–52, Steele, R. H. 1852–63, Collier, I. H. 1864–6, Brush, A. H. 1867—

NAUMBERG, (Ger.) Lewis Co. N.Y. 1855. Wolff, 1856–60, Becker, 1860–70, Boehrer, 1870–6, Warnshuis, H. M. 1877—

Navasink, (Neversink,) 1699. See Freehold and Holmdel.

NECHANIC, (Shannick, Neshanic, New-Shannock,) Somerset Co. N.J. 1752. Hardenbergh, J. R. 1758–61, Van Harlingen, J. M. 1762–95, Froeligh, S. 1780–6, Smith, W. R. 1794–1817, Polhemus, H. 1798–1808, Labagh, P. 1809–21, Ludlow, G. 1821–78, Hart, J. 1875—
See *Ludlow's Fifty Years of Pastoral Work*, 1871.

Neshaminy. See North and South Hampton, Pa.

Nestegauna, now Niskayuna.

Neversink, (*M.G.S.* i. 19, 22,) an error for Minisink.

Neversink. See Navasink.

Neversink, now Fallsburgh.

New-Amstel, (New-Castle,) Del. 1642. (Campanius, John, 1642–54, Swedish.) R.D.C. 1654, organized by Polhemus, on his way from Brazil. Welius, 1657–9, Hadson called, d. on passage, 1664, Tesschenmaeker, 1679–82, supplied occasionally by Varick, 1687. (Now Presbyt.) Full account in *Spotswood's Historical Sermon;* also *Amst. Cor.; Col. Hist. N.Y.* ii. 4–84, iii. 115, 251, and the new vol. xii. *Doc. Hist.* iii. 31, 82, 83. *Asher*, xxxvii.

New-Amsterdam, now New-York.

NEW-AMSTERDAM, La Crosse Co. Wis. 1877.

Newark, Essex Co. N.J. churches in :

1. NEWARK, Market St. 1833. Wells, R. 1833–42, Scott, Jas. 1843–58, Terhune, 1859–76, Gleason, 1877—

2. NEWARK 2D, Ferry St. 1848. Williamson, G. R. 1848–9, Van Brunt, supplied, 1849, Abeel, G. 1849–64, Riddle, M. B. 1865–9, Brett, C. 1870–3, Van Vranken, F. V. 1873—

3. Newark 3d, 1848. Serenbets, 1849, Lehlback, 1850–61.

4. NEWARK, NORTH, (Broad St.) 1856. Polhemus, A. May–Oct. 1857, Du Bois, H. 1859–61, Demarest, Jas. (Jr.) 1863–6, Hart, 1867— See *Decennial Celebration*.

5. NEWARK, WEST, 1866. Wenisch, 1867–74, Kern, 1876—

6. NEWARK, SOUTH, (Clinton Av.) 1868. Taylor, W. J. R. 1869— See *Decennial Memorial*, 1878.

7. NEWARK, EAST, (East Ferry St.) 1869. Brokaw, I. P. 1869–74, Blauvelt, C. R. 1874–7, Jan. 1 ; Krueger, 1877—

NEW-BALTIMORE, Greene Co. N.Y. 1836. Van Santvoord, S. supplied, 1834–9, Cornell, J. A. H. 1843–8, Peltz, 1848–51, Davies, 1852–5, Gardner, 1856–60, Strong, R. G. 1861–70, Zabriskie, Jer. L. 1870—

NEW-BREMEN, Lewis Co. N.Y. 1855. Wolff, 1856–60, Becker, 1860–70, Boehrer, 1875–6, Warnshuis, H. M. 1877—

New-Broadalbin. See Caughnawaga.

NEW-BRUNSWICK, (see Three Mile Run,) Middlesex Co. N.J. 1717. Frelinghuysen, T. J. 1720–48, Leydt, J. 1748–83, Hardenbergh, J. R. 1786–90, Condict, 1794–1811, Schureman, 1812–13, Fonda, Jesse, 1813–17, Ludlow, J. 1817–19, Ferris, I. 1821–4, Hardenbergh, J. B. 1825–9, Janeway, J. J. 1830–1, How, 1832–61, Steele, R. H. 1863—

Chartered, 1753, as one corporation with Raritan, North-Branch, (now Readington,) Millstone, (now Harlingen,) Six Mile Run. This charter is published in Dr. Messler's recent work, "Memorial Sermons and Historical Notes," 1873.—See *Steele's Hist. Disc.*, 1867, *at* 150*th Anniversary.*

NEW-BRUNSWICK 2D, 1843. Demarest, D. D. 1843–52, Woodbridge, 1852–7, Wilson, H. M. 1858–62, Schenck, J. W. 1863–6, Hartranft, 1867–78.

NEW-BRUNSWICK 3D, (Ger.) 1851. Serenbets, 1851–4, Schneeweiss, 1855–8, Hones, (S.S.) 1858–60, Meyer, C. (S.S.) 1863–4, Cludius, 1865–6, Meyer, C. (S.S.) 1867—

NEWBURGH, Orange Co. N.Y. 1835. Cruikshank, W. 1835–8, Fisher, I. M. 1838–9, Vanderveer, F. H. 1839–42, Van Zandt, A. B. 1842–9, McLaren, 1850–9, Mandeville, G. H. 1859–69, Gleason, 1870–6, Carroll, 1876—
*Doc. Hist.* iii. 327–364, (352.) Sketch in *Ch. Int. May* 2, 1878.

New-Castle, see New-Amstel.

NEW CONCORD, Columbia Co. N.Y. 1857. (Previously Congregational.) Decker, 1857–60, Jansen, 1861–4, Jones, D. A. 1864–7, Bevier, (S.S.) 1867–73, Harris, H. R. (S.S.) 1873–4, Mead, (S.S.) 1874–6, Ashley, (S.S.) 1876—

NEW-DURHAM, Hudson Co. N.J. 1843. Taylor, W. J. R. 1844–6, Mabon, W. V. V. 1846—

New-Foundland, N.J. 1815.

NEW-HACKENSACK, Dutchess Co. N.Y. 1758. Rysdyck, 1765–89, Van Vranken, N. 1791–1804, Barcolo, 1805–10, De Witt, T. 1812–26, Dwight, M. W. 1826–33, Van Cleef, C. 1833–66, Ward, 1867—

New-Harlem, same as Harlem.

New-Harlem, same as Fonda's Bush.

New-Haven, (South Ch. Cong.) Ct. 1852. (Stiles supplied, 1852–7, Noyes, 1857–61, Carroll, 1861–8.) Ref. Ch. 1868. Carroll, 1868–9, Brush, W. (S.S.) 1869, Branch, 1869–72.
See *Hallock's Hist. of South Church of New-Haven.*

New-Hempstead, now Clarkstown.

New-Hurley, Ulster Co. N.Y. 1770. Goetschius, S. 1775–96, Meyer, J. H. 1799–1803, Froeligh, P. D. 1807–16, Bogardus, W. R. 1817–28, Vanderveer, F. H. 1829–39, Demarest, Wm. 1840–5, Slingerland, 1846–54, Comfort, 1854–71, Beatty, R. H. 1872—

New-Lots, L.I. 1824. Cruikshank, W. 1824–34, Baldwin, J. C. 1836–52, Van Buren, J. M. 1852–73, Wood, C. W. 1874–7, Pearse, N. 1877—

New-Millstone, same as Hillsborough and Millstone.

New-Paltz, 1773.

New-Paltz, Ulster Co. N.Y. 1863. Originally French Ref. Daillé supplied occasionally, 1683–96, (supplied chiefly by ministers from Kingston? 1696–1727,) Van Driessen, J. supplied, 1727–36, again, 1751, Schunema, 1753–4, Chalker, 1760? Goetschius, J. M. 1760–71, Goetschius, S. 1775–96, Meyer, J. H. 1799–1803, Froeligh, P. D. 1807-16, Bogardus, W. R. 1817–31, Van Olinda, 1832–44, Vandervoort, 1845–8, Stitt, 1848–65, Peltz, 1865—

See *Stitt's Hist.; Ser. Centennial Discs.* 261–2; *Du Bois' Reunion; Peltz's Ser. at 200th Anniversary of the town, Dec,* 1877 The French language was used until 1733; then the Dutch until 1800.

New-Paltz 2d, (*Conferentie,*) 1752. See Marbletown. Vrooman, 1753–4, Van Nest, R. 1774–78, reunited to the old church of New-Paltz.

New-Prospect, Ulster Co. N.Y. 1815. Wilson, A. D. 1816–29, Shimeall, 1829–31, Ward, J. W. 1832–7, Demarest, J. T. 1837–41, Moore, W. S. 1850–6, Hamilton, 1857–63, Connitt, 1866–70, Demarest, J. T. 1873—

New-Rhinebeck, now Lawyerville.

[New-Rochelle, Westchester Co. N.Y. 1688. (French Ref.) Bonrepos, 1688–96, Bondet, 1696–1709, when he seceded with a portion of his flock, and formed an Episcopal congregation, Rou, 1710–50, Moulinars, (colleague of Rou,) 1718–26, and apparently sole *acting* pastor, 1726–41, Carle, 1754–64, Tetard, 1764–6. This church was reorganized and incorporated, in 1808, as "The French Church in New-Rochelle," and is now a Presbyterian

church. "*Baird's Hist. of the Huguenot Emigration to America*," *in preparation*. See also *Doc. Hist. N. Y.* iii. 82, 562–577, 708. (Of the seceding Episcopal congregation, Bondet continued pastor, 1709–22, and was succeeded by Stouppe, ———, and Houdin, 1760–8.)]

New-Rochelle, (Ger.) 1858.

NEW-SALEM, Albany Co. N.Y. 1785. Van Huysen, 1793–1825, Blair, Miss. to 1825, Dumont, Miss. to, 1826, Boice, I. C. 1826–9, Fort, 1829–36, Westfall, S. V. E. 1837–47, Van Santvoord, S. (S.S.) 1843–4, Middlemas, 1854–5, Lansing, A. G. 1858–61, Slauson, 1862–6, Kershow, 1867–72, Pearse, Nic. 1873–7, Lansing, A. G. 1878—

New-Shannock, same as Nechanic.

New-Stissing. See Taghkanick and Gallatin.

NEWTOWN, L.I. 1731. (Van Basten, 1739–40,) Goetschius, J. H. 1741–8, Romeyn, Thos. 1754–60, Boelen, 1766–80, Froeligh, S. 1775–6, Van Nest, R. 1785–97, Kuypers Z. H. 1794–1802, Schoonmaker, J. 1802–49, Garretson, G. I. 1835–49, Strong, T. C. 1849–59, Anderson, W. A. 1859–66, Shepard, 1867—.
See *Riker's Annals of Newtown*.

NEWTOWN 2D, 1855. Dickhaut, 1856–61, Wenisch, 1865–6, Steinfuhrer, 1867–9, Wenisch, 1874—

Newtown, (Cl. Ren.) 1803.

NEW-UTRECHT, L.I. 1677. Van Zuuren, 1677–85, (Clark, Jas. 1680–95,) Varick, 1685–94, Lupardus, 1695–1702, Freeman, 1705–41, Antonides, 1705–44, Arondeus, 1742–7, Van Sinderin, 1746–84, Curtenius, 1755–6, Rubel, 1759–83, Schoonmaker, M. 1784–1824, Lowe, P. 1787–1808, Beattie, 1809–34, Currie, 1835–66, Sutphen, 1867—
See *Doc. Hist.* i. 413, 430. *Sutphen's Hist. Disc.*

New-York City, churches in:

1. NEW-YORK, (New-Amsterdam,) 1628. Called the Collegiate Church. Worship was at first conducted in different buildings:

   (1.) In the Fort, 1628–93.

   (2.) Garden St. (afterward called the South Church.) 1693–1813, when this church was burned; after rebuilding, it separated from the Collegiate, and became known as the SOUTH DUTCH.

   (3.) Cedar St. cor. Nassau St. 1727–1844. After 1769 known as the Middle Church. In 1844 this building was leased to the United States as a Post-Office, and so used until 1874, when the property was sold.

(4.) Fulton St. cor. William St. 1769–1874. (This was known as the North Dutch Church, during its whole existence.) It was built especially for the worship in the English language.

(5.) Ninth St. 1836–54. Built in 1832, used as a Collegiate church in 1838—1855, from 1855 to 1860 separate—given up in 1861.

(6.) La Fayette Place, 1839. (This was styled the Middle Church after 1855.)

Middle Reformed Dutch Church, in Nassau Street, New-York. 1729–1844.

(7.) Twenty-Ninth St., corner of Fifth Avenue, 1854.

(8.) Forty-Eighth St., corner of Fifth Avenue, 1868.

*Pastors of the Collegiate Church:* Michaelius, 1628–33,? Bogardus, E. 1633–47, Backerus, 1647–9, Megapolensis, J. 1649–70, (Selyns, at Governor's Bowery, 1662–4,) Drisius, 1652–73, Megapolensis, S. 1664–8, (supplied by Luyck, 1671, Van Nieuwenhuysen, 1671–82, Selyns, 1682–1701, Du Bois, Gualterus, 1699–1751, Boel, 1713–54, Ritzema, 1744–84, De Ronde, 1751–84, Laidlie, 1764–79, Livingston, J. L. 1770–1810, Linn, 1784–1805, Kuypers, G. A. 1789–1833, Abeel, J. N. 1794–1812, Schureman, 1809–11, Brodhead, 1809–13, Milledoler, 1813–25, Knox, 1816–58, Strong, P. N. 1816–26, Brown-

lee, 1826–48, De Witt, T. 1827–74, Vermilye, T. E. 1839—, Chambers, 1849—, Duryea, Jos. T. 1862–7, Ludlow, Jas. M. 1868–77, Ormiston, 1870—.

See *Valentine's Manuals N. Y. Gen. and Biog. Rec.—Doc. Hist.* iii. 69, 72, 74, 241–324, 576, 640, 712. *Col. Hist.* i. 299; ii. 440, 441, 705, 730; iii. 311, 415, 608; iv. 400, 620; ix. 548. See *Amsterdam Correspondence*, which is voluminous. *Minutes of Church*, 1639 *to present time. Dr. Thomas De Witt's Hist. Disc.*, 1854, *with Brodhead's notes. Centennial of North Dutch Church*, 1869. *Chambers' "Recalling the Past." Brodhead's N. Y. The Several Histories of the City of N. Y., as Mary Booth's, Mrs. Lamb's. Smith's Hist. N. Y. Gunn's Memoir of Dr. J. H. Livingston. Sedgewick's Life of Hon. Wm. Livingston. Mag. R.D.C.* iii. 52.

(9). Chapels of the Collegiate Church:

(*a*) North, (111 Fulton St.) 1867. McNair, 1867–70, Plumley, 1875–6, Park, 1878—

(*b*) De Witt, (180 West 29th St.) 1865. Clark, W. H. 1865–9, Bertholf, 1869—

(*c*) Knox Memorial, (514 9th Av.) 1871. De Hart, 1871–7, Thompson, Ab. 1877—

(*d*) Seventh Av. cor. 54th St. Clark, W. H. 1869–72, Carroll, V. B. 1873–7, Shaw, A. 1877—

2. African Church, 1823. Jordan, 1823–9.

3. Avenue B. cor. Fifth St. (*Ger.*) 1874. Steffens, 1871–6, Bantley, 1876–7, Schlegel, 1877—

4. Bloomingdale, West Seventy-first St. 1805. Bogart, D. S. 1806–7, Gunn, 1809–29, Kip, F. M. 1830–1, supplied by Labagh, I. P. 1831–2, Burtiss, 1834, Van Aken, E. 1835—

5. Broadway, afterward Stanton St. 1843. Lillie, 1843–8. In 1848 became Presbyterian.

Broome St., moved to Thirty-fourth St. in 1860.

Central. See Ninth St.

6. Fordham, May 11, 1696. Montaigne, 1696–.., Tetard, 1712–44, Ritzema, 1744–70, reorganized, 1802; Jackson, J. F. 1819–35, Van Pelt, 1837–47, Cahoone, 1847–8, Bevier, 1851–3, Beattie, Jas. 1854–6, Bolton, 1856–65, Fehrman, 1866–9, Brush, W. 1869–74, Anderson, 1876—. *Doc. Hist.* iii. 576.

On Aug. 26, 1729, John Bussing contracted to complete the Fordham Ch. for £4.—*Eng. Transl. Mints. N. Y. Ch.*, B. 86. *Bolton's Westchester*, ii. 332, says that as early as 1671 the people of Fordham were obliged to contribute to the support of the Dutch Church at Fordham.—See *Dr. Thos. De Witt's Hist. Appendix to Dr. Dickerson's Dedicatory Ser.*, 1849.

7. French Reformed, 1683. Daillé, 1683–96, Peiret, 1687–1704, Laborei, 1706–9, Rou, 1710–50, Moulinar, 1718–26, Carle, Jean, 1754–64, Tetard, 1764–76.

The French from Bushwick, Staten Island, Hackensack, and Harlem, came to N.Y.C. to worship from 1683 to 1717, with the exception of a few years, (1687–92,) when Vandenbosch ministered independently on Staten Island.—See *Doc. Hist.* iii. 75, 82, 250, 263, 272, 281, 285, (295, charter,) 703. *Smith's N.Y.* 299.

8 German Reformed, 1758, (Nassau St.) Rosencrantz, 1758–9, Kalls, 1759–60, Rothenbergler, 1761–2. (R.D.C. 1763.) Kern, 1763–72, Foering, 1772–4, Gebhard, 1774–6, Gross, 1783–95, Milledoler, 1795–1800, Will, 1802, Runkle, 1805–12, Dreyer, 1812–14, Smith, ...., Labagh, ...., 1814–22, Knouse, 1823–7, Mills, 1823–33, (Smith, Lewis, a Lutheran, 1833–8,) Ebaugh, 1838–9, again 1844–51, ——?? He was recognized as pastor, but without a people, for many years. From 1823 to 1838, this church claimed independency of Classis, and afterward became involved in tedious litigation.—See p. 273, *Mints. Ch. N.Y.*, *Eng. Trans.*, and Bibliography, under Ebaugh.

9. Ger. Evangel. Miss. (141 East Houston St.) 1838. Rudy, 1839–42, Guldin, 1842–63, Geyer, 1863—

10. Ger. Evang. 2d, 1848. (Grand St.) Steins, 1849, Birkey, 1852–65.

11. Ger. Evang. 3d, 1852. Dickhaut, 1854, Friedel, 1856–75.

12. Ger. Evang. 4th, 1854. Schwedes, 1855, (1866, Ger. Ref.)

13. Ger. Ref. D. 4th, 240 West 40th St. 1858. Oerter, 1858—

14. Greenwich, 1803, (cor. Bleecker and Amos Sts.) Rowan, 1807–19, Hardenbergh, C. 1820–1, Marselus, 1822–58, Van Arsdale, C. C. 1852–4, Marvin, 1855–8, Strong, T. C. 1859–66. *Mag. R.D.C.* ii. 319.

15. Harlem, (Third Av. and 121st St.) 1660. Supplied by ministers from New-York, generally, 1660–1744, Beys, 1710, Ritzema, 1744–65, Schoonmaker, M. 1765–84, Jackson, J. F. 1792–1806, Romeyn, J. 1807–14, Vermeule, 1816–36, Schoonmaker, L. 1837–47, Lord, Jer. 1848–69, Mandeville, G. H. 1869—

See *Mandeville's Golden Memories.* *Smith's N.Y.* 303.

16. Harlem, (Ger.) 1853. Bielfield, 1855.

17. High Bridge, (Union,) 1874. Du Bois, H. (S.S.) 1875—

18. Holland Ch. (279 West 11th St.) 1866. Uiterwyck, 1866–8, Bechthold, 1870—

Houston St. See Seventh Avenue.

19. *King St., (now Perry St. cor. West Fourth St.,) Secession*, 1823. *Westervelt, S. D.* 1839–50, *Demarest, C. T.* 1851–63, *Van Houten*, 1865—

20. Livingston Ch. (Eighth Av.) 1851. Lloyd, 1851–3, McGregor, 1855, Zabriskie, F. N. 1856–9, united with Thirty-fourth St.—See *Zabriskie's Hist. of.*

21. Madison Av. cor. Fifty-eighth St. Formerly called North-West. 1807. (In Franklin St. till 1854; then in Twenty-third St. until 1871; in Madison Av., cor. Fifty-eighth St., since 1871.) Bork, 1808–23, Du Bois, G. 1824–37, Hunt, 1837–9, supplied by Harkness, 1840, Hardenbergh, 1840–56, Ganse, 1856–76, Lloyd, W. S. (S.S.) 1877–8, Reed, E. 1878—.

*Mag. R.D.C.* ii. 212.

Madison St. Chapel, 1861. Hardenbergh, J. B. 1861, Blauvelt, A. assistant, 1861.

22. Manhattan, 1829 (Av. B.) Knouse, 1829–33, Van Kleek, 1835. Marcellus, 1835–6, Cornell, F. F. 1836–56, Collier, Ezra, 1854–6, Wiggins, 1857–70, Cummings, 1870–2.

23. Market St. 1810. McMurray, 1820–35, Ferris, I. 1836–52, Cuyler, T. L. 1854–9, Dutcher, 1863–6. Dissolved, 1869.

24. Melrose. Meuri, 1867–70, Lang, 1875—

25. Mott Haven, 1851. Van Doren, W. T. 1852–3, De Puy, 1853–4, Enyard, 1858–65, Du Bois, H. 1866—

26. Mt. Pleasant, (Fiftieth St.) 1846. Brett, P. M. 1846–51, Jameson, 1852–62, Miller, W. H. 1862–3, See, I. M. 1864–7, disbanded.

27. Ninth St. 1831. Kip, F. M. 1831–6, (from 1836 to 54, belonged to Collegiate Ch.,) Van Zandt, A. B. 1856–9.

28. Norfolk St. (No. 129.) (Ger.) 1875. Neef, 1875—

29. North St. 1833. How, S. B., Miss. to, 1828–9, Messler, Miss. to, 1828–9.

30. North Trinity, R.D.C. 1861, (cor. Broadway and Thirty-fourth St.)

North-West. See Madison Av.

31. Orchard St. 1826. Teller, 1836–9, Abeel, D. supplied, 1829, Hardenbergh, J. B. 1829–30, supplied by Janeway, J. J. 1830–1, by Labagh, I. P. 1831–2.

32. Prospect Hill, (Eighty-fifth Street, near Second Av.) 1860, Quackenbush, 1860—

Rivington St. (station.) Shimeall, Miss. to, 1827–8.

33. Sanctity Ch. (Ger.) 17...

34. Seventh Avenue, (formerly Houston St.) 1823. Baldwin, E. 1825–39, De Mund, 1839–48, Whitehead, 1848–9, Gordon, 1849–58, Dutcher, 1858–9, disbanded.

35. Seventh Av. (Ger.) 1857.

36. South Dutch, (Fifth Av. and Twenty-first St.) In 1813, withdrew from the Collegiate Ch. In Garden St. till 1835, when it divided into Murray St. (since 1848, Fifth Avenue,) and Washington Square. Mathews, 1813–35, Hutton, M. S. 1834–5, Macauley, 1837–62, Rogers, 1862—

See *Ch. Int.*, Mar. 4, 1875, for sketch.

South or Garden Street Reformed Dutch Church, New York. 1813-85.

(*a*) South Dutch Mission, West Twenty-fifth St. Goodknight, 1875—

Stanton St. See Broadway.

37. Twenty-first St. 1836. (After 1869, in Fortieth St.) May, 1839–48, Van Nest, A. R. 1848–62, Bethune, 1859–62, Thompson, A. R. 1862–73.

38. Thirty-fourth St. (No. 307,) formerly Broome St. 1823. McLean, 1825–6, Brodhead, 1826–37, Van Vranken, S. A. 1837–41

Fisher, G. H. 1841–55, Voorhees, H. V. 1855–6, Stryker, 1856–68, Riley, I. 1868–75, Martyn, 1876—
See *Jubilee of.*

THIRTY-FOURTH ST. MISS. (No. 405.)

39. UNION, 1859, (No. 25 Sixth Av.) Formed by the union of the Seventh Av. Ch. and the West R.D.C. Dutcher, 1859–63, Hartley 1864–9, Danner, 1870–2, Merritt, 1873—

40. Vandewater St. 1830. Dey, 1830–1.

41. Washington Av. near 157th St. Lang.

42. WASHINGTON HEIGHTS, 1843. Whitehead, Chas. 1854–62, Voorhees, H. M. 1862–5.

Union. See High Bridge.

43. Washington Square, 1837. Mathews, 1837–42, Hutton, 1837–76.

44. West R.D.C. (Sixth Av.) 1850. Cary, 1851, McKee, 1852–8. (See Union.)

45. West-Farms, 1839. Supplied by Bourne, 1839–42, Collins, B. V. 1842–5, Simonson, 1845–52, Burghardt, 1852–5, Van Wyck, P. 1856–67, Van Slyke, E. 1867–71, Simonson, 1871—

Yorkville, (station.) Frey, Miss. to, 1827.

See *Greenleaf's Hist. of Churches in New-York City.*

NISKAYUNA, (Nestegauna, Canastigoine,) Schenectady Co. N.Y. 1750. Sanson Occum, a Mohican Indian from Connecticut, often supplied them; also Lorenzo Dow, a Methodist; Romeyn, D., Westerlo, and Van Bunschoten, E. supplied, 1760–90, Demarest, J. 1790–1803, Romeyn, T. 1806–27, McKelvey, J. 1827–31, Van Wagenen, 1831–5, Raymond, 1836–50, Talmage, G. 1851–5, Wells, C. L. 1855–8, De Baun, J. A. 1858—
See *Doc. Hist.* i. 245; *De Baun's Hist. Sketch; Smith's N. Y.* 306.

Nominack, now Minisink.

Noordelors, 1855.

Noord-Holland, now North-Holland.

Norman's Kill, Albany Co. N.Y. 1783? See *Brodhead's N.Y.* i. 81

NORRIS, Fulton Co. Ill. (station.) Bogardus, W. E., Miss. to, 1868–74. Williamson, N. D. 1870–2, Lansing, A. G. 1873–4, Beekman, A. J. 1874–6, Bumstead, (S.S.) 1876—

NORTH-BERGEN, (*Ger.*) Hudson Co. N.J. 1853. Mohn, 1854–6, Becker, 1857–60, Justin, 1865—

North-Blenheim, Schoharie Co. N.Y. 1850. Scribner, (S.S.) 1847–8, Van Woert, 1850–3, See, W. G. E. 1853–9, Shafer, 1860–7, Vandewater, 1867–9, Miller, E. 1872—

North-Branch, now Readington.

North-Branch, Somerset Co. N.J. 1825. Fisher, G. H. 1826–30, Wilson, A. D. 1831–8, Campbell, J. K. 1838–54, Doolittle, P. M. 1856—

North-Branch, Sullivan Co. N.Y. 1871. Elterich.

North-Carolina, Johnson, W. L., Miss. in, 1869—

North-Creek, Ill. 1862.

North-Esopus, (Port Ewen,) Ulster Co. N.Y. 1851. Taylor, W. 1853–4, Meyers, A. H. 1855–6, Van Dyck, C. L. 1857–66, Arcularius, 1866—

North-Gowanus. See Brooklyn.

North and South Hampton, (Neshaminy,) Bucks Co. Pa. 1710. (A R.D.C. but in connection with the German Coetus, 1748–71.) Van Vleck, P. 1710–12, Frelinghuysen often supplied, 1721–31, Dorsius, 1737–43, again, 1744–8, Goetschius, 1738–40, supplied by Schlatter, once a month, 1746–50, Du Bois, Jonathan, 1751–72, Schenck, Wm. 1777–80, Leydt, M. 1780–3, Stryker, P. 1788–90, Brush, J. C. 1794–6, Larzalere, 1797–1828, Halsey, A. O. 1829–67, Knowlton, 1860–4, De Hart, 1868–71, Voorhees, H. M. 1871–7, Lippincott, 1877—
See *Davis' Hist. of Bucks Co. Pa.*

North-Hempstead, L.I. 1816. (Success, 1731.) (Van Basten, 1739–40,) Goetschius, J. H. 1741–8, Romeyn, Thos. 1754–60, Boelen, 1766–72, Froeligh, S. 1775–6, Van Nest, R. 1785–97, Kuypers, Z. H. 1794–1824, Bogert, D. S. 1813–26, Heermance, Henry, 1826–7, Otterson, 1828–34, Robb, 1835–7, Gordon, 1838–43, Sheffield, 1843–6, Schoonmaker, R. L. 1847–52, Demarest, Jas. (Sr.) 1853–9, Boice, 1859–70, Davis, W. E. 1871—
See *Onderdonk's Annals; Moore's Hist. of; Gen. and Biog. Rec* x. 1–19.

North-Hoboken, 18..

North-Holland, (Noord-Holland), Ottawa Co. Mich. 1852, revived, 1856. Oggel, E. C. 1866–9, Van Ess, 1870—

North-Marbletown. See Marbletown 2d.

Northumberland, Saratoga Co. N.Y. 1820. Mair, 1820–31, May, 1835–8, Wyckoff, C. 1838–41, Slauson, 1843–53, Van Wyck, P. 1853–6, McCartney, 1857–63, Markle, 1864–5, Kellogg, 1867–72, Labaw, 1873–4, Ford, 1875—

Norwood Park, Cook Co. Ill. 1870. Gulick, U. 1870–2, Gulick, A.V. 1872—

Nyack, Rockland Co. N.Y. 1838. Brett, P. M. 1838–42, Hagaman, C. S. 1842–53, Van Zandt, B. 1852–5, Lord, D. 1856–60, Marvin, 1860–70, Voorhees, H. V. 1871–8.

Oak Hill, 1798. Same as Durham.

Old Stissing, (Ger.) 17... See Gallatin.

Olive, now Shokan.

ONISQUETHAW, Albany Co. N.Y. 1839. Existed previously as Presbyt. Van Santvoord, S. 1839–64, Millspaugh, 1866–72, Vedder, E., 1873—

OOSTBURG, Sheboygan Co. Wis. 1850. Vander Scheur, 1856–66, Karsten, 1867–69, Te Winkle, 1869–71, Hoffman, J. 1874—

Oppenheim, Fulton Co. N.Y. 1810. De Voe, 1811–16.

Oppenheim 2d, 1826. Vanderveer, John, Miss. to, 1823.

ORANGE, Essex Co. N.J. 1875. Bishop, G. S. 1875—

ORANGE CITY, Sioux Co. Iowa, 1871. Bolks, 1871–8, Buursma, 1878—

ORANGE CITY, (at West-Branch,) Sioux Co. Iowa, 1877.

Osquak, (Asquach,) (Cl. Montgomery,) 1813. Morris, J., Miss. to, 1829.

*Osquak, Secession*, (Asquach,) 1823. Goetschius, S. Z. 1823–4.

OTLEY, Marion Co. Iowa, 1870. Lansing, A. G. 1870–2, Meulendyk, (S.S.) 1877—

OVERYSSEL, Allegan Co. Mich. 1851. Organization came from Holland. Bolks, 1851–3, Nykerk, 1858-.., and Lepeltak, 1877—

Overyssel, East. See East-Overyssel.

Ovid, Seneca Co. N.Y. 1808. Brokaw, Ab. 1809–22, Vanderveer, F. H., Miss. to, 1823, Vanderveer, J., Miss. to, 1823, Van Vechten, S., Miss. to, 1823–4, Morris, J. 1824–8. The secession divided this church. See Lodi.

*Ovid, Secession*, 1822. *McNeil*, 183..

OWASCO, Cayuga Co. N.Y. 1796. Brokaw, Ab. 179..–1808, Brinkerhoff, G. G. 1809–12, Ten Eyck, C. 1812–26, Hammond, J. 1831–9, Evans, Wm. 1839–46, Dutcher, 1846–50, Raymond, 1851–3, Ingalls, 1853–64, Peeke, A. P. 1865–72, Peeke, G. H. 1872–5, Myers, A. E. 1877–9.

Col. J. L. Hardenbergh, Lieut. of 2d Reg., N.Y. 1777–83, accompanied Gen. Sullivan against the Iroquois in 1787. He surveyed the military tract for bounty lands in Central N.Y., in 1789, and settled on Lot 47, (now Auburn, N.Y.) in 1793. In 1795, ten families migrated from Gettysburgh, Pa., and settled three miles up the Owasco. On Sept. 23, 1796, these organized a R.D.C. (*Rev. Dr. Hawley's Hist. Disc. at Auburn*, 1869.)

*Owasco, Secession*, 1823. *McNeil*, 1823–3.., *Johnson, Wm.* 1838—?

OWASCO OUTLET, (Sand Beach,) Cayuga Co. N.Y. 1812. Ten Eyck, C. 1812–26, Westfall, 1827–8, Dunlap, Miss. to, 1828–9, Heermance, Henry, March–

Nov. 1829, Tarbell, 1830–2, Rogers, L. 1833–4, Kirkwood, 1836–7, Moule, 1839–41, Knight, R. W. 1842–4, Winfield, 1844–50, Brown, S. R. 1851–9, Garretson, J. 1861–4, Schenck, J. V. N. 1865–7, Brown, S. R. (S.S.) 1867–9, Huntington, 1870–1, Dean, 1873–5, Lawrence, (S.S.) 1877–8.

In 1816, 351 were added to the church as the result of a single revival. See Rev. A. Dean's Hist Disc. in *N. Y. Evang.*, July 22, 1875.

Oyster Bay, (Wolver Hollow,) L.I. 1732. (Van Basten, 1739–40,) Goetschius, J. H. 1741–8, Romeyn, T. 1754–60, Boelen, 1766–80, Froeligh, S. 1775–6, Van Nest, R. 1785–97, Kuypers, Z. H. 1794–1824, Bogart, D. S. 1813–26, Heermance, Henry, 1826–7, Otterson, 1827–34, Quinn, 1835–41, Gregory, T. B. 1841–4, Oakey, 1844–7, Smith, N. E. 1847–53, McNair, 1853–5, De Baun, 1855–8, Lowe, J. C. 1859–63, Searle, J. 1863–6, Smock, 1866–71, Swick, 1871–7, Davis, J. A. 1878—

Paghkatghkan, 1800. See Coshington and Middletown, Delaware Co. N.Y.

Paine's Point and White Rock, Ogle Co. Ill. 1870.

Paiston Kill, 1793. See *Mints. G.S.* i. 256.

Palatine, see St. Johnsville, 1825. Van Olinda, 1825–30, Van Cleef, C. (colleague) 1826. *Doc. Hist.* i. 341; iii. 674, 683, 686.

Palisades, Bergen Co. N.J. 1866. Vermilye, D., Miss. to, 1866–8, See, I. M., Miss. to, 1868–72, Davis, J. A. 1872–3, Mattice, H. 1873–8, Bogardus, 1879—

Panna, now Ponds.

Paramus, Bergen Co. 1725. Erickzon, 1725–8, Mancius, 1730–1, supplied by Curtenius and Van Driessen, J. 1731–48, Vanderlinde, 1748–89, Kuypers, G. A. 1788–9, Blauvelt, I. 1790–1, Kuypers, W. P. 1793–6, Eltinge, W. 1799–1850, Winfield, 1851–6, Corwin, 1857–63, De Mund, 1864–9, Talmage, G. 1871–9.

See *Winfield's Sketch of, and Corwin's Manual and Record of.*

*Paramus, Secession*, 1823. *Brinkerhoof, J. G.* 1828–44, *Van Houten*, 1858–62.

Parkersburg, Butler Co. Iowa. De Beer, 1875—

Pasaick, N.Y. 179.. See *Mints. Gen. Syn.* i. 315.

Pascack, Bergen Co. N.J. 1814. Goetschius, S. 1814–35, Manley, 1834–53, Demarest, J. T. 1854–67, Bartholf, 1868–73, Lodewick, 1875—

Passaic, Passaic Co. N.J. churches in:

1. Aquackanonck, 1693. Bertholf, G. 1694–1724, Du Bois, Gid. 1724–6, Coens, 1726–35, Van Driessen, J. 1735–48, Marinus, 1752–73, Schoonmaker, H. 1774–1816, Froeligh, P. D. 1816–25, Taylor,

B. C. 1825–8, Paulison, 1829–31, Bogardus, W. R. 1831–56, Strong, J. P. 1856–69, Gaston, 1869—

See *Amst. Cor. and MS. Hist. Ser. by Gaston.*

2. *Aquackanonck, Secession,* 1825. *Froeligh, P. D.* 1825–7, *Berdan,* 1830—

3. Passaic 2d, (North,) 1868. Strong, J. P. 1869–71, Kellogg, 1872—

4. Passaic, (*Hol.*) 1873. Rederus, F. 1875–6, Hazenberg, 1877—

Paterson, Passaic Co. N.J. churches in:

1. Totowa 1st, (formerly on Main St., now on Division St.) 1755. Marinus, 1756–73, (Blauw, *Conferentie,* 1762–8,) Meyer, H. 1772–91, Schoonmaker, H. 1799–1816, Eltinge, W. 1816–33, Vandervoort, 1834–7, Wiggins, 1837–56, Peltz, 1857–60, McKelvey, A. 1860–5, Steele, J. 1865–77, Raymond, A. W. 1878—

2. Totowa 2d, (Water St.) 1827. Field, J. T. 1828–32, Cole, I. 1833, Liddell, 1834–8, Duryea, John H. 1839—

3. *Secession, Independent,* (Water St.) 1828. *Amerman,* 1843–55.

4. *Holland 1st, Clinton St.* 1856. [De Rooy, (S.S.) 1856–8, Huyssoon, (S.S.) 1859–62, when the church was reorganized.] Huyssoon, 1862–5, Bähler, P. B. 1867–8, Huyssoon, 1868—

5. (*Hollandish Secession, cor. Bridge and River Sts.*) 1858. *De Rooy,* 1858–63, *Bechthold,* 1864–6.

6. Broadway, 1864. Halloway, W. W. 1865–72, Clark, W. H. 1872—

7. Main St. (*Hol. 2d,*) 1866. Bechthold, 1866–7, Kasse, 1868–74; disbanded 1875.

8. Sixth, (*Hol.*) Godwin St. 1867. Rutte, 1867–. . , Houbolt, 1873–7.

9. Union Reformed, (*Hol.*) Market St. 1879.

Pawagtenog, apparently the same as New-Paltz 2d. In 1778, Rynier Van Nest was minister there in connection with Shawangunk. *Mins. of old Classis of Kingston.*

Peapack, Somerset Co. N.J. 1848. Anderson, W. 1849–56, Thompson, H. P. 1857–73, Anderson, C. T. 1874—

Peekskill, Westchester Co. N.Y. 1799. At first Congregational. In 1834 merged in the church of Courtlandtown. Manley, W. 1800–6. See Courtlandtown.

Peekskill, Westchester Co. N.Y. 1850. Buck, 1850–70, Searle, Jer. 1871–3, Thompson, J. B. 1873–4, Kip, I. L. 1874—

Peenpack, (near Port Jervis,) 1761. Huguenots and Hollanders from Ulster Co. N.Y. settled here about 1730. See *Mills' Hist. Disc.* 1874, p. 4.

Pekin, Tazewell Co. Ill. 1843. Williamson, 1843–8, Westfall, 1849–56, Lloyd, 1857–60, Williamson, N. D. (S.S.) 1861–2, Gulick, U. D. 1862–70, Thompson, Ab. (S.S.) 1871–2, Livingston, E. P. (S.S.) 1873–8, pastor, 1878—

Pekin 2d, 1874. Shulke, 1876—

Pella 1st, Marion Co. Iowa, 1856. Oggel, P. 1860–3, Winter, 1866—

Pella 2d, 1863. Thompson, A., Miss. to, 1862–8, 1868–71, (S.S.) 1872–4, Schermerhorn, H. R. 1875—

Pella 3d, 1869. Lansing, A. G., Miss. at, 1868–70, Weiland, 1870–6, Zubli, (S.S.) 1876, Rederus, F. 1876—

Pella 4th, 1869. Vanderkley, 1871–3, Stobbelaer, 1873–9, independent.

Peoria, Peoria Co. Ill. 1872. Müller, 1872—

Persippany, or Boonton, now Montville.

Peters Valley. See Walpack, Upper.

Philadelphia, Pa., churches in :

1. [Philadelphia, (Ger.) 1726. Weiss, 1726–9, Boehm, J. 1729–47, Schlatter, 1746–55, (Rubel, 1751–5,) Kalls, 1756–7, Steiner, 1757–62, Rothenbergler, 1763–5, Weyberg, 1763–90, Winckhaus, 1790–3, Hendel, 1794–8, Helffenstein, S. 1800–31, Sprole, 1832–7, Berg, J. F. 1837–52, Reed, S. H. ...., Bomberger, ...., Nevin, E. H. ....] See *Van Horn's Hist. of*, 1876 ; *Berg's Hist. of.*

2. Philadelphia, (Evang. Ref.; first in Crown St., afterwards cor. Spring Garden and Seventh,) 1813. This church consisted of the English-speaking portion of the old Ger. Ref. They first separated in 1806, and united with the R.D.C. in 1813. (Eastburn, Jos. 1806–8, Burch, Jas. K. (S.S.) 1809–13,) Brodhead, 1813–26, Livingston, G. R. 1826–34, Bethune, 1834–6, Hardenbergh, J. B. 1836–40, Van Arsdale, C. C. 1841–9, Willetts, A. A. 1849–60, Suydam, 1862–9, Orr, Thos. 1869—

See *Evang. Quarterly*, ii. 151. Also ii. 229, 320 ; iii. 230, *for judicial decision concerning the property.*

3. Philadelphia 2d, (in Ranstead Court,) 1818. Now the Seventh Presbyterian. In 1817 the old Ger. element was driven out of the original Ger. Ch. and they organized a new Ger. Ch. (the 2d,) in John St., and the original Ger. Ch. became English.—*Berg's sermon*, p. 21, 22. Parker, D. 1818–20.

4. Philadelphia 2d, (Eighth St.) 1817. Hoff, 1818–24, Sears, 1825–33, Babbit, 1834–5, Gosman, 1835–6.

5. PHILADELPHIA, (MANAYUNK,) now known as the 4th, 1829. Van Cleef, C., Miss. to, 1826–8, Robertson, Miss. to, 1828, Kirkwood, Miss. to, 1828–9, Bumstead, 1830–41, Quinn, 1842–7, Little, 1848–50, Gates, 1851–4, Fulton, 1855–March, 1865; again, Nov. 1865–9, Talmage, P. S. 1870–74, McDermond, 3 months, 1875, Cook, W. W. 1876—

6. PHILADELPHIA 2D, 1852 (Seventh St.) This was a reorganization of the Eighth St. Church. Berg, J. F., 1852–61, Talmage, T. D. W. 1862–9, Hartley, 1870–71, Masden, 1872—

7. Philadelphia, (Roxborough,) 1836. Bumstead, 1838–54, (Presbyt.)

8. PHILADELPHIA 3D, 1837. (Tenth and Filbert St.) Bethune, 1837–49, Livingston, H. G. 1849–54, Taylor, W. J. R. 1854–62, Wortman, 1863–5, Schenck, J. W. 1866–8, Wadsworth, Chas. 1869–74, Van Nest, A. R. 1878—

The legal decision concerning the church property may be seen in *Ch. Int.*, Nov. 16, 30, 1876.

9. Philadelphia 4th, 1862. Gramm, 1862–7.

10. Philadelphia, (Bethune Ch.) 1868. Talmage, P. S. 1868.

11. PHILADELPHIA 5TH, (Kensington,) 1868. Meerwein, 1868–9, Stoll, 1874—

Philadelphia, Bethlehem Mission. Stryker, P. S., Miss. at, 1869.

See *Rev. Dr. W. J. R. Taylor's Hist. of R. D. Churches in Philadelphia.* Also *Suydam's Hist. sermon.*

Philipsburgh, now Tarrytown, Courtlandtown, etc.

PIERMONT, Rockland Co. N.Y. 1838. Crispell, 1842–7, Lord, D. 1847–50, Berry, J. R. 1850–1, West, 1852–5, Jewett, 1857–9, Decker, 1860–5, Todd, A. 1865–71, Stitt, W. C. 1871—

Piermont 2d, 1851. Van Doren, W. H. 1852–3.

Piffardinia, Livingston Co. N.Y. 1847. Compton, 1850–1.

Pittsford, Hillsdale Co. Mich. 1863. Vermilye, D. 1863–6.

Pittstown, Rensselaer Co. N.Y. 1799. Froeligh, P. D. 1802–7.

Plainfield, Central, Union Co. N.J. 1863. Simonson, 1864–9, Smith, N. E. 1869–71, when the church was transferred to the Congregationalists.

PLAINFIELD, (Ger.) 1858. Neef, (S.S.) 1858–60, pastor, 1860–4, Wolff 1865–6, Schweitzer, 1872.

PLATTEKILL, Ulster Co. N.Y. 1838. (An out-station of Flatbush, from 1804.)

Overbagh, 1834-8, Brodhead, 1837-41, Schenck, M. L. 1840-53, Chapman, 1854-64, Cole, S. T. 1864-8, Schenck, M. L. 1869-73, See, W. G. E. 1873—

Pleasant Plains, N.Y. 1816. Wynkoop, P. S. 1817-22; in 1823 ch. became Presbyt.

Polkton, Mich. 1834.

Polkton, (Eastmanville,) Ottawa Co. Mich. 1858. Vandermeulen, J. C. 1863-4, Huyssoon, 1866-8, Buursma, 1869-72, Kiekentveldt, 1873-6, Brock, D. 1876—

Pompton, now Pompton Plains.

Pompton, Passaic Co. N.J. 1814. Field, 1816-27, Shimeall, Oct. 1828-May, 1829, De Mund, 1830-9, Doolittle, H. 1840-52, Gaston, 1852-62, Jansen, John, 1863—
See *Jansen's Semi-centennial of.*

Pompton Plains, Morris Co. N.J. 1736. There was preaching here as early as 1713, it being an out-station of Ponds church. In 1762 the Coetus party built on present site, and in 1771 the two parties were united. (Bertholf, G. (S.S.) 1713-24, Coens, 1725-30, Van Driessen, J., 1735-48, Marinus, 1752-73, (Blauw, *Conferentie*, 1762-8,) Meyer, H. (1772-91, Ostrander, S. 1793-1809, Field, 1813-15, Neal, 1817-28, Messler, 1829-32, Talmage, J. R. 1833-6, Schanck, G. C. 1837-53, Shepard, 1853-8, Harris, 1858-67, Schenck, J. V. N. 1867-71, Whitehead, 1872—
See *Schenck's Hist. Ser.*

Ponds, (Panna,) Bergen Co. N.J. 1710. Bertholf, G. (S.S.) 1710-24, Coens, 1730-5, Van Driessen, J. (S.S.) 1735-48, Vanderlinde, 1748-88, Leydt, P. 1789-93, De Witt, P. 1798-1809, Demarest, John, 1812-20, Kuypers, Z. H. 1825-41, Thompson, W. J. 1842-5, Collins, B. V. 1845-67, Vandewater, 1869-72, Chambers, T. F. 1872-6, Wilson, P. Q. (S.S.) 1877—
See *Collins' Hist. Ser.*

*Pooster-Kill, Secession, Rensselaer Co. N.Y.* 1824. *Lansing, J. V. S.* 1824-6, *Bellenger*, 1829-77.

Porter, Midland Co. Mich. 1859. Bailey, 1859-63, Beardsley, (S.S.) 1764-70.

Port Jackson, Montgomery Co. N.Y. 1850. Roof, 1850-5, Gates, 1856-7, Duryea, I. G. 1859-62, Voorhees, H. M. 1863-5, Quick, A. M. 1865-9, Pettingill, (S.S.) 1870-2, Minor, 1873—

Port Jervis. See Deer Park.

Port Washington, (station.) Smith, N. E., Miss. to, 1845-7.

Pottersdam, now Rockaway, or Whitehouse.

Pottersville, Hunterdon Co. N.J. 1865. Jones, T. W. 1867-70, Carroll, V. B. 1871-3, Davis, J. A. 1873-8, Hoffman, W. H. 1878—

Pottsville, Pa. (station,) 1830. Dupont, Miss. to, 1829, Talmage, J. R., Miss. to, 1829–31.

Poughkeepsie, Dutchess Co. N.Y. 1716. Van Driessen, J., supplied occasionally, 1727–35, again, 1751, Van Schie, 1731–8, Meinema, 1745–55, or 58, Van Nist, 1758–61, Schoonmaker, H. 1763–74, Rysdyck, 1765–72, (See *M.G.S.* i. 31, etc.) Van Voorhees, S. 1773–6, (Froeligh, S. 1776–80, Livingston, J. H. 1781–3, Gray, A. 1790–3, Brower, 1794–7, Cuyler, C. C. 1808–33, Van Vranken, S. A. 1834–7, Mann, 1837–57, McEckron, 1858–66, Van Gieson, 1867—

Poughkeepsie 2d, 1847. Whitehead, 1850–2, Hagaman, C. S. 1853–70, Elmendorf, J. 1872—

Prairieville, Barry Co. Mich. 1842.

Prattsville, (Windham, Dyse's Manor,) Greene Co. N.Y. 1798. Paige, 1814–29, Stimpson, 1829–33, Van Dyck, H. 1833–5, Gregory, T. B. 1836–41, Depuy, 1841–6, Wyckoff, A. V. 1846–51, Hammond, E. S. 1852–4, Johns, 1855–9, Gilbert, 1861–6, Dusenberre, 1866–70, Carr, 1870–5, Garretson, Jas. C. 1875–7, Sebring, E. N. 1877—

Preakness, Passaic Co N.J. 1798. (Supplied by DeWitt, P., Demarest John, Field, and Neal, 1801–24,) Kuypers, Z. H. 1825–41, Staats, 1843–61, Durand, 1862–8, Cole, S. T. 1868–72, Zabriskie, A. A. 1872–8, Wyckoff, B. V. D. 1878—

Princetown, Albany Co. N.Y. 1821. Whiting, 18. .–22, Dewing, Miss. to, 1822, Van Vechten, S., Miss. to, 1822–3, Blair, Miss. to, 1824, Hardenbergh, J. B. 1824–5, Blair, 1825–7, Bogardus, N. (S.S.) 1828? Lockwood, L. R. 1833–4, Ingalls, (S.S.) 1838–9, Davies, 1843–7, Rosencrantz, J. 1849–50, Hall, D. B. (S.S.) 1856–63, Ricketts, (S.S.) 1863–5, Hall, D. B. 1865–9. Raymond, H. A., supplied, 1871, Rhinehardt, 1873—

Pultneyville, (East-Williamson,) Wayne Co. N.Y. 1851. Morris, J., Miss. to, 1824–5, Kasse, 1852–61, Veenhuizen, 1862–70, Bähler, P. G. M. 1871—

Queens, Queens Co. N.Y. (L.I.) 1858. Hammond, J. W. 1859–63, Wyckoff, Jas. 1864–71, Nicholls, 1871–5, Hagaman, A. 1875—

Queens Co. L.I. A general name embracing the collegiate charges of Jamaica, Oyster Bay, Success, and Newtown, and sometimes Gravesend. *Doc. Hist. N. Y.* iii. 75, 118–206 ; *Smith's N.Y.* 316.

Quincy, Adams Co. Ill. 1858. Conrad, Miss. to, 1858–9.

Rabbit River, Allegan Co. Mich. Same as Zabriskie and Hamilton.

Ramapo, Bergen Co. N.J. 1785. Leydt, P. 1789–93, Brinkerhoff, G. G. 1793–(1867)? Demarest, J. D. 1808–24, Wynkoop, Jef. 1825–36, Allen, P. 1837–53, Van Doren, W. T. 1853–7, Demarest, W. 1858–71, Magee, 1871–5.

*Ramapo, Secession*, 1824. *Demarest, J. D.* 1824–58, *De Baun, J. T.* 1856–60.

Ramsey's, Bergen Co. N.J. 1875.

Raritan, (Somerville,) Somerset Co. N.J. 1699. Supplied by Bertholf, G. occasionally, 1699–1720, Frelinghuysen, T. J. 1720–48, Frelinghuysen, J. 1750–4, (Arondeus, *Conferentie*, 1747–54,) Hardenbergh, J. B. 1758–81, Romeyn, T. F. 1784–5, Duryea, John, 1785–99, Vredenbergh, 1800–21, Van Kleek, 1826–31, Messler, 1832—
Chartered, 1753. See New-Brunswick. See also *Dr. Messler's Memorial Sermons and Hist. Notes*, 1873.

Raritan 2d, (Somerville,) 1834. Whitehead, 1835–9, Chambers, T. W., 1840–9, Craven, 1850–4, Mesick, 1855—

Raritan 3d, 1848. Stryker, P. 1848–51, Cornell, J. A. H. 1851–6, Le Fevre, 1857–75, Pool, 1875—

Raritan, (Honey Creek,) Henderson Co. Ill. 1856. Eltinge, C. D. 1856–61, Bumstead, 1861–76, Adam, (S.S.) 1876–7.

Readington, (formerly called North-Branch,) Somerset Co. N.J. 1719. At North-Branch till 1738, when removed to Readington. Frelinghuysen, T. J. 1720–48, Frelinghuysen, J. 1750–4, Hardenbergh, 1758–81, Lydekker, *Conferentie*, supplied, 1767, Van Arsdale, S. 1783–7, Studdiford, P. 1787–1826, Van Liew, J. 1828–69, Van Slyke, J. G. 1869–70, Smock, 1871—
Chartered in 1753. See New-Brunswick. See *Van Liew's Ser.* and *Dr. Messler's Mem. Sermons and Hist. Notes*, 1873.

Redford, Wayne Co. Mich. 1858. Michael, Dan., Miss. to, 1836–47.

Red Hook, same as Upper Red Hook.

Red Hook Landing, Dutchess Co. N.Y. 1766. Supplied by Fryenmoet, 1766, by Kuypers, W. 1769–71, by Romeyn, D. 1773–4, by De Ronde, 1780; De Witt, P. 1788–9, Romeyn, J. 1794–1806, Kittle, 1807–15, Rudy, (S.S.) 1825–35.

Remsenbush, now Florida.

Rem Snyder's Bush, 1824. Ketchum, Miss. to, 1823.

Rensselaer, Albany Co., N.Y. 1848. McCartney, 1849–57, Bevier, 1860–3, Raymond, 1864–71, Taylor, G. I. 1874—

Rensselaerwyck, now Albany.

Rexfordville. See Amity.

Rhinebeck, (Rhinebeck Flats,) Dutchess Co. N.Y. 1731. Supplied by Vas, 1731–42, Weiss, 1742–5, Van Hovenbergh, 1756–64, Kuypers, Warnoldus, 1769–71, Van Voorhees, 1776–84, De Witt, P. 1787–98, Romeyn, J. B. 1799–

1803, Brodhead, 1804–9, McMurray, 1812–20, Parker, D. 1820–6, Labagh, A. I. (evangelist,) 1826–7, Bethune, 1827–30, Hardenbergh, J. B. 1830–6, Lillie, 1837–.., Hoff, 1842–51, Stryker, P. 1851–6, Miller, W. A. 1856–9, Timlow, 1860–6, Talmage, G. 1867–71, Peeke, A. P. 1872–9.

Rhinebeck, [Rhyn-Beck,] (*Ger.*) May 23, 1734. Weiss, (S.S.) 1734–46, Rubel, 1755–9, Cock, 1763–84, De Witt, P. 1787–98. This church was removed to Red Hook Village about 1805–10, and is now a Lutheran church.

Richmond, Richmond Co. N.Y. (see Staten Island,) 1808. Van Pelt, 1808–35, Brownlee, Jas. 1835–53, Peeke, T. R. G. 1854–60, White, E. N. 1859–62, Fehrman, 1862–6, Sinclair, 1866–75, Kip, F. M. 1876—

Ridgeway, Lenawee Co. Mich. 1842. De Witt, J. 1842–4, Minor, 1845–8, Taylor, A. B. 1849–52, Kershow, 1853–5, Beidler, 1855–6. See South-Macon.

Ridgewood, Bergen Co. N.J. 1875. Van Neste, J. A. 1875—

Rochester, Ulster Co. N.Y. 1701. Frelinghuysen, Jac. called 1753, but died, Frelinghuysen, H. 1756–7, Romeyn, D. 1766–75, Van Horn, A. 1789–95, Mandeville, G. 1798–1802, Westervelt, R. 1802–8, Murphy, 1814–25, Morse, B. V., Miss. to, 1828, Westfall, B. B. 1828–38, Mesick, 1838–40, Wyckoff, C. 1841–65, Strong, S. W. 1865–70, Hastings, 1870–6, Church, 1877—

Chartered, 1766, with Wawarsing and Marbletown. See Ulster Co. N.Y. *Doc. Hist.* iii. 600.

Rochester, Monroe Co. N.Y. 1852. Veenhuysen, 1852–3, Wust, 1856–64, Kriekaard, 1866–8, Bähler, P. 1868–73, De Bruyn, 1873—

Rockaway. See Lebanon.

Rockaway, (Potterstown,) in Whitehouse, Hunterdon Co. N.J. 1792. Duryea, J. 1799–1801, Demarest, C. T. 1808–13, Schultz, 1816–34, Williamson, P. S. 1835–9, Otterson, 1840–5, Talmage, G. 1845–51, Comfort, 1852–4, Lloyd, 1855–6, Sturges, 1857–63, Van Slyke, 1865–7, Bailey, W. 1868—

Rocky Hill, Somerset Co. N.J. 1857. Schenck, M. S. 1857–65, Gesner, 1865–71, Berg, H. C. 1872–9.

Rome, same as Wurtsboro' or Mamakating.

Root, now Currytown.

Roseland, Cook Co. Ill. 1879. Kriekaard, 1879—

Rosendale, Ulster Co. N.Y. 1843. McFarland, 1844–5, Strong, T. C. 1845–9, Eckel, 1850–3, Lente, 1855–63, Beardsley, 1863, Bevier, 1864–7, Liebenau, (S.S.) 1867–70, Pastor, 1870–6, Schenck, I. S. 1877—

Rotterdam, Mitchell Co. Kansas, 1871. Hoekje, 1878—

Rotterdam. See Schenectady 2d.

Rotterdam 2d, 1823. See Schenectady.

Roxborough, in Philadelphia.

Roxbury, (Beaverdam,) Delaware Co. N.Y. 1802, records begin. Reorganization, 1825. Boyd, Josh., Miss. to, 1826–7, Knight, R. W. 1838–41, Hillman, 1843–5, Bronson, A. 1835–6, Evans, C. A. 1849–50, Turner, 1850–62, Rhinehart, 1862–73, Hammond, J. W. 1873–5, Miller, B.C. 1875—

Sacondaga, (Cl. Montgomery,) 1789. *Doc. Hist.* iii. 684.

Saddle River, Bergen Co. N.J. 1784, till 1789 one consistory with Paramus. Vanderlinde, 1784–9, Kuypers, G. A. 1788–9, Blauvelt, 1790–1, Kuypers, W. P. 1793–6, Eltinge, W. 1799–1811, Goetschius, 1814–35, Manley, J. 1834–66, Meyers, A. H. 1866–72, Bogardus, W. E. 1874—

Sagertisses, now Saugerties.

Salem, now New-Salem.

Salisbury, Herkimer Co. N.Y. 1822. Ketchum, 1822–3. *Doc. Hist.* iii. 674, 696.

Salt River, Mercer Co. Ky. 1796. Labagh, P., Miss. to, 1796–7, Kyle, 1804–16. In 1817, Cl. New-Brunswick recommended it to become Presbyterian,

Samsonville, 1851. Now Krumville.

Sand Beach, now Owasco Outlet.

Sand Ridge, Ill. Meulendyk, (S.S.) 1877–9.

Sandusky City, (Cl. Michigan), 1855. Kuss, 1855–6.

Saratoga, (Schuylerville,) Saratoga Co. N.Y. 1780. Smith, S. 1789–1800, Duryea, P. H. 1802–28 (?) Boyd, H. M. 1830–3, May, 1836–9, Jones, D. A. 1839–44, Chester, 1844–9, Searle, S. T, 1850–7, Merrill, 1858–61, Lansing, A. G. 1862–8, Collier, I. H. 1869–73, Van Doren, D. K. 1875—

Saugatuck, Mich. 1868. Brock, D. 1870–5, Nies, 1876—

Saugerties, (Sagertisses.) Ulster Co. N.Y. 1839. Ostrander, H. 1839–40, Van Santvoord, C. S. 1840–54, Elmendorf, J. 1855–62, Gaston, 1862–9, Thompson, J. B. 1869–71, Cobb, S. H. 1871—

Some confusion appears between the names of Saugerties and Caatsban. The old organization, 1730, was at Caatsban, near West-Camp, and what is now the church in the village of Saugerties was originally an out-station of Caatsban. In 1839, it having become desirable to have an organization in the village, through some technical error probably, the new church retained the old organization and the records, and it became necessary to reorganize a church at Caatsban. See Caatsban.

SAYVILLE, L.I. 1863. Jongeneel, 1866–71, Van Emmerick, 1873

SCHAGHTICOKE, Saratoga Co. N.Y. 1707. Supplied by Frelinghuysen, T. quarterly, 1745–59, by Westerlo, 1760–73; Van Bunschooten, E. 1773–85, De Ronde, supplied, 1776–84, pastor, 1784–95, Paige, 1793–1807, Ostrander, S. 1810–21, Switz, 1823–9, Marcellus, 1831–4, Boyd, H. M. 1835–41, Ackerson, 1842–4, Meyers, A. H. (S.S.) 1844–8, Fonda, J. D. 1848–56, Van Brunt, (S.S.) 1857–61, White, G. 1864–9, Viele, 1871–2, Cole, S. T. 1872–9. See *Amst. Cor. Doc. Hist.* i. 245.

Schenectady, Schenectady Co. N.Y., churches in:

1. SCHENECTADY, N.Y. (Church St.) 1675. (An out-station of Albany, 1662–80. See Flats.) Supplied by Schaats, 1662–82, Tesschenmaecker, 1682–90, supplied by Dellius, 1690–9, Freeman, 1700–5, supplied by Lydius, 1705–9, [Barclay, Episc. 1709–12,] Brower, T. 1715–28, Erickzon, 1728–36, (chartered, 1734,) Van Santvoord, C. 1742–52, Vrooman, 1754–84, (Eng. Lang. began to be introduced,) Romeyn, D. 1784–1804, Sickles, (colleague,) 1794–7, Meyer, J. H. 1803–6, Bogardus, C. 1808–11, Van Vechten, 1814–49, Taylor, W. J. R. 1849–52, Seelye, J. H. 1854–8, Seelye, E. E. 1858–64, Wortman, 1865–70, Vermilye, A. G. 1871–6, Griffis, 1877—

See *Amst. Cor.; Col. Hist.*, see Index, SCHENECTADY; particular references to the church, iv. 541, 727, 729, 732, 767, 833, 835, 983, v. 656, vi. 160, vii. 398, viii. 282. *Doc. Hist.* i. 179–195, 242, 340, iii. 536, 540, 552, 628, 685. *Smith's N.Y.* 305. *Mag. R.D.C.* ii. 328. *Manual and Directory of the Church of*, 1878.

2. ROTTERDAM, (or Schenectady 2d,) 1799. Van Zandt, P. 1818–22, Searle, J. 1823–7, Boyd, Josh. 1828–36, Mead, 1844–9, Jukes, 1856–62, Lowe, J. 1863—

3. GLENVILLE, (or Schenectady 1st, of Fourth Ward,) 1814. Van Zandt, P. 1818–22, Slingerland, 1824–33, Bunnell, 1835–8, Ingalls, 1840–51, Meyers, A. H. 1852–4, Burghardt, 1855–61, Peeke, G. H. 1861–3, Minor, 1864–73, Randles, 1873—

4. ROTTERDAM 2D, 1823. Searle, J. 1823–7, Boyd, Josh. 1828–40, Nott, 1841–54, Spaulding, 1856–60, Schoonmaker, R. L. 1861–70, Davis, W. P. 1870–4, (supplied by Storer, M. J., a Lutheran, 1874–5,) Van Allen, 1876—

5. SCHENECTADY 2D, (Jay St.) 1851. Duryea, I. G. 1852–8, (Dean, 1858–61, pending the lawsuit,) Van Santvoord, C. S. (S.S.) 1860–1, Du Bois, A. 1862–9, Phraner, 1870–5, Lawrence, E. C. 1878—

6. Schenectady 3d, (Ger.) (College St.) 1854. Schwilk, 1856–68.

SCHODACK, Rensselaer Co. N.Y. 1756. Fryenmoet, 1770–8, Romeyn, J. V. C. 1788–94, Bork, 1789–1808, Fonda, Jesse, 1809–13, Van Buren, P. 1814–20, Johnson, I. Y. 1821–3, Bennet, 1824–8, Van Santvoord, S. 1829–34, Gray,

J. 1835–46, Baily, 1847–55, Snyder, 1856–69, Peffers, 1869–73, Veenschoten, 1874—

Schodack Landing, 1859. Was united with the Ch. of Schodack, 1859–66. Kip, I. L. 1867–74, Leggett, 1875—

Schoharie, Schoharie Co. N. Y. 1720–30. (Hagar, in this region, 1711.) Ehle, 1720–.., Erickson, 1730–1, Weiss, 1731–6, Schuyler, 1736–55, Goetschius, J. M. 1757–60, Rosenkrantz, A., 1760–5, Schuyler, 1766–79, Van Nest, R. 1780–5, Schneyder, 1785–8, Broelle, 1788–(98)? Van Nest, R. 1797–1803, Schoeffer, (1798)?–1819, Weidman, 1820–36, Scribner, 1836–9, Robertson, 1839–42, Wells, R. 1844–57, Crispell, 1857–63, Cobb, S. H. 1864–70, Vedder, E. 1871–3, Handy, 1874—
*Doc. Hist.* iii. 397, 423–5, 628–31. *Col. Hist.* v. 575. *Smith's N. Y.* 306. *Sims' Hist. of Schoharie Co. May R.D.C.* iv. 172.

Schoharie Kill, (Conesville,) 1800? Schermerhorn, C. D. 1802–30.

Schoharie Mt. (in East-Cobleskill,) 1808. Quaw, 1834–6, Scribner, (S.S.) 1847–8, Vedder, E. 1855–63, Markle, (S.S.) 1872–5, Millspaugh, 1876–8, Buckelew, 1879—

Schoteau, same as Shokan. See *Mints. Gen. Syn.* i. 314.

Schraalenburgh, Bergen Co. N.J. 1724. Erickson, 1725–8, Mancius, 1730–2, Curtenius, 1737–55, Goetschius, J. H. 1748–74, Romeyn, D. 1775–84, Froeligh, S. 1786–1822, *seceded.* See *Amst. Cor.*

*Schraalenburgh, Secession.* 1822. *Froeligh, S.* 1822–7, *Blauvelt, C. J.* 1828–52, *Hammond, E. S.* 1858–62, *Van Houten*, 1862–6.

Schraalenburgh 2d, 1756. Schuyler, 1756–66, Blauw, 1768–71, Kuypers, W. 1771–97, Romeyn, J. V. C. 1799–1833, Cole, I. 1829–32, Garretson, J. 1833–6, Osborne, 1837–41, Blauvelt, C. J. 1842–58, Gordon, 1858—
See *Amst. Cor.*

Schuyler, (station,) Herkimer Co. N.Y. Snyder, H., Miss. to, 1829–30.

Schuylerville, now Saratoga.

Scotia. See Glenville.

Second River, now Belleville.

Shandaken, Ulster Co. N.Y. 1854. Hammond, J. W. 1854–6, Betts, 1856–61, Peeke, A. P. 1862–5, Brush, A. H. 1865–7, Hammond, J. W. 1867–73, Westveer, 1874–6, Beekman, A. J. 1876—

Shannick. See Nechanic.

Sharon, Potter Co. Pa. 1797? Gray, 1797–1819.

Sharon, (Dorlach,) Schoharie Co. N.Y. 1771? Bork, 1796–8, Labagh, I. 1801–11, Jones, N. 1816–20, Raymond, 1829–32, Bassler, 1833–7, Frazee,

1838–40, Chittenden, 1841–5, Bogardus, N. 1846–8, Eckel, 1849–50, Julien, 1852–3, Jones, N. W. (S.S.) 1855–6, Raymond, 1856–64, Van Woert, 1867–71, Shaffer, 1871–4, Carr, 1875–7, Kershow, (S.S.) 1877—

*Sharon, Seceder, (Independent,)* 1827. *Bellenger*, 1829–77.

Shawangunk, Ulster Co. N.Y. 1737. United with Kingston until 1750. Schuneman and Vrooman, 1753–4, Goetschius, J. M. 1760–71, Van Nest, R. 1774–85, Froeligh, M. 1778–1813, Polhemus, H. 1813–16, Wilson, A. D. 1816–29, Mandeville, H. 1829–31, Bevier, 1831–43, Alliger, 1843–50, Scott, 1851–66, Spaulding, 1868—

Sheboygan Falls, Sheboygan Co. Wis. 18. .

Shokan, (Ashokan, Olive,) Ulster Co. N.Y. 1798. Goetschius, 1796–1814, Carle, 1814–26, Boyse, Miss. to, 1827–9, Roosa, 1828–34, Amerman, T. A. 1835–8, Harlow, 1839–49, Hammond, J. W. 1848–9, Voorhees, J. N. 1849–51, Hammond, J. W. 1852–6, Betts, 1856–61, Peeke, A. P. 1862–5, Brush, A. A. 1865–7, Hammond, J. W. 1867–73, Westveer, 1874–6, Beekman, A. J. 1876—

Siam. See India.

Silver Creek, Ogle Co. Ill. (Ger.) 1851. Zurcher, (S.S.) 1853, Wagner, 1856–61, Müller, J. 1861–72, Steffens, 1872–8.

Sinthoick, or Sincock, 17. ., afterward, Stillwater.

Six Mile Creek, (Cl. Cayuga,) 1827. Mandeville, G. 1828–31.

Six Mile Run, Somerset Co. N.J. (see Three Mile Run,) 1717, (or 1710?) Frelinghuysen, T. J. 1720–47, (Arondeus, *Conferentie*, 1747–54,) Leydt, 1748–83, (chartered, 1753, see New-Brunswick,) Van Harlingen, 1787–95, Cannon, 1797–1826, Romeyn, Jas. 1828–33, Sears, 1833—

It is stated in some documents that the church of Six Mile Run was organized at a Classis held in Bucks Co., Pa., 1710. The writer has seen the statement, but he cannot recall the reference. For sketch, see *Ch. Int.*, Sept. 28, 1876. Also *Steele's Hist. Disc.*, New-Brunswick, 1867. *Millstone Centennial*, 1866. *Dr. Messler's Hist. Notes*, 1873.

Smithfield, Pike Co. Pa. 1737. (This was a preaching station from 1725, for the miners in the vicinity.) Fryenmoet, 1741–53. Land having been given for a Presbyterian church in 1750, (a stone church being soon erected,) it became, apparently, Presbyterian. But it was supplied occasionally by Mancius, 1737–41, by Fryenmoet, occasionally, 1753–6, and Romeyn, T. 1760–72, and also by Presbyterian ministers. It was not formally organized into a Presbyterian church till 1816.

See *Mills' Hist. Disc. of Ch. of Walpack* and *Davis' Hist. Disc. of Ch. of Smithfield.*

Somerset, Miami Co. Kansas, 1871. Mayou, 1872–6.

South-Carolina. Johnson, W. L. (Miss. in,) 1869—

Snell's Bush, 17.., now Manheim.

Somerville. See Raritan.

Sourland, now Harlingen.

SOUTH-BEND, St. Joseph Co. Ind. 1849. McNeish, 1849–52, Beidler, 1853–4, Evans, C. A. 1856–7, Van Doren, W. T. 1857–9, Peeke, G. H. 1860–1, Skillman, 1868–72, (reorganized, 1870,) Williamson, 1872–8.

South-Bergen. See Jersey City.

South-Bushwick. See Brooklyn.

SOUTH-GILBOA, Schoharie Co. N.Y. (see Blenheim,) 1859. Buckelew, 1859–64.

SOUTH-MACON, Lenawee Co. Mich. 1863. (Formerly Ridgeway.) Skillman, 1863–8, Moerdyk, R. P. 1869–71, De Spelder, 1873—

SOUTH-PASS, Nebraska, 1877.

South-west Troy. See West Troy, South.

SOUTH-HAVEN, Van Buren Co. Mich. 1872. Boer, Miss. at, 1874–6, Dangremond, 1878—

SOUTH-HOLLAND, (Low Prairie,) Cook Co. Ill. 1855. Ypma, 1855–61, Bolks, 1862–5, Koopman, 1865–8, Zwemer, 1868–70, Buursma, 1872–8.

Sparta, (station.) Stevenson, Miss. to, 1827–8.

SPOTSWOOD, Middlesex Co. N.J. 1821. Van Hook, Miss. to, 1819–20, McClure, J. 1822–5, Rice, H. L. 1825–34, Van Liew, J. C. 1834–41, Betts, 1842–5, Knight, W. 1846–7, Manning, 1847–54, Vandewater, 1855–67, Willis, 1868.

Spraker's Basin, (Westerlo,) Montgomery Co. N.Y. 1790. Toll, 1803–22, Van Olinda, 1830–1.

SPRAKER'S BASIN, N.Y. 1858. Wales, 1859–60, Bogardus, N. 1861–6, Van Zandt, B. (S.S.) 1867, Van Doren, D. K. 1868–73, Ackerman, 1874–8, Compton, (S.S.) 1878—

Spring Garden. See Philadelphia 2 l.

SPRING LAKE, (Manito), Tazewell Co. Ill. 1854. Bumstead, 1856–62, Gulick, A. V. 1866–72, Gilmore, 1873—

SPRING LAKE, Ottawa Co. Mich. 1870. De Prees, Jas. 1870—

SPRING VALLEY, Rockland Co. N.Y. 1865. Brock, 1865–9, Smith, M. B. 1869–71, De Witt, R. 1871–6, Van Pelt, D. 1877–8, Lansing, J. A. (S.S.) 1879.

Squampamuck, 1775. Afterward revived in the Ch. of Ghent.

Staatsburgh, probably an error for Stoutsburgh, or *vice versa*. See Hyde Park.

STANTON, (Mt. Pleasant,) Hunterdon Co. N.J. 1833. Van Arsdale, J. R. 1835–50, Doolittle, H. 1852–72, Cornet, 1872–6, Martine, 1876—

Stapleton, S.I. 1851. Thompson, A. R. 1851–8, Skinner, 1859–67.

STATEN ISLAND,

North Side, (Port Richmond or Cityville,) 1690. Supplied by Bertholf, 1694–1724, by Van Zuuren, 1677–85, by Tesschenmaeker, 1679–82, by Varick, 1685–95, by Freeman, 1705–41, by Antonides, 1705–44, and occasionally by Vas, 1710–18, Van Santvoord, C. 1718–42, (De Wint, 1751–2,) Jackson, W. 1757–89, Stryker, P. 1790–4, Kirby, 1797–1801, Van Pelt, 1802–35, Brownlee, Jas. 1835—

Fresh-Kills, 1665. A church was built not far from the present site of the church of the Huguenots, for the French, about this time; supplied by Drisius, 1652–60? by Bonrepos, David, 1683–1717, when they coalesced with the Dutch.

South-Side, 1665. (At Stony Brook.) A church was built by the Waldenses and Huguenots, and they were supplied by Drisius, 1652–60, by Daillé, 1683–8, Vanden Bosch, 1685–87. Afterward the site of the church was transferred to Richmond. (See also Huguenots.)

Richmond, 1717? (Union of French, Dutch, and English.) Supplied by Bertholf, 1717–24, by Freeman, 1705–41, by Antonides, 1705–44, by Vas, 1710–18, Van Santvoord, C. 1718–42, (De Wint, 1751–2,) Jackson, W. 1757–76. Burned by the British. (See Richmond.)

See *Amst. Cor. Doc. Hist.* iii. 76. *Ch. Int.* ii. 125. Dr. Jas. Brownlee's Disc. at 200th anniversary of the church, also his Disc. at the 40th anniversary of his pastorate.

St. Caik, *M.G.S.* i. 20. An error for Sinthoick.

St. Croix. See West-Indies.

Stewartville, Ulster Co., N.Y. 1877. Blauvelt, C. (S.S.) 1877—

St. John. See West-Indies.

St. Johns, same as Upper Red-Hook.

ST. JOHNSVILLE, (Palatine,) Montgomery Co. N.Y. 1770. (Ger. Ref.) Dyslin, 1790–1815. (R.D.C. 1812.) De Voe, 1816–30, Meyers, A. H. 1830–1, Stryker, H. B. 1833–4, Murphy, 1834–7, Meyers, A. H. 1837–44, Knieskern, 1845–72, Lodewick, 1872–5, Van Nest, G. J. 1875–9.
See *Doc. Hist.* iii. 674.

St. Remy, Ulster Co. N.Y. 1864. Garretson, J. (S.S.) 1865–6, Todd, W. N. 1874—

St. Thomas. See West-Indies.

Stillwater, Sussex Co. N.J. 17... Supplied by Wack, C. 1782–1809, and partly by Wack, J. J. 1798–1805, reorganized, 1814, Van Hook Miss. to, 1822, (Presbyterian.)

Stillwater, Saratoga Co. N.Y. (Sinthoick,) 17.. Paige, W. 1793–1807, Froeligh, P. D. 1802–7.

Stirling, 1824. De Fraest, 1825–8.

Stissick, (Ger.) 1750. See New and Old Stissing.

Stissing. See Gallatin.

Stone Arabia, Montgomery Co. N.Y. 1740. Werring, 1752, Rosencrantz, 1756–8, 1760–70, Peck, D. C. A. 1788–1800, Labagh, I. 1801–3, Wack, J. J. 1803–14, Morris, J., Miss. to, 1827–9, Ketchum, 1829 ?–36, Westfall, 1838–43, Jukes, 1844–50, Van Liew, J. C. 1850–6, Van Dyck, L. H. 1861–7, Compton, 1869–71, Van Benschoten, 1872—
*Doc. Hist.* iii. 674, 686.

Stone Arabia, (Ger.) 1801? Wall, (or Wack, J. J.) 1803?

*Stone Arabia, Independent*, 1816. *Wack, J. J.* 1816–27.

Stone Arabia, (Lansingburgh,) 1788?

Stone House Plains, Essex Co. N.J. 1795. Stryker, P. 1801–9, again, 1810–12, Tarbell, 1827–8, Hillman, 1836–41, Hammond, E. S. 1842–4, Thomson, 1845–6, Quinn, 1847–8, Liddell, 1848–50, Wiseman (S.S.) 1851–2, Talmage, P. S. 1853–65, Statesir, 1866–72, Kershow, 1873—

Stone Ridge. See Marbletown.

Stoutenbergh, or Stoutsburgh, now Hyde Park. See also Staatsburgh.

Stuyvesant, Columbia Co. N.Y. 1827. Garretson, J., Miss. to, 1826–7, Heermance, Henry, Miss. to, 1827–8, Cahoone, Miss. to, 1828–9, Cornell, F. F., Miss. to, 1830–1, Garretson, G. I. 1832–4, Kittle, 1835–46, Nevius, 1846—
*Mag. R.D.C.* ii. 57.

Stuyvesant Falls, Columbia Co. N.Y. 1859. Bates, 1860–1, Swick, 1861–3, Kip, I. L. 1864–7, supplied by Bogardus, W. E. 1867–8, Wells, R. 1868–71, Fowler, 1874—

Success, L.I. 1730. Disbanded, 1829, the church of North-Hempstead taking its place. See pastors under North-Hempstead.

Summit, (Eminence,) 1824. See, W. E. G. 1833–9.

Sun Prairie, Dane Co. Wis. 1843. Slingerland, 1844–6.

Susquehannah, Pa. 17.. Conewago? Manley, 17..–1800.

Swartstown, 1839.

SYRACUSE, Onondaga Co. N.Y. 1848. Cornell, J. A. H. 1848–51, Berry, J. R. 1851–7, Talmage, T. D. W. 1859–62, Elmendorf, J. 1862–5, Searle, J. 1866–8, Berger, 1869–75, Van Slyke, E. 1876—

Syria. Van Dyck, C. V. H. 1840, Berry, P. 1861–5.
*See Anderson's Hist. Missions of A.B.C.F.M. to Oriental Churches.*

TAGHKANICK, (Livingston Manor,) Columbia Co. N.Y. 1758. Supplied occasionally by Gebhard, 1777–97, by Livingston, J. H. 1779–81, by Lansing, N. 1781–4; Vedder, Herman, 1803–50, Murden, 1847–50, Lyall, Wm. 1851–65, Mills, G. A. 1866–70, Church, 1870–7, Garretson, J. C. 1877—
*Smith's N. Y.* 309.

TAPPAN, Rockland Co. N.Y. 1694. Supplied by Bertholf, G. 1694–1724, Mutzelius, 1726–49, Verbryck, 1750–84, Lansing, N. 1784–1835, Cole, I. 1829–64, Blauvelt, G. M. S. 1864—

*Tappan, Secession*, 1825. *Lansing, J. V. S.* 1826.

TARRYTOWN, (Philipsburgh,) Westchester Co. N.Y. 1697. Supplied by Bertholf, G. 1697–1724, by Mutzelius, 1726–50, by Ritzema, 1744–76; Van Voorhees, 1785–8, Jackson, J. F. 1791–1806, Smith, T. G. 1808–37, Du Bois, Geo. 1838–44, Wilson, Jos. 1845–9, Ferris, J. M. 1849–51, (Schenck, J. W. 1849–51,) Stewart, 1852–66, Thompson, J. B. 1866–9, Allen, J. K. 1870—
*Amst. Cor. Doc. Hist.* iii. 76. *Stewart's Hist. of.*

TARRYTOWN 2D, 1851. Ferris, J. M. 1851–4, Todd, J. A. 1855—

Teashok, now Buskirk's Bridge.

THOUSAND ISLES, (in St. Lawrence River,) Jefferson Co. N.Y. 1851. Davenport, Miss. to, 1847–50, Du Bois, A. 1850–4, Rockwell, Geo. 1854–77, De Vries, 1877—

Three Mile Run, Middlesex Co. N.J. 1700–3. This church lasted about half a century, the churches of New-Brunswick and Six Mile Run meanwhile taking its place. Supplied by Frelinghuysen, T. J. 1720–47, (Arondeus, *Conferentie*, 1747–54,) and by Frelinghuysen, J. 1750–4.

Thumansville, now Callicoon.

THREE BRIDGES, Hunterdon Co. N.J. 1874, Oakey, P. D. (S.S.) 1873–6, Lane, (S.S.) 1877—

Tillaborough, 1865. Smith, W. H. (S.S.) 1868.

Tiossiock, now Buskirk's Bridge.

Tompkinsville, S.I., now Brighton Heights.

Tompkinsville, (Ger.) 1860.

Totowa. See Paterson.

Tottenville, S.I. 1855.

Trenton, Mercer Co. N.J. 1841. Wack, C. P. 1841–4.

Tuscarora, Livingston Co. N.Y. 1810.

Tuscarora, Schuylkill Co. Pa. 1797. Gray, A. 1797–1819, Dumont, Miss. to, 1829–30.

Twin Lakes, Muskegon Co. Mich. 1875.

Two Rivers, Ill. (station.) Wilson, C. D., Miss. to, 1867–77.

Tyashoke, or Tiossiock, now Buskirk's Bridge.

Tyre, Seneca Co. N.Y. 1836. Gray, W. 1839–46, Compton, 1847–50, Van Arsdale, J. R. 1850–64, Whitbeck, R. M. 1864–8, Blauvelt, C. supplied, 1870, Buckelew, 1871–6, Van Doren, J. H. 1876—

Ulster Co. N.Y. Consisting of the churches of Rochester, Marbletown, and Wawarsing, which were chartered as one corporation, 1766. *Doc. Hist. N. Y.* iii. (4to ed.) 600. *Smith's N. Y.* 308. *Col. Hist.* ii. 592.

Union, (at Tioga, Broome Co. N.Y. *M.G.S.* i. 448, Chenango,) 1794. Palmer, S. 1803–18, Van Vechten, S., Miss. to, 1823–4, Vanderveer, J., Miss. to, 1823, Van Olinda, Miss. to, 1824, Du Mont, Miss. to, 1826. *Doc. Hist.* iii. 627–634.

Union, Albany Co. N.Y. 1825. Boice, I. C. 1826–9, Fort, 1830–6, Westfall, 1837–47, Jones, D. A. 1848–50, Murden, 1850–4, Compton, 1854–60, Gulick, A. V. 1860–4, Ballagh, W. H. 1865–8, Demarest, Wm. 1871–4, Compton, 1876–8, Millspaugh, 1878—

*Union, Secession, (at Amsterdam,)* 1822. *Palmer,* 1822–9.

Union Village, Washington Co. N.Y. 1812. Christie, Jas. 1816–8, Fonda, J. D. 1820–35, Van Zandt, B. 1836–42, Morris, H. 1843–8, Marvin, 1848–55, Van Santvoord, C. 1855–8, Steele, J. 1858–65, Van Horne, D. 1867–8, Hoyt, 1868–71, Smart, 1872—

Union Village, now Nassau.

Unionville, 1819. Smith, T. G. 1820–37, Moule, 1837–9, Robb, (S.S.) 1839, Moore, W. S. 1839–50, See, J. L. 1850–4, Moore, W. S. 1856–64, Bogardus, W. E. 1865–7, Bertholf, J. H. 1867–9, Van Dyke, L. H. 1870–6, Harris, H. 1876—

Upper Neversink, 1849, now Claryville.

Upper Red Hook, (St. John's,) Dutchess Co. N.Y. 1755. De Witt, P. 1787–98, Romeyn, Jer. 1794–1806, Kittle, 1807–33, Thompson, F. B. 1834–6, Hangen,

1836–40, Ward, 1841–5, Johnson, J. G. 1846–70, Myers, H. V. S. 1871–4, Scudder, Jos. 1875–6, Scudder, E. C. (S.S.) 1877–8, pastor, 1878—

Upper Schoharry, (now Middleburgh.)

UTICA, Oneida Co. N.Y. 1830. Labagh, J., Miss. to, 1827–31, Bethune, 1831–4, Mandeville, H. 1834–41, Knox, J. P. 1841–4, Wiley, 1846–50, Fisher, G. H. 1855–9, Knox, Chas. E. (S.S.) 1860–2, Vermilyea, A. G. 1863–71, Hartley, 1871—
*Mag. R.D.C.* ii. 319. See Flats.

REFORMED CHURCH OF UNION VILLAGE, (GREENWICH,) N.Y.

Vanderveer, Morgan Co. Ill. 1841. Hillman, 1841–2, Schultz, J N 1843–7, Westfall, S. V. E. 1853, Ayres, 1854–6.

Van Vorst. See Jersey City 2d.

Veddersburgh, Montgomery Co. N.Y. 1799. Ten Eyck, C. 1803–4. In 1812 became Presbyterian.

VRIESLAND, Ottawa Co. Mich. 1851. Organization came from Holland. Ypma, 1851–3, Zweemer, 1858–68, Uiterwyck, 1868–72, De Prees, P. 1872—

WALDEN, Orange Co. N.Y. 1835. Scribner, J. M. 1839–42, Whitehead, Chas. 1842–8, Schoonmaker, M. V. 1849—

Wallkill, now Montgomery.

WALKILL VALLEY, Ulster Co. N.Y. 1869. Lippincott, 1872–7, De Witt, R. 1877—

Walloons, *Doc. Hist. N. Y.* i. 23 *Brodhead's N. Y.*, see Index.

WALPACK, LOWER,* Monroe Co. Pa. 1737. (Consisting of two congregations, Bushkill and Walpack.) Supplied occasionally by Mancius, 1737–41, Freyenmoet, 1741–56, Romeyn, T. 1760–72, Van Bunschooten, 1785–99, Force, 1808–27, Demund, 1827–9, Cushing, (S.S.) 1831–2, Schanck, G. C. 1834–5, Hyndshaw, 1836–9, Pitts, 1841–60, McWilliam, (S.S.) Oct. 1860–1, June; pastor, 1861–70, Shaw, 1870–7.

WALPACK, UPPER, Pike Co. Pa. 1862. (Consisting of two congregations, Dingman's Ferry and Peter's Valley.) Jones, N. W. (S.S.) 1861–2, Garretson, G. S. 1863—

See *Dr. Mills' Hist. Discs. of Walpack*, 1874, *and Port Jervis*, 1878.

Walpack, Lower, 1827. This church was organized on account of trouble growing out of a case of discipline; but the parties soon agreeing, the new organization was disbanded.—*Mints. Cl. New-Brunswick*, 1827.

Warren, now Henderson.

Warren Somerset Co. N.J. (Ger.) 1855. (Had before been an independent Lutheran Church.) Friedel, 1855, Oerter, 1856–8, Neef, (S.S.) 1858–60, pastor, 1860–4, Wolff, 1865–6, Schnellendreussler, 1869–70. *Now Congregational.*

Warren Co. N.Y. (stations.) Stryker, H. B., Miss. to, 1822–3.

WARWICK, Orange Co. N.Y. 1764. (Presbyt. Parkhurst, and John, 1764–1803.) R.D.C. 1803. Hardenbergh, C. 1804–8, Christie, J. I. 1812–35, Van Keuren, 1836–7, Stewart, J. W. 1838–42, Vanderveer, F. H. 1842–76, Carroll, V. B. 1877—

Washington, now West-Troy.

Washington, Ill. 1847. Schultz, J. N. 1849–51.

Washington Heights. See New-York.

* Lower Walpack, with its two congregations, viz., Bushkill and Walpack, and Upper Walpack with its two congregations, viz., Dingman's Ferry and Peter's Valley, are one civil corporation.

Waterford, (Halfmoon,) Saratoga Co. N.Y. 1771. Lupton, 1788–9, Close, 179.–1804, Dwight, 1822–6, Labagh, I. P. 1827–30, Schoonmaker, R. L. 1832–6, Slingerland, 1836–7, Lockhead, 1838–9, Whitbeck, 1841–3, Dickson, 1849–52, Schoonmaker, R. L. 1852–6, Van Brunt, 1857–61.

Waterloo, 1851. Rockwell, G. 1851–4, Abell, 1856–7.

Wawarsing, (Wawassink,) Ulster Co. N.Y. 1745. Supplied by Fryenmoet, 1745–51, Frelinghuysen, J. called, 1753, but died, Frelinghuysen, H. 1756–7, Romeyn, D. 1766–75, Hardenbergh, J. R. 1782–6, Van Horne, Ab. 1789–95, Mandeville, G. 1798–1802, Westervelt, R. 1802–8, Murphy, 1814–25, Hutton, M. S., Miss. to, 1827–8, Hoffman, A., Miss. to, 1828–9, Switz, 1829–35, Duryea, J. H. 1837–9, Ward, J. W. 1839–41, Demarest, Jas. (Sr.) 1842–8, Quackenbush, 1849–51, Lente, 1852–4, Williamson, N. D. 1855–61, Van Vleck, John, 1862–4, Swick, 1864–9, Talmage, J. R. 1869–74, Bell, 1874—

West-Branch, Ill. 1878.

West-Branch, Iowa. See Orange City.

West-Camp, 1710. Supplied by Kocherthal, 1708–19. See Catsban. *Doc. Hist. N. Y.* iii. 382–92; *Gordon's Life of Ostrander*, 38.

West-Camp, or Camp, 1710–20. Hagar, 1711.

West End. See Jersey City.

Westerlo. See Spraker's Basin.

Western allotment of Kingsborough, now Johnstown.

Westerlo, (Baisic, Chester,) Albany Co. N.Y. 1793. Center, Miss. to, 1823, Vanderveer, J., Miss. to, 1823, Van Vechten, S., Miss. to, 1823–4, Van Keuren, Miss. to, 1824, Fort, 1822–31, Wilson, Jos. 1832–4, Slingerland, 1834–6, Gosman, S. S. 1836–8, Chittenden, 1839–40, Cornell, J. A. H. 1841–3, Robertson, S. 1843–8, Bogardus, N. 1849–50, Demarest, W. (1850–4, Dyer, 1856–61, Furbeck, 1862–7, Westveer, 1868–9, Bogardus, F. M. 1869–72, Pitcher, J. H. 1873–6, Cole, S. T. 1879—

West-Farms, 1839. See New-York City.

Westfield, now Huguenots, S.I.

West-Hurley, Ulster Co. N.Y. 1848. Supplied by Gulick, A. 1847–54, pastor, 1854–9, Case, 1860–5, Van Doren, D. K. 1867–8, Blauvelt, C. J. 1869–78.

West-Indies, Abeel, D., Miss. to, 1828–9, again 1836–7.

St. Croix, 1744, Van Vlierden, P. 17..–92.

St. John, 17.. Knevels.... Was extinct in 1828.

St. Thomas, about 1660. [Oliandus, 1685–8; (pastors' names generally unknown, but recorded in Copenhagen, and also in Amsterdam, 1688–1733; Christian Strumphias was laboring there, 1712, and Isaac Grovewold, 1718;) Arnoldus Van Drumen, 1733–6, Johannes Borm, 1737–43, John Paldamus, 1744–52, John A. Monteneag, 1752–63, G. J. Scheers, 1763–84, Francis Verboom, 1784–1812;] Labagh, A. I. 1827–42, Brett, P. M. 1842–6, Knox, J. P. 1847–54, Wyckoff, T. F. 1854–5.

These islands were possessed at different times by different nationalities,—Dutch, English, Spanish, French—and passed through many vicissitudes. The Danish West-India Company finally came into possession. The Lutheran Church was the prevailing church, while the Moravians labored among the negroes. A Dutch church was organized on St. Thomas in the times of the Dutch West-India Company, and perhaps Dutch organizations existed at that early period also on the other islands. The vernacular language long continued to be Dutch, and is the basis of the present Creole language. The Dutch were expelled from St. Thomas by the English in 1667, but returned when the Danes gained possession, a few years later. The records of the Dutch church, prior to 1744, are destroyed. The Lutherans' records are continuous from 1688. The Dutch and Lutherans worshiped alternately in the Fort, until a R.D.C. edifice was erected, which was prior to 1718. These two religious bodies alone enjoyed the special recognition and protection of the Danish Government. In 1744, the church of St. Thomas had 142 communicants. Up to 1759 the church was supported by voluntary contributions. In that year Mrs. Catherine De Windt, widow of Jahns Jahnsen De Windt, bequeathed to the church the estate *Catharinaberg*. It extended down into the town, and after 1792 became exceedingly valuable. The pastor, Verboom, purchased this estate of the church soon after his settlement there for $38,000, and realized $100,000 by the sale of the town lots. Of the $38,000 belonging to the church, the sum of about $8000 was for the support of the poor, the rest for the ministry. Verboom's speculations greatly injured the spiritual condition of the church. He retired, a man of wealth, to Holland in 1812. During the 68 years, 1744–1812, the records show that 850 persons united with this church.

After Verboom left, the church was in so low a condition that no application was made to the Classis of Amsterdam to send them another minister. Up to 1812 their supplies had come from Holland. The members of the Dutch church for fifteen years were scattered among the Lutherans, the Moravians, and the Episcopalians. The latter began to hold services in 1820. In 1827 the Dutch of St. Thomas were led to make application to the Reformed Dutch Church in the United States to send them a pastor, and for the next thirty years they were thence supplied, as indicated above. With the advent of the American ministers, services began to be held in English. When Dr. John Knox visited these islands in 1828, he says that a fund of $50,000 yet remained for the support of the gospel. Dr. John P. Knox, a subsequent pastor, says the funds amounted to about $40,000. The church of St. John was found in ruins, and not a single communicant known to re-

main, although there were funds also belonging to that church. Some have for a long time desired to procure their ministers from the States, while others preferred to procure them from Holland. During Dr. Brett's ministry, for a while the Lutherans and Dutch used the same edifice, the colored people bringing their own stools and sitting in the aisles. The present edifice of the Dutch Church is a plain Grecian temple of the Doric style. It was erected during Dr. Brett's ministry. The Liturgy of our American Church is used, and they adhere in all respects to the Order of the R.D.C., although in connection with no Classis. Dr. Brett remained a member of the Classis of Paramus while preaching there. He was recalled in 1855, but declined. They have made several efforts since to secure pastors from America, but have failed. Surely the Reformed Church in America, (a title covering these islands,) ought to offer to take this church under its charge, and to supply them with a succession of evangelical ministers, even though their terms of service might not be long. It would probably be without expense.

See the names of the American pastors who have labored there; Dr. John Knox's letter in *Mag. R.D.C.* iii. 26; also ii. 142, 281, 318; Rev. J. P. Knox's Hist. Acct. of St. Thomas, St. Croix, and St. John, 1852. 12mo. pp. 271.

WEST-LEYDEN, Lewis Co. N.Y. 1856. Boehrer, 1856–62, Wagner, (S.S. 1862–3, Schlieder, 1865–72, Weber, 1874—

WEST NEW-HEMPSTEAD, (Kakiat,) Rockland Co. N.Y. 1773. Marinus, 1773–8, Leydt, P. 1789–93, Brinkerhoff, G. G. 1793–1806, Demarest, J. D. 1808–24, Wynkoop, Jef. 1825–36, Allen, P. 1837–62, Brock, J. R. 1862–5, Van Neste, G. 1865–9, Mattice, H. (S.S.) 1869–71, Statesir, 1872—

West-Town, Orange Co. N.Y. 1791. Van Bunschooten, E. 1788–99.

WEST-TROY, (Gibbonsville.) Albany Co. N.Y. 1815. Bronk, 1813–34, Wood, 1835–6, Mann, (S.S.) 1837, Gregory, O. H. 1838–70, Hutton, A. J. 1871—

WHITE HALL, Green Co. Ill. 1861. Schenck, M. L. 1865–9

WEST-TROY, SOUTH, Albany Co. N.Y. 1844. Wells, R. (S.S.) 1844, Wyckoff, T. F. 1845–54, Roof, 1855–64, Wyckoff, Jac. S. 1865–70, Strong, S. W. 1870—

White House. See Rockaway.

White Plains, Westchester Co. N.Y. 1865. Hulbert, 1865–72.

WILCOX, Elk Co. Pa. 1873. Hoffman, W. H. 1875–7, Wilson, F. F. 1878–9

Wilkesbarre, Luzerne Co. Pa. 1792. Gray, A. 1793–6. The people of this church, emigrated almost in a body to the Genesee country in 1796. (See Owasco.)

Wilton, 1823. Van Hook, Miss. to, 1825, McKelvey, John, Miss. to, 1827.

Williamsburgh. See Brooklyn.

WILTWICK, Ulster Co. N.Y. 1863. (Fort supplied the station, 1854–60,) Shaw, 1864–9, Westveer, 1873–4, Talmage, J. R. 1874—

Windham, (or Dyse's Manor,) now Prattsville.

Woestyne, 17... Now Rotterdam.

Wolcott, now Fair Haven.

*Wolcott, Secession, Cayuga Co., N. Y.* 1827.

Wood Haven, 1858.

WOODSIDE, Essex Co. N.J. 1871. Macauley, J. M. 1872—

WOODSTOCK, Ulster Co. N.Y. 1799. Overbagh, 1806–17, Boyse, 1826–37, Bogardus, N. 1838–42, Vandoren, W. T. 1843–5, Gulick, A. 1846–54, James, W. L. 1856–62, Blauvelt, C. J. (S.S.) 1864–5, Wyckoff, D. B. 1865–70, Hoes, (S.S.) 1871–2, Moore, W. S. 1873—

Wurtsboro. See Mamakating.

WYCKOFF, Bergen Co. N.J. 1822. Had been a regular preaching station of Ponds since about 1798. (DeWitt, P. 1798–1808, Demarest, John, 1812–20,) Kuypers, Z. H. 1825–41, Thompson, W. J. 1842–5, Ryerson, 1845–65, Van Bunschooten, 1865–69, Searle, S. T. 1869—

WYNANTSKILL, Rensselaer Co. N.Y. 1793. Romeyn, J. V. C. 1794–9, Zabriskie, John L. 1801–11, Labagh, I. 1811–15, Westervelt, R. 1816–22, Morris, J., Miss. to, 1824–4, Bogardus, C. 1826–32, Bronson, A. 1833–6, Slingerland, 1837–40, Gates, 1840–2, Lansing, Jac. A. 1842–8, Quick, J. J. 1849–54, Stevenson, 1854–64, Tomb, 1865–72, supplied by C. P. Evans, Congregationalist.

*Wynantskill, Secession, Independent,* 1824. *Lansing, J. V. S.* 1824–6, *Bellinger,* 1829.

YONKERS, Westchester Co. N.Y. 1842. Hulbert, 1842–8, DeMund, 1848–50, Seward, 1850–2, Hulbert, 1852–65, Cole, D. 1865—
See *Cole's Ser. at Twenty-fifth Anniversary.*

York. See Canada.

YORKTOWN, Minn. 1867.

ZABRISKIE, Allegan Co. Mich. See Hamilton.

ZEELAND, Ottawa Co. Mich. 1851. (Organization came from Holland.) Vandermeulen, C. 1852–9, Stobbelaer, 1860–4, Bolks, 1865–71, Moerdyk, W. 1872–7, Steffens, 1878—

# BOARD OF EDUCATION.

An Educational Society was organized independently, in the year 1828, for the purpose of assisting needy students in their preparation for the ministry. In the last century, and early part of this, a fee of £15 had been exacted from each church calling and settling a licentiate, and a fee of £5, generally, from each student, on receiving his license to preach. From these moneys indigent students were sometimes assisted, or the professorial fee for a diploma was paid, if the student were unable to meet the expense himself. When a fund for the support of a professorship began to be raised, it was also stipulated that needy students should be assisted from the same. (Theological Seminaries.)

In 1812 it was ordered that collections should be taken up in the churches for this object. A committee was also appointed at the same Synod to confer with the trustees of Queens College concerning the provision of a fund to meet the necessities of the students, while the Board of Superintendents were also permitted to draw from the treasurer of the Synod such amounts as they deemed proper, for this purpose. The copyright of the psalm and hymn book was also secured to the Synod for the benefit of students, the publishers being requested to pay the Synod six cents for each copy sold. But in five years this only amounted to $240. With the first installments of the Van Bunschooten bequest, in 1814, some additional help was obtained. In 1815, Miss Rebecca Knox, of Philadelphia, (a member of Dr. Brodhead's church,) left $2000, for the support of students, but which did not become immediately available. Cent societies, established in many congregations, also brought in means to some extent. From all these sources, the Board of Superintendents distributed $200, in the year 1814, spending in addition $120, for the purchase of Hebrew Bibles. An increasing amount was appropriated each year, until 1819, when they distributed the sum of $1315; but the amount distributed did not reach as high a figure as this again till 1828, the same year in which the Educational Society was organized.

On the seventh day of May, 1828, a number of ministers and friends met in the lecture-room of the Collegiate Church, in the city of New-York, to consider the propriety of organizing a Board of Education. Dr. Milledoler was called to the chair, who opened the meeting with prayer. The circular which called the meeting showed that, at a free conversation on the general interests of the Church, held in the preceding November, between Rev. Messrs. Milledoler, Knox, Kuypers, Brownlee, Ludlow, P. Labagh, Schermerhorn, and De Witt, it was ascertained that a general desire existed

for more efficient action in the missionary and educational interests of the Church. Hence this meeting at the call of the committee, to organize a Board of Education. A constitution was at once adopted containing twelve articles, stating the objects of the Board, the terms of annual and life memberships, the manner of government, through the necessary officers and an executive committee, and the manner of receiving beneficiaries. Any donation of $1500 or more, for the founding of a scholarship, was to be distinguished by the name of the donor. Col. Henry Rutgers was elected the first president. An address was at once prepared by a committee, consisting of Drs. Mathews, Brownlee, and De Witt, and distributed to the churches. The amount granted to a beneficiary was then limited to $90 per annum. They designed rather to *aid* a student than to sustain him fully. Auxiliary societies existed in certain of the Classes, and in single churches. During its first year the Board and its auxiliaries assisted about twenty students. In 1831 this Education Society, which had been organized by individual, not ecclesiastical, action, requested the General Synod to take charge of it as its own Board. This was proposed, partly, because donations began to be left to it, while it was not formally connected with the Synod, and partly to increase still further the confidence of the churches. The old officers were reappointed by the Synod as its officers, and a committee was appointed to remodel it. A new Board was accordingly constituted in 1832, and the funds of the old Board turned over to the care of the General Synod.

The organization of this Board was the beginning of a new life for the educational interests of the Church. A number of scholarships were soon founded by individuals. Many of these were allowed to accumulate for a time, if not sufficient, at first, to meet the due appropriations to the students. The following is the list of them, in their present amounts, with the years in which they were founded :

SCHOLARSHIPS.

| | | |
|---|---|---|
| 1828. | Heyer, | $2500 |
| 1830. | Henry Rutgers, | 1700 |
| 1830. | Stephen Van Rensselaer, | 1700 |
| 1830. | William P. Van Rensselaer, | 1700 |
| 1834. | The Cornell, by Peter Stryker, of Flatbush, | 2350 |
| 1834. | John Wyckoff, of Neshanic, | 2500 |
| 1835. | Mrs. Margaret Burgess, of New-York, | 1700 |
| 1837. | John Clark, of New-York, | 3000 |
| 1837. | James Bogert, Jr., of New-York, | 2000 |
| 1837. | Isaac L. Kip, by his sons, | 1700 |
| 1838. | Tannake Turk, by Miss Anna Turk, of New-York, in the name of her late mother, | 1700 |
| 1839. | Richard Cadmus, of Bergen Point, | 2000 |
| 1841. | Stryker, (by accumulation of the Cornell Scholarship,) | 2000 |
| 1844. | Miss Maria Freeborne, of Flatbush, | 2000 |
| 1846. | Hornbeck, (two,) | 4000 |
| 1850. | James Bogert, Jr., of New-York, | 2000 |

| | | |
|---|---|---|
| 1853. | Cor. C. Cuyler, by his son Theodore Cuyler, Esq., of Philadelphia, | 2000 |
| 1854. | Margaret Ten Eyck, } by Margaret Ten Eyck, { | 2000 |
| 1854. | Catalina Ten Eyck, } by Margaret Ten Eyck, { | 2000 |
| 1857. | Moses Cowan, | 2500 |
| 1860. | Daniel J. Schanck, of Monmouth County, N.J., | 3000 |
| 1860. | James Suydam, | 10,000 |
| 1863. | Theodore Frelinghuysen De Witt, by Rev. Dr. Thomas De Witt, of New-York, | 2500 |
| 1865. | Edward Lansing Pruyn, | 2500 |
| 1867. | Gerrit Y. Lansing, | 2500 |
| 1867. | Maria Lefferts, | 4750 |
| 1868. | Joshua Hornbeck, | 2000 |
| 1868. | James Suydam, | 2000 |
| 1870. | Janet Hinchman, | 470 |
| 1870. | Ann James, | 2350 |
| 1873. | James B. Laing, | 7500 |
| 1875. | Louisa Hasbrouck, | 5000 |
| 1878. | Jacob Polhemus, | 2500 |
| 1878. | Abraham Storms, | 2000 |

The principal necessity for the incorporation of the Board arose from the fact that, becoming familiarly known as the Board of Education, funds were devised for it, under that title. Having no legal existence as such, they could not be claimed. After some losses of moneys so devised, for future security, the Board was incorporated October 13, 1869. Under this arrangement the Board now holds the following scholarships and funds :

| | | |
|---|---|---|
| 1865. | Charles Dusenberry, | $2500 |
| 1872. | G. Kowenhoven, | 3000 |
| 1872. | Mary Le Conte, | 3000 |
| 1873. | James Peters, | 3500 |
| 1875. | J. V. Van Doren, | 5823 |
| 1876. | Margaret E. Duryee, | 5000 |
| 1877. | Jeremiah Fuller, | 3000 |
| 1878. | Mary D. Shafer, | 3000 |
| 1878. | Mary M. Danser, | 3000 |
| 1878. | Abel T. Stewart, | 3000 |

These scholarships, together with the Van Bunschooten and Knox Funds, and more recently the Smock Fund, ($500, 1859,) the Mandeville Fund, ($2000, 1865,) and the Voorhees Fund,* ($26,000, 1867,) all under the care of the trustees of Rutgers College, make a capital of more than $120,000, for the education of students for the ministry, besides the annual church collections and private gifts, now about $10,000 per annum. Thus has this department of the Church grown, from comparatively insignificant begin-

* It seems the benefit of this fund is limited to the aiding of young men, who are candidates for the ministry, while pursuing their studies in Rutgers College.

nings. During the year ending with April 30, 1878, $10,833 were distributed among eighty-three students, and $2400 to professors and teachers in Hope College—this institution being yet partially dependent on the Board of Education, having matured under its auspices from a mere academical to a collegiate character; parochial schools are also helped to some extent by this Board. In 1865 the Synod empowered this Board to enlarge its sphere of operations, and co-operate with the Classes in the establishment of academies and classical schools within their bounds. The Van Bunschooten and Knox Funds remain under the care of the trustees of Rutgers College, as the Synod was unincorporated when these funds were donated. On account of the recently increased endowment of this college, tuition fees are not now exacted of beneficiaries. About one third of the present ministry of the Church are indebted to the Board of Education for assistance, while preparing for the ministry.

Rev. J. F. Schermerhorn, the general agent of all the benevolent operations of the Church, was active in collecting funds for this Board, 1830–32. Rev. A. H. Dumont succeeded him, for a single year. Contributions amounted to about $3000 per annum, at this time, although diminished in 1832 by the epidemic. For the next decade of years, the services of a special secretary were dispensed with, classical agents being employed to represent the educational interests of the Church. In 1843 Rev. Ransford Wells was appointed as a financial secretary to take the general superintendence of all the boards. He occupied this position for only two years. Again, for more than half a score of years, the Board remained without a corresponding secretary, but its small receipts (less than $1700, in 1855,) compelled them to seek a more efficient plan of operations. Rev. J. A. H. Cornell was accordingly appointed to this office, in 1855, under whose energetic efforts this Board was thoroughly revived. In 1857 the Board was reorganized. At the end of the six years of his service the contributions of the churches for this cause had increased nearly six-fold. Upon his resignation, from ill-health, in 1861, Rev. John L. See was appointed as his successor, who is the present incumbent.

# APPENDIX.

## THE WIDOWS' FUND.

ARTICLE XIII. of the Rules of Church Government of the Synod of Dort (1618) says: "If a minister becomes incapable of performing the duties of his office, either through age, sickness, or otherwise, such minister shall, notwithstanding, retain the honor and stile of his office, and be provided with an honorable support by the *churches* to which he hath ministered; *provision is in like manner to be made for the widows and orphans of ministers in general.*" Explanatory Arts. XVI. and XVII. of 1792, elaborate the idea of *ministers emeriti*, but add nothing about their widows.

In Holland, at the time of the Reformation, the property which then belonged to the Church was set apart for the use and maintenance of the newly established clergy. From this fund the ministers received a large proportion of their salaries, the local regencies making up the remainder. During the French Revolution this fund was seized and declared national property. The government now pays the clergy. The amount in the year 1838 was 1,025,785 guilders. The maximum salary is about £200, the minimum about £50. Country ministers, however, have a free house, glebe, and garden. The consistories frequently increase the government stipend. From the government allowance *there is retained* 10 *guilders annually towards the fund for ministers' widows.* This is deducted from the first quarterly payment each year. The *emeriti* clergymen also contribute an equal sum if their pension amounts to 600 guilders. If below 500 guilders, they pay five guilders a year. There are also local associations to increase the help thus given. In 1830 the government decreed that 400 guilders should be given to the widows of ministers who had served in the larger cities; 300 guilders to those living in certain other specified cities; and 200 guilders to all the others. The widow is also always allowed the *annus gratiæ*, or a whole year's stipend, dating from the day of her husband's death. If there be no widow, the orphan children, if under 22 years of age, receive it. If there be neither, the legal representatives receive the salary of the current quarter.

It is also worthy of remark that a clergyman receives, in addition to his regular stipend from the government, 25 guilders annually for every child under 22 years of age; for every son at a Latin school, 50 guilders; and when studying at a Dutch university, with a view to the Church, 200 guilders. This last is enjoyed for six consecutive years. This privilege continues after the death of the father. Widows and children of British Presbyterians settled in Holland enjoy the same advantages if they remain in the country. If they remove, one third of these amounts are deducted.

(See *note on page* 339.) A *minister emeritus* who has served the Church forty years is entitled to retire *salve honore et stipendo.*

These provisions, to a greater or less extent, were incorporated in many of the calls made by the American churches. In the call of Selyns to the church of New-York, it was stipulated that his widow should receive the full amount for the current year, and 100 guilders thereafter yearly for life. The same feature appears in the call of Megapolensis to Albany. When the articles of union were adopted in 1771, and no more ministers were called from Holland, the American churches felt the necessity of attending to this matter. But they had no government aid to fall back upon.

The delegates from the Classes of New-York and Kingston were directed in 1773 to urge upon the General Body the propriety of establishing a fund for the relief of clerical widows and orphans. Dr. Livingston was requested to draw up a plan, and report the following year. He, however, then only reported progress, but in 1775 read a plan for a royal charter, which was approved, and measures were taken to obtain such charter from the provincial governments of New-York and New-Jersey (the Synod yet having no corporate legal existence.)

The Revolution, however, put an entire stop to the whole business, and it was not till twelve years later (1787) that further action was taken on the matter. A report was made the following year, and a plan was proposed, and measures to secure a charter were taken—the delinquent Classes of Hackensack and New-Brunswick, in the mean time, being directed to insert "Widows' Fund" in the list of their lemmata, the other Classes having already done so. But the subject, after this, remained in an entirely dormant condition for twenty years. No action whatever was taken by the General Synod after this till 1809, when the Particular Synod of New-York sent up a request concerning the matter, and a plan for a Widows' Fund. This plan the General Synod indorsed, and recommended to ministers and others of the Reformed Dutch Church, and here again the matter for a time reposed.

The Particular Synod of New-York, however, continued to agitate the matter, and, in 1813, again requested the General Synod to put in operation, as soon as practicable, some plan of a Widows' Fund. A committee was accordingly appointed, consisting of Revs. Bradford, Cuyler, Westbrook, and Gosman, and Elder Abram Van Vechten, to devise and initiate a plan. A plan is accordingly found in the minutes of 1814, consisting of thirteen articles. The committee state that it was no slight task to form an equitable plan of such a fund, but they had been greatly guided by the laws of a similar society in the Episcopal Church. The plan stated, in brief, that there could be three classes of members to said fund, according as they paid $10, $20, or $30 annually, to be benefited accordingly, and that these subscriptions, together with all donations and legacies, should go to constitute a permanent fund, the income of which, when not required, should swell the principal. The annuities should be five times the sum of all the annual contributions, provided this were possible; if not, in a pro-rata

proportion among the members ; but never should an annuity exceed $750. If only five premiums had been paid, then the beneficiary should receive ten per cent on the amount actually contributed, but only for thirteen years. If more than five or less than fifteen premiums had been paid, the annuitant should only receive half dividend, until the other half should make up the equivalent of fifteen full premiums—the latter number making one a full member of the fund.

Any brother who should marry a second time should pay one extra premium. A clerical widow, remarrying, should receive thereafter only half the annuity to which she was previously entitled. A motherless child, or children, should receive the complete annuity for thirteen years, or a final and equitable settlement could be made in place of annuities, if desired. Congregations could pay the premiums for their ministers, and clergymen of other denominations could belong to the fund.

The Synod of 1814 confirmed this plan as the basis of the Widows' Fund.

But after this foundation was laid, a long Sabbath ensued. The matter is barely referred to in 1816. In 1822, a committee was appointed, consisting of Revs. C. C. Cuyler, R. Bronk, and Elder Christian Miller, to investigate anew the matter of the Widows' Fund, and report in 1823. They were not ready. They were discharged, and another committee appointed in their place, consisting of Messrs. Jas. A. Hardenbergh, A. Van Nest, and Peter Sharpe. This committee made no report from year to year, though continued for seven years, and in 1830 they were discharged and no further action taken, and the subject remained in abeyance till 1835. In this year, the Classis of Montgomery recommended their churches to raise a fund for disabled ministers or their widows, and the Particular Synod of Albany noticed the matter, and referred it to the General Synod. The subject was by them referred to a special committee, consisting of Revs. Jacob Schoonmaker, James Murphy, John H. Bevier, and Elders Isaac Roosevelt and Benjamin Wood. They reported to refer the whole matter to the Board of Direction of Corporation, and that Revs. James Murphy, Andrew Yates, and Thomas M. Strong be associated with said Board, and that they report at the next Synod. But at the time specified, no report was received, and the committee was discharged. A special committee was then appointed, consisting of Revs. James Murphy, Cornelius Bogardus, and Elder P. D. Vroom, who made a report at the same session, (1836,) which was accepted, but final action deferred till the next year ; the report in the mean time to be published in the *Christian Intelligencer*, (which was done in January, 1837,) and the several Classes were asked to give particular attention to it, and to express their opinions about it. The Board of Direction were also asked to take charge of the fund, to which they agreed.

In the Particular Synod of Albany, some of the Classes approved the plan completely, and some partially. In the Particular Synod of New-York, the Classes of Bergen, Paramus, and Poughkeepsie urged the matter on, the other Classes either having neglected to take action, or declining to express an opinion.

The General Synod, (1837,) after hearing these proceedings of Classes, referred the whole matter to a committee, consisting of Revs. James Murphy, Edwin Holmes, and Isaac M. Fisher, and Elders Hutton and Thompson, who reported at the same session :

"That the clergymen now present be invited to sign a memorandum, promising to pay, within the year, $20 for the establishment of such a fund. That the churches take up collections about the first Sabbath in October next for this cause."

Committees were also appointed to solicit contributions in the different cities. Each Classis was directed to appoint a committee for a similar purpose ; that their duties be done without delay ; and that the Board of Direction digest the plan more fully, and frame by-laws, and that explanatory circulars be sent to the churches. Twelve clergymen at once paid the amount, making $240.

During the first year, premiums and donations amounted to $956.32.

The circular which was sent to the churches (see p. 108, session 1838) explained the plan and objects of the fund. It was to be under control of the General Synod. A payment of $20 annually secured an interest in the fund, which should become available to applicants when it had reached $10,000, after which premiums and donations could be considered income, if so desired. The maximum allowance to disabled ministers or their widows should be $200 per annum, or to their children, if wholly orphans, $75 per annum each, till sixteen years of age. If the funds warrant, the maximum may be increased—the whole income, be it more or less, to be divided, *pro rata*, among the applicants. Five premiums, however, must have been paid to entitle one to the maximum ; if not so many, the benefit to be in due proportion. Failure to pay the premiums forfeits the membership in the fund ; the marriage of a widow forfeits her claims, but not the claims of the children under sixteen, who shall receive as if full orphans.

The committee appointed to solicit contributions reported that, on account of the financial embarrassments of the times (1837) they had not thought it wise to proceed. The Synod directed that the circular of the Board of Direction be read in the churches before the collection. Consistories were exhorted to make their pastors members by an annual contribution (1839.) But few ministers, however, subscribed ; comparatively few contributions were received, and but few Classes were heard from. The Board of Corporation say in their report that they cannot speak on this subject without pain, considering the importance of the fund, as it disappointed expectations. One Classis (that of Schoharie) at the same time asked the Synod to make some provision by which poor ministers may become members of the fund. The Synod at this time appointed a standing committee consisting of Revs. Murphy, Kittle, and Zabriskie, and Elders Heyr and Houston, to be called the Committee on the Widows' Fund. During the then session, they examined into its condition and prospects, and reported encouragingly. Two years had produced a fund of three thousand one hundred and fifty-five dollars and twenty-one cents. The committee at once requested in their report that the Board of Corporation prepare their by-laws and sug-

gestions, and that the whole plan be published in an appendix to the minutes of Synod. A modification of the plan was also adopted, permitting brethren to withdraw their premiums without interest if they desired. The system of Classical agencies was also proposed, and the consistories were directed to endeavor to keep their pastors members of this fund. The ministers present were entreated at once to become members by payment in cash, or by giving their notes. The plan, as now amended, is accordingly found in an appendix to the minutes of 1839.

The accumulation was still very slow. Up to June, 1840, only $5000 had been obtained. Many of those who had originally promised had not met their pledges. In 1841, it stood at $6009 ; in 1842, at $7550 ; in 1843, at $8732 ; in 1844, at $9800. Great complaint was made that many of the original subscribers could not yet receive any benefit through the apathy of others. Five and ten dollar subscriptions were now allowed, with benefit accordingly. In June, 1845, the fund for the first time became available. It was now stipulated that, if any withdrew the premiums paid, it should be taken from the income, and not the principal. Eight years had been consumed in reaching $10,000, and only seven churches had taken up collections. The treasurer was henceforth allowed $150 per annum for taking care of the Widows' Fund. During the first year in which it was available, there were paid $1100 as annuities from its income and collections, to be considered as income.

They now proposed and made an effort to double the fund during the years 1846-7, and circulars were sent accordingly to all the ministers, and an agent was appointed ; but this hope was not realized till eighteen years after, namely, in 1864, when it stood at $20,539. The amended plan was published in minutes of 1846. In 1849, there were sixty-seven subscribers and seven annuitants. Six subscribers about this time withdrew their premiums paid, amounting to $560, which greatly reduced the annuities. The Board of Corporation made lamentable reports of the slow progress of the fund. They suggest that there must be some radical objection to it. They had reported *their* confidence in it every year, till everybody had seemed to lose confidence. Synod requested again that consistories should make their pastors members.

In 1855 the Sustentation Fund was started, as a collateral aid to the Widows' Fund, for those ministers in their old age or infirmities who had not been able to pay the twenty dollars premium to the Widows' Fund. The widows of such could also receive aid from it. Its moneys were to be deposited with the New-York Life Insurance and Trust Company, or to be safely invested elsewhere. It was under the same officers as the Widows' Fund, who, moreover, stated their fears that the latter would be injured in its prospects thereby.

In 1860, by the withdrawal of premiums, the annuities were reduced to almost nothing, and the same difficulties continued for two or three years. And when at length some radical modifications were proposed, a panic was created, and so many withdrew the premiums paid that in 1864 no annuities were received by the members, to the great distress of many. At last, the

modified plan proposed by Mr. Jewett, of Poughkeepsie, was approved by all the members, and is the present plan, and hardly liable to any future modifications, having reached a comparative degree of perfection. Premiums of $20, $10, or $5 annually make a clergyman a member with corresponding benefit, interest to be required if payments be protracted more than six months; neglect for a whole year to be a forfeiture of privilege. An amount yielding $20, $10, or $5 interest a year may be paid at once, and, at the death of the party, heirs may be entitled to the benefit of the fund, and also to withdraw the principal advanced. Members may now withdraw only seventy-five per cent of premiums paid, if they wish their membership to cease, and then only after nine months' notice, provided also that the whole number of such applicants shall not be entitled to receive an amount greater than half the income of the fund in any one year. A principal sum, however, may be wholly withdrawn after due notice. Half of the annual premiums and collections shall go to the income, and half to the principal. At least five annual premiums must have been paid to entitle one to the maximum dividend. If not five, the dividend to be in proportion. A widow marrying forfeits her claim, but the children under sixteen do not. These general provisions and modifications, which are also undoubted improvements, place this fund on a foundation better than ever before. It secures large annuities not only by a more rapidly increasing capital, but also prevents those sudden panics, which once reduced the annuity to nothing, when the full amount of the premiums might be taken from the income. The capital of this fund now amounts to about $50,000.

There is, in addition to this, a Disabled Ministers' Fund, the invested capital of which is about $20,000. Both these funds are increased from year to year by contributions from such churches as choose to give, and by legacies, as well as by the regular premiums. The churches contributed for the year ending April 30, 1878, nearly $1200 for the Widows' Fund, and the sum of about $800 was received by bequest; $2259 was divided among the annuitants. The Disabled Ministers' Fund was increased during the same time nearly $1700, and $4222 were distributed among annuitants.

# CHRONOLOGICAL LIST OF MINISTERS

IN THE

# REFORMED CHURCH IN AMERICA,

## FOR 250 YEARS—1628-1878.*

Michaelius, J. ... 1628
Bogardus, E. ... 1633
Megapolensis, J. ... 1642
Backerus, E. ... 1647
[Grasmeer, W.] ... 1650
Drisius, S. ... 1652
Schaats, Gid. ... 1652
Polhemus, J. T. ... 1654
Carpentier, Casp. ... 1657
Welius, E. ... 1657
[Zyperus, M.] ... 1659
Blom, H. ... 1660
Selyns, H. ... 1660
[Luyck, A.] ... 1661
Hudson, W. ... 1664
Megapolensis, S. ... 1664
*End of West-India Company's Rule.*

Van Nieuwenhuysen, W. ... 1671
[Van Rensselaer, N.] ... 1675
Van Zuuren, C. ... 1677
Van Gaasbeek, L. ... 1678
Tesschenmaeker, P. ... 1679
Weekstein, J. ... 1681
Selyns, H. (again) ... 1682
Daillé, P., (*Fr.*) ... 1683
Dellius, G. ... 1683
Varick, R. ... 1685
Bondet, J., (*Fr.*) ... 1686
Vandenbosch, L., (*Fr.*) ... 1687
Bourepos, D., (*Fr.*) ... 1687
Peiret, P., (*Fr.*) ... 1688
Berthelf, G. ... 1694
Lupardus, W. ... 1695
Nucella, J. P. ... 1695
[*Charter of the Ch. of New-York City*] ... 1696
Du Bois, Gualt. ... 1699
Laborei, Jas., (*Fr.*) ... 1699
Freeman, B. ... 1700
Lydius, J. ... 1700
Antonides, V. ... 1706
Beys, H. ... 1706
Morgan, Jos. ... 1709

Ehle, J. J.* ... 1710
Rou, L., (*Fr.*) ... 1710
Van Vleck, P. ... 1710
Vas, P. ... 1710
Hagar, H.* ... 1711
Van Driesen, P. ... 1712
Boel, H. ... 1713
Brower, T. ... 1715
Moulinar, J. J., (*Fr.*) ... 1718
Van Santvoord, C. ... 1718
Frelinghuysen, J. T. ... 1720
Hagar, J. F.* ... 1720
Du Bois, Gid. ... 1724
Rose, L., (*Fr.*) ... 1724
Coens, H. ... 1725
Erickzon, R. ... 1725
Antes, H.* ... 1726
Bechtel, J.* ... 1726
Mutzelius, F. ... 1726
Weiss, G. M.* ... 1726
Van Driesen, J. ... 1727
Boehme, J.* ... 1729
Curtenius, A. ... 1730
Goetschey, J. H. ... 1730
Mancius, G. W. ... 1730
Miller, J. P.* ... 1730
Haeghoort, G. ... 1731
Van Schie, C. ... 1731
Schertlein, J. F.* ... 1735
Hock, J. J.* ... 1736
Reiger, J. B.* ... 1736
Schuyler, John ... 1736

*The Coetus Proposed.*

Dorsius G. ... 1737
Toberbiller* ... 1737
Goetschius, J. H. ... 1738
Theuss* ... 1739
Valk* ... 1739
Van Basten ... 1739
Rauch, C. H.* ... 1740
Torsihius* ... 1740
Fryenmoet, J. C. ... 1741

* The Dutch language was used in the Dutch churches almost entirely from 1628–1763, although not a few of the Dutch ministers also preached occasionally in French and English. Between 1763–1820 Dutch and English were both used, but the English rapidly gained ground. With the recent large immigration of Hollanders to Michigan and the West, beginning in 1847, the Dutch language has again come into use in those Hollandish churches. Before 1792, the German churches in Pennsylvania were also under the Dutch Classis of Amsterdam, and the names of their ministers are here marked by a *. The few French ministers, mostly, if not all, under the Amsterdam Classis are designated by *Fr.* The names of the ministers now living and in connection with the R.C.A. are printed in SMALL CAPITALS. The names below the dash ———, under the respective years, are those who have entered from other denominations.

Arondeus, J. ..... 1742
Du Bois, Ab. ..... 1742
Wuert, J. C.* ..... 1742
Lischy, Jac.* ..... 1742
Ritzema, J. ..... 1744
Schnorr, C. L.* ..... 1744
Brandenmiller* ..... 1745
Frelinghuysen, Th. ..... 1745
Molnema, B. ..... 1745
Schlatter, M.* ..... 1746
Van Sinderin, V. ..... 1746
Wirtz, J. C.* ..... 1746
Bartholomaus, D.* ..... 1748
Hochwentimer, J. J.* ..... 1748
Leydich, J. P.* ..... 1748

*The Coetus Organized.*

Leydt, J. ..... 1748
Miller, F. C.* ..... 1748
Vanderlinde, B. ..... 1748
De Wint, P. ..... 1749
Verbryck, S. ..... 1749
Van Hovenbergh, E. T. ..... 1749
Zubli* ..... 1749
Du Bois, J. ..... 1750
Frelinghuysen, J. ..... 1750
Vock, L. F.* ..... 1750
De Ronde, L. ..... 1751
Rubel, J. C. ..... 1751
Steiner, J. C.* ..... 1751
Rosenkrantz, A. ..... 1751
Dillenberger, J. J.* ..... 1752
Frankenfeld* ..... 1752
Marians, D. ..... 1752
Otterbein, P. W.* ..... 1752
Stoy, Wm.* ..... 1752
Templeman, C.* ..... 1752
Waldschmid, J.* ..... 1752
Wassler* ..... 1752
Wering, J. A. ..... 1752
Frelinghuysen, F. ..... 1753
Frelinghuysen, Jac. ..... 1753
Romeyn, Th. ..... 1753
Schuneman, J. ..... 1753
Vasman, B. ..... 1753
Cate, J., (Fr.) ..... 1754
Goetschius, J. M. ..... 1754
Kederweiler, R.* ..... 1754
Reid, S. H.* ..... 1754

*American Classis Organized.*

Frelinghuysen, H. ..... 1755
Leis, W. ..... 1756
Mentz, J. G.* ..... 1757
Dalliker, F.* ..... 1757
Jackson, Wm. ..... 1757
Barcelo ..... 1758
Bonner* ..... 1758
Hardenbergh, J. R. ..... 1758
Van Nest, J. ..... 1758
Martin.* ..... 1758
Frederic.* ..... 1758
Hendin, M., (Fr.) ..... 1758
Ketteras, Ab. ..... 1758
Westerlo, E. ..... 1759
Guldin.* ..... 1760
Reichenbuhler ..... 1761
Blew, C. ..... 1762
Becker, J. C.* ..... 1762
Rice, J.* ..... 1762
Stapel, C. M.* ..... 1762
Cook, G. D. ..... 1763
Kern, J. M. ..... 1763
Leydie, A., *who was the last regular preacher.*
Meyer, H. ..... 1763
Swaanmaker, H. ..... 1763
Weyberg, C. D.* ..... 1763
Weyberg, P.* ..... 1763

*Formal Organization of the Conferentie.*

Du Bois, B. ..... 1764
Dupert ..... 1764
Henop, F. L.* ..... 1764
Hendel, W.* ..... 1764
Lydekker, G. ..... 1765
Pomp, N.* ..... 1765
Ryslyck, Is. ..... 1765
Schoonmaker, M. ..... 1765
Zuhall, J.* ..... 1765
Boelen, H. ..... 1766
Romeyn, D. ..... 1766
Chalker, Is.* ..... 1766
Faber, J. T.* ..... 1766
Gobrecht, J. C.* ..... 1766
Gross, J. D. ..... 1766
Lange, C. F.* ..... 1766
Luther, S.* ..... 1766
Kuypers, W. ..... 1769
Pithan* ..... 1769
Comingoe, B. R.* ..... 1769
Foering, C. F. ..... 1770
Livingston, J. H. ..... 1770
Loppius ..... 1770
Weymer, Jac.* ..... 1770

*Articles of Union.*

Blauer, Ab.* ..... 1771
Boehme, C. L.* ..... 1771
Boos* ..... 1771
Doll, G. L. ..... 1771
Gebhard, J. G. ..... 1771
Heiffenstein, J. C. A.* ..... 1771
Heiffrich, J. L.* ..... 1771
Nevelling, J. W. G.* ..... 1771
Schwope* ..... 1771
Steiner, C.* ..... 1771
Wack, C.* ..... 1771
Wagner, D.* ..... 1771
Weber, J. W.* ..... 1771
Wilhauer, G.* ..... 1771
Witner, J. G.* ..... 1771
Cough* ..... 1772
Gueting, G. A.* ..... 1772
Van Voorhis, S. ..... 1772
Van Bruschooten, L. ..... 1772
Van Neste, R. ..... 1773
Faber, J. C.* ..... 1773
Frochgh, S. ..... 1774
Ingold, J. W.* ..... 1774
Goetschius, S. ..... 1774
Weikel, J. H. ..... 1774
Dubbendorf, S. ..... 1776
Kennipe ..... 1776
Runkle, J. W. ..... 1776
Stahlschmidt ..... 1776
De Witt, P. ..... 1778
Leydt, M. ..... 1778
Schenck, Wm. ..... 1778
Blauvelt, Is. ..... 1780
Lansing, N. ..... 1780
Luther ..... 1780
Schneider ..... 1780
Willey ..... 1780
Van Arsdale, S. ..... 1780
Giesy, H. ..... 1783
Romeyn, T. F. ..... 1783

*Appointment of Dr. Livingston as Professor.*

**1784.**

Blauvelt, T.
Duryea, J.

Broepple, J. L.
Cozine.
Loritz.
Pernisius, P. F.
Schoelfer.
[Spangenberg, C.] } *Ger.*
Willey, B. F.
Winckhaus, J. H.
Heyman, L. F.
Schneyder, G. W.
Becker, C. L.
Bithahn.

**1786.**

Troldeiner.*
Van Harlingen, J. M.

**1787.**

Bassett, J.
Froeligh, M.
Kuypers, G. A.
Lowe, P.
Romeyn, J. V. C.
Studdiford, P.

———

Linn, W.
Chitara, L. }
Hautz, A. } *Ger.*
Schwum. }

**1788.**

Brinkerhoff, G. G.
Labagh, Is.
Leydt, P.
Lupton, B. S.
Romeyn, Jer.
Stryker, P.
Van Horne, Ab.

———

Peck.

**1789.**

Demarest, J.
Smith, S.
Jennings, J.
Loritz.*
Stack, P.*

**1790.**

Gray, A.
Jackson, J. F.
Van Vranken, N.

———

McDowell, R.
Dyslin, J. H.

**1791.**

Cornelison, J.

**1792.**

Bogert, D. S.
Kuypers, W. P.
Ostrander, S.

———

Paige, W.
Van Vlierden, P.

**1793.**

Abeel, J. N.
Brower, C.
Brush, J. C.
Kuypers, Z. H.
Van Huysen, H.

**1794.**

Rosegrant, E.
Sickles, J.
Condict, I.
Johnson, J. B.
Smith, W. R.

**1795.**

Bork, C.

**1796.**

Brokaw, A.
Cannon, J. S.
Labagh, P.
Larzalere, J.
Mandeville, Gar.
Yates, A.

———

Close, J.

**1797.**

Janeway, J. J.

———

Kirby, Thos.

**1798.**

Barcolo, G.
Cornell, J.
Duryea, P. H.
Eltinge, W.
Manley, W.
Meyer, J. H.
Polhemus, H. P.
Romeyn, J. B.
Romeyn, T.
Van Doren, Is.
Vredenburgh, J. S.
Wyckoff, H. V.
Romeyn, B.

———

Wack, J. J.

**1799.**

Ten Eyck, C.

———

Miles, J. B.

**1800.**

Ostrander, H.
Zabriskie, J. L.

**1801.**

Froeligh, P. D.
Schoonmaker, Jac.
Schureman, J.
Toll, J. C.
Van Pelt, P. I.
Vedder, H.
Westervelt, R.

**1802.**

Christie, J. I.
Hardenbergh, Chs.
Palmer, S.

———

Fox, V. K.
Spinner, J. P.
Will, P.

**1803.**

Demarest, J. D.
Overbagh, P. A.
Schermerhorn, C. D.
Whitbeck, A.

———

Ames, J. W.

**1804.**

Bogert, S.
Brodhead, Jac.
Van Buren, P.
Westbrook, C. D.

———

Kyle, T.
Bradford, J. M.

**1806.**

Brower, S. H.
Haliday, T.
Kittle, A. N.
Rowan, S. N.

———

Woodhull, S. W.

**1807.**

Demarest, C. T.

**1808.**

Bogardus, C.
Cuyler, C. C.
De Voe, D.
Hasbrouck, J. R. H.

Hoffman, Ab.

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Beattie, J.
Fonda, Jesse.
Gosman, J.
Force, J. G.
Gunn, A.

*Removal of the Theological Seminary to New-Brunswick.*

**1810.**

Hendricks, J.
Livingston, G. R.

**N.B.S. 1812.**

De Witt, T.
Mabon, J. S.

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Dreyer, J. H.
McMurray, W.

**N.B.S. 1813.**

Bronk, R.
Wynkoop, P. S.

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De Witt, John.
Field, J. T.
Mathews, J. M.
Milledoler, P.
Schermerhorn, J. F.

**N.B.S. 1814.**

Murphy, J.
Vermeule, C. C.
VAN SANTVOORD, S.
Van Vechten, Jac.

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Carle, J. H.
Christie, Jas.
Jones, N.
Ames, J. W.

**N.B.S. 1815.**

Marselus, N. J.
Sluyter, R.
Wilson, A. D.

**N.B.S. 1816.**

Bogardus, W. R.
Eltinge, C. C.
Johnson, I. V.
Neal, A.
Schultz, J. I.

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Amerman, A.
Bruen, M.
Knox, John.
Strong, P. N.

**N.B.S. 1817.**

Alburtis, J.
Kissam, S.
Ludlow, J.
Philips, W. W.
Van Vranken, S. A.
Van Zandt, P.
Wyckoff, I. N.

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Parker, D.

**N.B.S. 1818.**

Bogardus, C.
De Freest, D. R.
Hoff, B.
Monteith, W.

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Whiting.

**N.B.S. 1819.**

Brinkerhoff, J. G.
Du Bois, G.
Fonda, Jac. D.
Goetschius, S. Z.
Rawls, J.
Romeyn, Jas.
Smaltz, J. H.
Vandervoort, J. C.
Van Hook, I. A.

**N.B.S. 1820.**

Baldwin, Eli.
Dewing, J.
Ferris, Is.
Fisher, Is. M.
Ludlow, G.
Switz, A. J.
Van Liew, J.
Weidman, P.

**N.B.S. 1821.**

Dwight, M. W.
Fort, Ab.
Ketchum, Is. S.
Rouse, P. P.
Ten Eyck, J. B.
Vonck, (Funk,) S. P.
Wilson, Jos.

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Heyer, W. H.
Scudder, John,

**N.B.S. 1822.**

McClure, J.
Stryker, H. B.
TAYLOR, B. C.
Vanderveer, J.
Van Vechten, S.
Wynkoop, R.

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Dey, R. V.
McLean, Robt.
Strong, T. M.

**N.B.S. 1823.**

Blair, R. J.
Centre, W.
VANDERVEER, F. H.

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Jordan, Mark.
Knouse, Chas.
McNeill, A.
Miller, J. E.
Mills, G.
Searle, Jer.
STEELE, J. B.

**N.B.S. 1824.**

ABEEL, G.
Bennett, A.
Cruikshank, W.
Hardenbergh, J. B.
Meeker, S.
MESSLER, AB.
MORRIS, J. F.
SEARS, J. C.
Slingerland, E.
Van Keuren, B.
Van Olinda, D.
WYNKOOP, JEFF.
Yates, J. A.

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Lansing, J. V. S.
McLean, R.

**N.B.S. 1825.**

Beekman, J. T. B.
Fisher, G. H.
TARBELL, J. G.
Van Kleek, R. D.

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Rice, H. L.
Rudy, J.

**N.B.S. 1826.**

Abeel, D.
Boice, I. C.
Dumont, A. H.
Garretson, J.
Heermance, H.
Labagh, A. I.
Labagh, Is. P.
Paulizon, C. Z.
Van Cleef, C.
Van Wagenen, J. H.
Westfall, B. B.
Whitehead, Chas.

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Boyd, J.
Boyse, W.
Brownlee, W. C.
Evans, W.
Mason, Eb.
Ogilvie, J. G.
Teller, J. H.

**N.B.S. 1827.**

Holmes, E.
McKelvey, J.
Stevenson, J. B.
[Van Dyke, L. B.]

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Bellenger, H.
Bethune, G. W.
Campbell, A. D.
Chittenden.
DE MUND, I. S.
Denham, A.
Frey, C. F.
Otterson.
Shimeall, R. C.

**N.B.S. 1828.**

Lee, R. P.
Quaw, J. E.
Raymond, H. A.

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Cahoone, W.
Dunlap, J.
Morse, B. Y.
Mulligan, J.
Robertson, N.
Roosa, E.
Kirkwood, R.

**N.B.S. 1829.**

Cole, I. D.
DEMAREST, JAS.
Mandeville, H.
TALMAGE, J. R.
Van Dyck, C. L.

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Cornell, F. F.
Halsey, A. O.
McClelland, A.
McNair, H.
Snyder, H.
Stimpson, H. P.
Taylor, H.

**N.B.S. 1830.**

Amerman, T. A.
Boyd, H. M.
Hunt, C.
KIP, F. M.
Liddell, J. A.
MANN, A. M.
Marcellus, A. A.
MEYERS, A. H.
Pitcher, J. H.
Warner, A. M.
WELLS, R.

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Bogardus, N.
Hangen, J. W.
Robbins, S.

**N.B.S. 1831.**

BEVIER, J. H.
Cushing, D.
GREGORY, O. H.
Manley, J.
Van Arsdale, C. C.

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BUMSTEAD, S. A.
CAMPBELL, W. H.
Edwards, T.
Seeley, A. W.

**N.B.S. 1832.**

Garretson, G. I.
Rogers, L.
SCHANCK, G. C.
SCHOONMAKER, R. L.
Van Liew, J. C.
WARNER, A. H.

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Baldwin, J. C.
Garvin, Is.
How, S. B.
Laing, J.
Salisbury, W.
Ward, J. W.

**N.B.S. 1833.**

Bassler, B.
LUSK, M.
Van Arsdale, J. R.

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Ambler, J. B.
Bronson, O.
Gray, J.
Kirkland, R.
Lockwood, L. R.
Parry,
Thompson, D. R.

**N.B.S. 1834.**

BRUSH, W.
Currie, R. O.
NEVIUS, E.
Stimpson, E. P.
Thompson, F. B.
Williamson, P. S.
Westfall, S. V. E.

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Babbit, A.
Gregory, T. B.
Mason, J.
Stewart, J. W.
Van Aken, E.
Williams.
HUTTON, M. S.

**N.B.S. 1835.**

Ennis, Jac.
Lillie, J.
Polhemus, A.
Youngblood, W.

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BROWNLEE, JAS.

Bunnell, S.
Burtiss, A.
Hawthorne, H.
Hoes, J. C. F.
Knight, R. W.
May, E. H.
Noe, D. D.
Robb, J.
Vermilye, T. E.
Woods, John.

**N.B.S. 1836.**

Doty, E.
Hillman, A. C.
Michael, D.
Quick, P. J.
Reiley, W.
Scribner, J. M.
Waring, H. E.

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Baldwin, J. A.
Eggleston, A.
Evans, E.
Frazer, Thos.
Hyndshaw, J. B.
Pitcher, W.
Van Zandt, B.

**N.B.S. 1837.**

Allen, P.
Cruikshank, J. C.
Demarest, J. T.
Demarest, W.
Duryea, J. H.
Gordon, W. R.
Heermance, H.
Knox, J. P.
Mesick, J. F.
Pohlman, W. J.
Wiggins, E.

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Macauley, J. M.
Moule, J. G.
Pepper, J. P.
Robertson, S.
Nott, John.

**N.B.S. 1838.**

Brett, P. M.
Clark, R. C.
Harriman, O.
Van Doren, J. A.
Wyckoff, C.

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Ayres, S. B.
Campbell, J. K.
Ebaugh, J. S.
Lochead.
Osborne, N.
Van Santvoord, Cor.

**N.B.S. 1839.**

Ackerson, J. H.
Crawford, J. B.
Elmendorf, A.
Johnson, J. G.
Moore, W. S.
Quackenbush, D. McL.
Quick, J. J.

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Bourne, G.
Gray, W.
Harlow, S.
Jones, D. H.
Jukes, Chs.

**N.B.S. 1840.**

Alliger, J. B.
Bookstaver, Jac.
Demarest, D. D.
De Puy, E.
Janeway, J. L.
Pitts, R.
Schenck, G.
Schenck, M. L.
Sheffield, J. H.
Staats, J. A.
Steele, W. H.
Stryker, Is. P.
Van Amburgh, R.
Van Doren, W. T.
Whitbeck, J.

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Abell, Jas.
Bishop, A. H.
Berkley, J.
Brown, C.
Chambers, T. W.
Doolittle, H.
Gates, C.
Ingalls.
Lindsay.
Lord, Jer.S.
Middlemas.
Porter, R.
Proudfit, J.
Starks, J. L.
Van Doren, W. H.
Wood, Joel.

**N.B.S. 1841.**

Cornell, J. A. H.
Drake, F. T.
Jones, G.
Knieskern, Jos.
Millspaugh, A. C.
Meyer, G. McP.
Randall, P. G.
Thompson, W. J.
Turner, W. E.
Watson, J.
Woodbridge, S. M.

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Buckham, Jas.
Dyer, D.
Kennedy, D.
Knight, W.
Sill, G. G.
Rand, W. W.

**N.B.S. 1842.**

Blauvelt, C. J.
Collins, B. V.
Crispell, C. E.
De Witt, John.
Du Bois, J.
Halloway, W. W.
Hammond, E. S.
Himrod, J. S.
Hulbert, V. M.
Lansing, J. A.
Mills, S. W.
Porter, E. S.
Ryerson, A. G.
Schoonmaker, M. V.
Schultz, J. N.
Taylor, A. B.
Willis, R.
Winfield, A. B.
Wyckoff, T. F.

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Betts, W. R. S.
Chapman, J. L.

Crocker, A. B.
Dunning, E. O.
Duryee, I. G.
Guldin, J. C.
Murdock, D.
Vander Volgen, J. V.
Van Zandt, A. B.
Hageman, C. S.

**N.B.S. 1843.**

Ganse, H. D.
Van Wyck, G. P.
Williamson, G. R.
Williamson, N. D.

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Clark, W.
Davis, W.
Lyall.
Morris, H.
Scott, Jas.
Van Buren, J. M.

**N.B.S. 1844.**

Cornell, W. A.
Gardner, J.
Mabon, W. W.
McNeish, D.
Oakey, P. D.
Romondt, C. R.
See, J. L.
Taylor, W. J. R.
Thompson, W.
Vedder, E.
Vermilye, A. G.

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Chester, C. H.
Donald, Jas.
Hall, D. B.
Lillie, Jas.
McFarland, Jas.
McLean, C. G.
Mead, C. S.
Newton, E.
Scudder, H. M.
Slauson, H.
Van Dyck, L. H.

**N.B.S. 1845.**

Bailey, W.
Knox, J. H. M.
Lansing, J. A.
Lloyd, A.
Miller, W. A.
Minor, J.
Simonson, J.
Smith, N. E.
Strong, T. C.
Talmage, G.
Talmage, J. V. N.
Voorhees, J. N.
West, Jac.
Wyckoff, A. V.

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Kerr, G.

**N.B.S. 1846.**

Chapman, N. F.
Compton, J. M.
Dutcher, J. C.
Hedges, H. G.
Murden, B. F.
Seeber, S.
Spaulding, C.
Stewart, A. T.
Van Cleef, P. D.
Van Neste, G. J.

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Hall, B. R.
Henry, J. V.
Neander, J.
Miller, I. L. K.
Scudder, W. W.
Wiley, C.

**N.B.S. 1847.**

Concklin, N.
Davenport, J. A.
Lord, D.
Manning, J. H.
Steele, R. H.
Van Nest, A. R.

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Gulick, A.
McLaren, M. N.
Roof, G. L.
Thompson, A. R.
Vandermeulen, C.

**N.B.S. 1848**

Eltinge, C. D.
Hammond, J. W.
Peltz, P.
Searle, S. T.
Steele, J.
Stitt, C. H.
Stryker, P.
Ten Eyck, W. H.
Todd, J. A.

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Van Brunt, R.
Van Wyck, P.
Little, E. G.
Marvin, U.
Moore, J. G.
Serenbetz, F. M.
Stebbins.
Van Thuysen, A. B.

**N.B.S. 1849.**

Anderson, W. H.
Eckel, H.
Ferris, J. M.
Phelps, Jr., P.
Romeyn, T. B.
Schenck, J. W.
Snyder, B. F.
Van Woert, J. H.

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Bradford, W. J.
Dickson, A.
Evans, C. A.
Freeze, A. P.
James, W. L.
Livingston, H. G.
McCartney, G. P.
Rosencrantz, J
Smith, J.
Smuller.
Steins, F.
Waldron, C. N.
Willets.

**N.B.S. 1850.**

Berry, J. R.
Dater, H.
Du Bois, A.
Lente, J. R.
Lippincott, B. C.
Lockwood, S.
Strong, J. P.
Taylor, W.
Voorhees, H. V.

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Bruen, J. M.

Craven, E. R.
Lehloach, F. A.

**N.B.S. 1851.**

Bernart, J. E.
Buckalew, W. D.
Case, C.
Comfort, L. L.
Furbeck, G.
Jansen, J. N.
Mandeville, G. H.
Rockwell, G.
Scott, Chs.
Scudder, Jos.
Van Vranken, A. H.
Wilson, J. B.

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Bolks, S.
Brown S. R.
Buck, C. D.
Bulkley, C. H. A.
Cary, J. A.
Kusse, A. K.
Klyn, H. G.
Pierce, N. P.
Rowland, J. M.
Seward, D. M.
Smit, R.
Vandermeulen, C.
Van Raalte, A. C.
Wiseman, J.
Ypma, M. A.

**N.B.S. 1852.**

Collier, Jos. A.
Gaston, J.
Julien, R. D.
See, I. M.
Van Gieson, A. P.

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Berg, J. F.
Burghardt, P. H.
Cochrane, A. G.
Doe, W. P.
Jameson, C. M.
La Tourette, J. A. M.
McClure, A.
McKee, Jos.
Shaw, J. B.

**N.B.S. 1853.**

Elmendorf, J.
Jones, N. W.
Kershow, J. H.
McNair, J. L.
Sezrle, Step.
See, W. G. E.
Shepard, C. J.

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Atwater, E. R.
Davie, J. T. M.
Dunnewold, J W.
Edgar, C. H.
Madoulet, J. B.
Pohle, K. A. J.
Reed, H.
Seelye, J. H.
[Van Dyck, C. V. A.]
Wohl, W.
Zurcher, J. N.

**N.B.S. 1854.**

Collier, E. W.
Lane, G.
Letson, W. W.
Muller, J.
Stillwell, A. L.
Stout, N.
Terhune, E. P.

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Beatty, Jas.
Bentley, E. W.
Beidler, F. P.
Birkey, H.
Bronson, O.
Burroughs, G. W.
Cuyler, T. L.
Dickhaut, C.
Hones, J.
McGregor, E. R.
Mohn, L.
Pfister, J. P.
Peck, T. R. G.
Talmage, P. S.
Vandewater, A.

**N.B.S. 1855.**

De Baun, J. A.
Joralmon, J. S.
Livingston, E. P.
Schneeweiss, F. M.
Schnellendreussler, H. F. F.
Schwedes, F. R.
Scudder, E. C.
Scudder, J. W.
Van Vleck, J.
Wells, C. L.
Zabriskie, F. N.

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Bielfield, H.
Bingham, L. G.
Boehrer, J.
Fulton.
Gardeneir, W.
Hastings.
Johns, Wm.
King, F. L.
Kuss, C.
Parker, Chs.
Pettingill, J. H.
Schwilk, W. F.
Vander Schuur, R.
Weisgotten, Z.
Welch, R. B.
Wust, W. C.

**N.B.S. 1856.**

Corwin, E. T.
Demarest, J., Jr.
Doolittle, P. M.
Harris, J. F.
Munn, A. F.
Oerter, J. H.
Talmage, T. De W.
Vande Wall, G.
Wagner, J. M.
Wyckoff, J. S.

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Benedict, W. A.
Bolton, Jas.
Doeppenschmidt, C.
Dyer, S.
Friedel, H. A.
Gardiner, H. B.
Haselbarth, W. G.
Oggel, P. J.
Pearce, J. L.
Rogers, E. P.
Van Buren, B.

**N.B.S. 1857.**

Decker, H. E.
Holmes, J. McC.
Le Fevre, Jas.

Markle, J.
Scudam, J. H.
Thompson, H. B.

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Becker, Chs.
Brown, H. J.
Cobb, O. J.
Finch, H. W.
Hamilton, Wm.
Jewett, A. D. L.
Morse, A. G.
Riddle, D. H.
Romaine, B. F.
Roosevelt, W.
Selden, C.
Van Lieuwen, Wm.
Watson, A.
De Luister, J.

**N.B.S. 1858.**

Enyard, W. T.
Lott, J. S.
Lowe, J. C.
Mayou, Jos.
McKelvey, Alex.
Neef, J. F.
Ostrom, A.
Rapalje, D.
Riedel, F. W. A.
Searle, Jer., Jr.
Strong, R. G.
Thompson, J. B.
Todd, A. F.

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Buri, P.
Campfield, R. B.
Cole, David.
Collins, Chs.
Conrad, C. E.
Hall, J. G.
Lansing, A. G.
McKekron, G. M.
Merrill, F.
Nykerk, G. J.
Seelye, E. E.
St. John.
Stobbelaer, N.
Sturges, S.
Wilson, H. N.
White, E. N.
Zastera, F.
Zwemer, A.

**N.B.S. 1859.**

Chamberlain, Jac.
Du Bois, H.
Furbeck, P.
Hansen, M. G.
Huyssoon, Jas.
Jansen, Josiah.
Knowlton, A. W
Lott, H. R
Nott, C. D.
Riddle, M. B.
Schiebe, H.
Shaw, W. A.
Vanderveer, C. G.
Weiss, E. M.

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Crosby, H. B.
Henshaw, M.
Houbolt, W. A.
Sawyer, A. (*Hindoo.*)
Shaffer, T. L.
Skinner, T. H., Jr.
Studdiford, P. A.
Verbeck, G. F.
Wales, E. V.

**N.B.S. 1860.**

Baay, Jac.
Ballagh, J. H.
Berry, P.
Collier, Is.
Gulick, A. V.
Hutton, M. H.
Jones, H. W. F.
Kip, L. W., Jr.
Miller, E.
Peeke, G. H.
Proudfit, R. R.
Rogers, L. C.
Scudder, John.
Talmage, T. A.
Warner, I. W.
Watkins, J. E.
Wortman, D.

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Aurand, H.
Baird, C. W.
Bates, E. D.
Brace, W.
Eells, Jas.
Hitchcock, E. W.
Johnson, H. H.
Knox, Chs.
Larimore, J. W.
Major, J. W.
McWilliams, A.
Rice, C. D.
Rockwell, Chs.
Timlow, H. J.
Wenisch, J.

**N.B.S. 1861.**

Blauvelt, A.
Bonney, P. B.
Butz, H. A.
Drury, J. B.
Durand, C. B.
Duryee, W. R.
Frazee, J. H.
Kip, I. L.
Krum, J. D.
Miller, W. H.
Pieters, R.
Stanbrough, R. M.
Strong, M. R.
Swick, M.
Thompson, A.
Vandermeulen, J. C.
Vander Veen, C.
Van Vranken, F. V.
Vehslage, H., Jr.
Watson, T. G.
Wilson, P. Q.

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Gilbert, A. F.
Heermance, E. L.
Little, J. A.
Murray, C. D.

**N.B.S. 1862.**

Beck, T. R.
Brandt, H. W.
Brock, J. R.
Burr, M.
Collier, I. H.
Cornell, W.
Doolittle, T. S.
Fehrman, Jac.
Garretson, G. S.
Gulick, V. D.
Mathews, J. R.
Mattice, Ab.
Peeke, A. P.

Rhinehart, J. K.
Rogers, S. J.
Schermerhorn, H. R.
Sebring, A. J.
Vandermeulen, John.
Whitbeck, R. M.
Wilson, F. F.
Wurts, W. A.

Betten, A. J.
Clark, R. W.
Connitt, G. W.
Duryea, Jos. T.
Gardner, T. A.
Gramm, G. E.
Scudder, S. D.
Veenhuizen, A. B.

**N.B.S. 1863.**

Ballagh, W. H.
Beardslee, J. W.
Bogardus, F. M.
Bogardus, W. E.
De Witt, R.
Geyer, J. W.
Hageman, A. J.
Karsten, J. H.
Lyell, Jas.
Phraner, W. H.
Skillman, W. J.
Vermilye, D.
Voorhees, H. M.
Voorhees, W. B.
Wilson, C. W.
Winter, E.
Zabriskie, Jer. L.

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Jap Han Chiong, (*Chinese.*)
Kimball, Jos.
Meyer, C.
Petrie, J.
Ricketts, J. H.
Lo Tau, (*Chinese.*)
Turner, Jas.
White, G.

**N.B.S. 1864.**

Bartholf, B. A.
Bodine, G. D. W.
Borst, J. W.
Broek, D.
Cole, S. T.
Dusenberre, T. S.
Garretson, J.
Hartranft, C. D.
Quick, A. M.
Van Benschoten, W. B.
Van Doren, J. H.
Van Wagenen, W. A.
Wyckoff, Jas.

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Blauvelt, G. M. S.
Boyd, J. C.
Cobb, S. H.
Collier, E. A.
Fenner, J.
Hartley, I. S.
Schroeder.

**N.B.S. 1865.**

Anderson, W. H.
Brett, C.
Brush, A. H.
De Pree, P.
Fritts, C. W.
Gesner, O.
Horton, F. A.
Justin, J.
Lepeltak, P.
Merritt, W. B.
Schenck, J. V. N.
Schlieder, F. E.
Sebring, E. N.
Statesir, B. T.
Strong, S. W.
Van Slyke, E.
Vroom, W. H.
Wells, T. W.
Wyckoff, D. B.

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Clark, W. H.
Cludius, H.
Dahlmann, J. J. W.
Gerhard, L.
Koopman, H. R.
Reidenbach, J. A.
Schieder, F. E.
Smith, W. H.
Tomb, J. S. L.

**N.B.S. 1866.**

Arcularius.
Brush, W. W.
Kiekenveldt, M.
Kriekaard, A.
Mills, G. A.
Oggel, E. C.
Pool, C. H.
Seibert, G. A.
Smock, J. H.
Swain, G. W.
Uiterwyck, H.

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Cobb, H. N.
Cooper, Jac.
Denniston, J. O.
Enders, J. H.
Fairchild, E. S.
Frazee, J. H.
Jongeneel, L. J.
Reiley, D. T.
Roe, S. W.
Sinclair, J. H.

**N.B.S. 1867.**

Bühler, L. H.
Bertholf, J. H.
Bogert, N. J. M.
Halloway, W. W., Jr.
Jones, T. W.
Kip, F. M., Jr.
Rutte, I. M.
Steinfuhrer, C. D. F.
Suffhen, D. S.
Van Arsdale, N. H.
Van Buren, P. H.
Van Doren, D. K.
Van Horne, D.
Ward, N.
Wyckoff, A. N.

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Brown, W. S.
Consaul, G. D. W.
De Beer, J. D.
Eddy, Z.
Ettirojooloo, S. (*Hindoo.*)
Feltch, J. H.
Hart, C. E.
Heyser, H. C.
Hicks, W. W.
Israel, (*Hindoo.*)
John, (*Hindoo.*)
Kellogg, C. D.
Kuyper, A. C.

Liebeneau, M. F.
Meuri, J.
Sherwood, N. L.
Van Aken, G.
Vander Veer, D. N.
Yasadian, (*Hindoo.*)

**N.B.S. 1868.**

Allen, J. K.
Amerman, J. L.
Campbell, A. D.
Davis, J. A.
De Hart, W. H.
Grant, H. J.
Myers, H. V. S.
Shaw, J. F.
Stout, H.
Warnshuis, J. W.
Westveer, A.
Zabriskie, A. A.

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Blauvelt, C. R.
Carroll, J. H.
Cleghorn, E. B.
De Bey, B.
Deyoe, P. T.
Farmer, S. F.
Hayt, S. A.
Hopkins, D.
Ludlow, J. M.
Meerwein, O.
Noble, P. G.
Paton, T.
Renskers, J. G.
Riley, Is.

**N.B.S. 1869.**

Ackerman, E. G.
Berg, H. C.
Bookstaver, A. A.
Brokaw, I. P.
Hulst, G. D.
Southard, J. L.
Van Buskirk, P. V.
Van Slyke, J. G.

**H.S. 1869.**

Buursma, A.
Dangremond, G.
Gilmore, W. B.
Moerdyk, P.
Moerdyk, W.
Te Winkle, J. W.
Woltman, H.

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Beattie, R. H.
Branch, H.
Danner, J. L.
Ferris, Wm.
Gamble, S. T.
Ingersoll, E. P.
Johnson, W. L.
Mershon, S. L.
Orr, T. X.
Peffers, A. B.
Shaw, A.
Smith, M. B.
Stockwell, A. P.

**N.B.S. 1870.**

Campbell, J. B.
Church, J. B.
Kipp, P. E.
Mead, E.
Suckow, C. F. C.

**H.S. 1870.**

De Pree, Jas.
Heeren, E. J.
Huizinga, J.
Van Ess, B.

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Bechthold, A. H.
Carr, W. H.
Crolius, P. B.
Cummings, L.
Forsyth, Jas. C.
Gleason, W. H.
Huntington, H. L.
Lord, E.
Losch, H.
Myers, A. E.
Ormiston, W.
Riggs, A. B.
Van Doren, L. H.
Viele, J. P.
Wadsworth, C.
Windemuth, G.
Wood, A.

**N.B.S. 1871.**

Bähler, P. G. M.
Carroll, V. B.
Davis, W. E.
Oliver, M. N.
Van Doren, W. H.

**H.S. 1871.**

Broek, J.
Vanderkreeke, G.
Visscher, Wm.

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De Jonge, W. P.
Johnson, A.
Hutton, A. J.
Kershaw, J.
Lockwood, J. H.
Magee, G. A.
Mattice, H.
McAdam, H.
Nicholls, Thos.
Reichart, J. F.
Schweitzer, E.
Smart, J. G.
Steffens, N. M.
Stitt, W. C.
Vanderkley, W.
Voorhees, L. B.
Weber, Jac.
Williams, R. R.
Wolff, C. H.

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Keating, T.

**N.B.S. 1872.**

Cornet, E.
Doig, R.
Hart, J.
Hill, W. J.
Lodewick, E.
Schenck, F. S.

**H.S. 1872.**

Borgers, H.
Vander Hart, E.

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Bartlett, D. K.
Chambers, T. F.
Griswold, J.
Inglis, D.
Masden, C. P.
Young, A. H.

**N.B.S. 1873.**

Anderson, A.
Labaw, G. S.
Lasher, C. E.
Pearse, N.
Pearse, R. A.
Schenck, J. W.
Taylor, G.
Van Deventer, J. C.

**H.S. 1873.**

Boer, H. K.
De Bruyn, P.
De Spelder, J. A.
Zwemer, J. F.

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Dean, A.
Dosker, N. H.
Durker, A.
Francis, L.
Harris, H. R.
Park, A. J.
Randles, W. N.
Saul, G.
Van Emmerick, G. I.
Whitehead, J. H.
Wood, C. W.
Wolfe, G. L.

**N.B.S. 1874.**

Benson, A. W.
Garretson, J. C.
Hageman, And.
Todd, W. N.
Veenschoten, W.
Wyckoff, J. H.

**H.S. 1874.**

Hoffman, J.
Neerken, C.

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Anderson, C. T.
Bagley, F.
Ball, J. A.
Beekman, A. J.
Bell, G. B.
Betz, W. F.
Butler, A. J.
Dysart, J. P.
Evans, C. P.
Ford, W. H.
Fowler, W. C.
Haines, M. L.
Hulst, L. J.
McDermond, C. H.
Perry, W. D.
Rederus, F. C.
Ricke, H.
Sharpley, G.
Stoll, A.
Taylor, G. I.
Weiland, K. B.
Williams, R. G.
Young, C. J.
Handy, W. C.
Watermuelder, A. J.

**N.B.S. 1875.**

Craig, H. P.
Harper, J. A.
Hoffman, W. H.
Leggett, W. J.
Matthews, A.
Miller, B. C.
Ries, G. A.
Van Neste, J. A.
Van Vranken, H. H.

**H.S. 1875.**

Wormser, A.
Hazenberg, W.

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Bishop, G. S.
Dickson, H. R.
Elterich, W. L.
Gardner, J. S.
Garretson, G. R.
Hagamen, J. W.
Neef, G. L.
Schick, G. B.
Thoms, J. F.

**N.B.S. 1876.**

Allen, F. E.
Cleveland, G. H.
Concklin, J. W.
Demarest, J. S. N.
De Vries, H.
Harris, H.
Hawkhurst, D. T.
Killough, W. W.
Martine, A. J.
Pitcher, C. W.
Schenck, Is. S.
Van Aken, A. G.
Van Allen, I.
Vander Wart, H.
Van Fleet, J. O.
Wright, C. S.

**H.S. 1876.**

Meulendyk, J.
Niess, H. E.
Bakker, F. P.

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Adams, R. L.
Allen, A. W.
Ashley.
Bantley.
Cook, W. W.
Gulick, Alex.
Howell, H. A.
Hoyt, J. H.
Hutchins, J.
Kern, F.
Lang.
Martyn, C.
Milliken, R. P.
Ogden, I. G.
Plumley, G. S.
Shulke, P. F.
Shaffer, J. F.
Whitehurst, J.
Zubli, E. B.

**N.B.S. 1877.**

Brokaw, R. W.
Davis, T. E.
Gutweiler, F.
Higgins, C. W.
Kriekaard, C.
Krueger, C. H. T.
Lansing, J. S.
Lawrence, W. H.
Marvin, F. R.
Lydekker, G. D.
Rederus, S.
Streng, S.
Talmage, D. M.
Van Halteren, J.
Van Pelt, D.

**H.S. 1[illegible]**

Vander Ploeg.
Wabeke, C.

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Griffis, W. E.

[Lloyd, W.]
McKinley, G.
Meulendyk, J.
Nathaniel, (*Hindoo.*)
Ogawa, (*Jap.*)
Okuno, (*Jap.*)
Rosenberg, F. W.
Schlegel, J.
Schultz, E.
Warnshuis, H. W.
[Westerfield, W.]

**N.B.S. 1878.**

Barr, R. H.
Dykstra, L.
Graham, J. E.
Griffin, W. T.
Hendrickson, H. A.
Hoekje, J.
Janeway, H. L.
Kemlo, J.
Lockwood, L. J.
Oppie, John.
Pockman, P. T.
Raymond, A. W.
Salisbury, J. H.
Searle, J. P.
Slocum, G. D.
Walser, O. L.
Wyckoff, B. V. D.

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Edmondson, J.
Enos, C. A.
Fles.
Lawrence, E. C.
McLeod, T. B.
Mitchell, S. S.
Moore, W. L.
Offord, R. M.
Reed, E. A.
Smart, J. G.
Yasukawa, (*Jap.*)
Yoshida, (*Jap.*)

**N.B.S. 1879.**

Bergen, J. H.
Booth, E. S.
Cox, H. M.
Ditmars, C. P.
Dosker, H. E.
Duryee, Jos. R.
House, I. E.
Lawsing, S. O.
Lyall, J. E.
Milliken, P. H.
Nasholds, W. H.
Schomp, W. W.
Staats, B. B.
Taylor, W. R.
Walden, I.

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Pfansthiel, A.
Visscher, J.
Coe, E. B.

**N.B.S. 1880.**

Force, F. A.
Hekhuis, L.
Herr, L. T.
Kolyn, M.
Polhemus, C. H.
Vanderveer, J. Q.
Van Doorn, M.
Van Oostenbrug, C.

# CHRONOLOGICAL LIST OF CHURCHES.

## 1628-1878.

New-York City, (Fort, Garden St.).... 1628
Albany, N.Y. .... 1642
Bushwick, L.I. .... 1654
Flatbush, L.I. .... 1654
Flatlands, L.I. .... 1654
New-Amstel, Delaware .... 1654
Gravesend, L.I. .... 1655
Kingston, N.Y. .... 1659
Bergen, N.J. .... 1660
Brooklyn, L.I. .... 1660
Harlem, N.Y.C. .... 1660
Stuyvesant's Bowery, N.Y.C. .... 1660
[St. Thomas, W.I.] .... 1660
Staten Island, Fresh Kills, N.Y. .... 1665
" " South-Side, N.Y. .... 1665
Schenectady, N.Y. .... 1670
New-Utrecht, L.I. .... 1677
[New-York City, (Fr. Ref.)] .... 1683
New-Paltz, N.Y. .... 1683
Hackensack, N.J. .... 1686
[New-Rochelle, N.Y.] .... 1688
Port Richmond, (North-Side,) S.I. .... 1690
Aquackanonck, N.J. .... 1693
Tappan, N.Y. .... 1694
Fordham, N.Y. .... 1696
Tarrytown, N.Y. .... 1697
Freehold, N.J. .... 1699
Middletown, N.J. .... 1699
Raritan, N.J. .... 1699
Belleville, N.J. .... 1700
Livingston Manor .... 1700
Three Mile Run, N.J. .... 1700
Rochester, N.Y. .... 1701
Jamaica, L.I. .... 1702
Schaghticoke, N.Y. .... 1707
North and South-Hampton, Pa. .... 1710
Ponds, N. J. .... 1710
Six Mile Run, N.J. .... 1710
West-Camp, N.Y. .... 1710
Kinderhook, N.Y. .... 1712
Claverack, N.Y. .... 1716
Fishkill, N.Y. .... 1716
Poughkeepsie, N.Y. .... 1716
New-Brunswick, N.J. .... 1717
Richmond, S.I. .... 1717
Readington, N.J. .... 1719
Fairfield, N.J. .... 1720
Schoharie, N.Y. .... 1720
Linlithgo, N.Y. .... 1722
Schraalenburg, N.J. .... 1724
Paramus, N.J. .... 1725
[Philadelphia.] .... 1726
New-York City, Cedar St. .... 1727
Harlingen, N.J. .... 1727
Germantown, N.Y. .... 1728
Courtlandtown, N.Y. .... 1729
Caatsban, N.Y. .... 1730
Newtown, L.I. .... 1731
Rhinebeck, N.Y. .... 1731
Success, L.I. .... 1731
Montgomery, N.Y. .... 1732
Coxsackie, N.Y. .... 1732
Leeds, (Old Catskill,) N.Y. .... 1732
Middleburgh, N.Y. .... 1732
Oyster Bay, L.I. .... 1732
Pompton Plains, N.J. .... 1736
Deer Park, (Port Jervis,) N.Y. .... 1737
Marbletown, N.Y. .... 1737
Minisink, N.J. .... 1737
Smithfield, Pa. .... 1737
Walpack, N.J. .... 1737
[Lebanon, N.J.] .... 1740
Stone Arabia, N.Y. .... 1740
Wawarsing, N.Y. .... 1745
Gallatin, N.Y. .... 1746
Canajoharie, N.Y. .... 1750
Clarkstown, N.Y. .... 1750
Niskayuna, N.Y. .... 1750
Shawangunk, N.Y. .... 1750
Stissing, N.Y. .... 1750
Marbletown 2d, N.Y. .... 1752
Montgomery 2d, N.Y. .... 1752
Nechanic, N.J. .... 1752
New-Paltz 2d, N.Y. .... 1752
Pawagtenog .... 1752
Rhinebeck, (Ger.) N.Y. .... 1755
Totowa, N.J. .... 1755
Upper Red Hook, N.Y. .... 1755
Hackensack 2d, N.J. .... 1756
Montville, N.J. .... 1756
Schodack, N.Y. .... 1756
Schraalenburg 2d, N.J. .... 1756
Hopewell, N.Y. .... 1757
Bedminster, N.Y. .... 1758
German Flats, N.Y. .... 1758
Taghkanick, N.Y. .... 1758
New-Hackensack, N.Y. .... 1758
New-York City, (Ger.) Nassau St. .... 1758
Peenpack .... 1761
Beaverdam, N.Y. .... 1763
Bethlehem 1st, N.Y. .... 1763
Caughnawaga, Montgomery Co. N.Y. .... 1763
Hillsborough, (Millstone,) N.J. .... 1766
Red Hook Landing, N.Y. .... 1766
New-York City, Fulton St. .... 1767
Clove, Dutchess Co. N.Y. .... 1769
Dover, Dutchess Co. N.Y. .... 1769
Hillsdale, N.Y. .... 1769
Albany, (Ger.) N.Y. .... 1770
English Neighborhood, N.J. .... 1770
Kingston, (Ger.) N.Y. .... 1770
Manheim, N.Y. .... 1770
New-Hurley, N.Y. .... 1770
St. Johnsville, N.Y. .... 1770
Sharon, N.Y. .... 1771
Waterford, N.Y. .... 1771
Indian Castle, N.Y. .... 1772
West New-Hempstead, N.Y. .... 1773
Lower Canajoharie, N.Y. .... 1773
Squampamuck, N.Y. .... 1775
Saratoga, N.Y. .... 1780
Conewago, Pa. .... 1782
Lansingburgh, N.Y. .... 1783
Hanover, Pa. .... 1783

Norman's Kill, N.Y. 1783
Bought, N.Y. 1784
Florida, N.Y. 1784
Greenbush, N.Y. 1784
Saddle River, N.J. 1784
(New) Salem, N.Y. 1785
Ramapo, N.J. 1785
Clove, N.J. 1788
Lawyersville, N.Y. 1788
Hardy Co., Virginia 1789
Buskirk's Bridge, N.Y. 1790
Delaware River Missions 1790
Spraker's Basin, N.Y. 1790
Esopus, N.Y. 1791
Helderberg, N.Y. 1791
Jerusalem, N.Y. 1791
Middletown, N.Y. 1791
Westtown, N.Y. 1791
Hyde Park, N.Y. 1792
Wilkesbarre, Pa. 1792
Coeymans, N.Y. 1793
Mayfield, N.Y. 1793
Palatonkill, N.Y. 1793
Rockaway, N.J. 1793
Stillwater, N.Y. 1793
Westerlo, N.Y. 1793
Wynantskill, N.Y. 1793
Chenango, N.Y. 1794
Coshington, N.Y. 1794
Jenks, N.Y. 1794
Union, N.Y. 1794
Amsterdam, N.Y. 1795
Fonda's Bush, N.Y. 1795
Glen, N.Y. 1795
Stone House Plains, N.J. 1795
Bloomingdale, N.Y. 1796
Owasco, N.Y. 1796
Salt River, Ky. 1796
Angelica, N.Y. 1797
Charlestown, N.Y. 1797
Currytown, N.Y. 1797
Danville, N.Y. 1797
Herkimer, N.Y. 1797
Karr Valley, N.Y. 1797
Sharon, Pa. 1797
Tuscarora, Pa. 1797
Andriestown, N.Y. 1798
Adolphustown, Canada 1798
Columbia, Herkimer Co. (?) N.Y. 1798
Conradstown, N.Y. 1798
Elizabethtown, Canada 1798
Ernestown, Canada 1798
Fredericktown, Canada 1798
Henderson, N.Y. 1798
Matilda, Canada 1798
Middletown, N.Y. 1798
Oak Hill, N.Y. 1798
Prattsville, N.Y. 1798
Williamsburgh, Canada 1798
Dunnesburgh, N.Y. 1799
Peekskill, N.Y. 1799
Pittstown, N.Y. 1799
Rotterdam 1st, N.Y. 1799
Sacondaga, N.Y. 1799
Shokan, N.Y. 1799
Veddersburgh, N.Y. 1799
Woodstock, N.Y. 1799
Caroline, N.Y. 1800
Schoharie Kill, N.Y. 1800
Hurley, N.Y. 1801
Preakness, N.J. 1801
Stone Arabia, N.Y. 1801
Fallsburgh, N.Y 1802
Osnaburgh, Canada 1802
Roxbury, N.Y. 1802
Amity, N.Y. 1803
Charlestown 2d, N.Y. 1803
Nassau, N.Y. 1803
Newtown, N.Y. (Cl. Refs.) 1803
New-York City, Greenwich 1803
Warwick, N.Y. 1803
Adolphustown, Canada 1804
Mamakating, N.Y. 1805
New-York City, Bloomingdale 1805
Aussenbergh, Canada 1805
Markham, " 1805
Matilda, " 1806
Toronto, " 1806
Williamsburg, " 1806
Clove, N.Y. 1807
Flatbush, N.Y. 1807
Jersey City, N.J. 1807
New-York City, Franklin Street 1807
Ovid, N.Y. 1808
Richmond, S.I. 1808
Argyle, N.Y 1809
Kleinville, Canada 1809
Sydney, Canada 1809
Little York, Canada 1810
Owasco Outlet, N.Y. 1810
Sophiasburgh, Canada 1810
Oppenheim, N.Y. 1810
Hardwick, N.J. 1811
St. Johnsville, N.Y. 1812
Union Village, N.Y. 1812
Aurelius, N.Y. 1813
Lebanon, N.J. 1813
New-York City, South Dutch 1813
Osquak, N.Y. 1813
Philadelphia, Spring Garden, Pa. 1813
Schoharie Mt., N.Y. 1813
Blooming Grove, N.Y. 1814
Glenville, N.Y. 1814
Knowlton, N.J. 1814
Pascack, N.J. 1814
Pompton, N.J. 1814
Stillwater, N.J. 1814
West-Troy, N.Y. 1814
Albany 2d, N.Y. 1815
Easton, N.Y. 1815
New-Foundland, N.J. 1815
New-Prospect, N.Y. 1815
Canajoharie, Ind. 1816
Glen, N.Y. 1816
Hallowell, Canada 1816
Johnstown, N.Y. 1816
North-Hempstead, L.I. 1816
Pleasant Plains 1816
Stone Arabia, Ind. 1816
Benton, N.Y. 1817
Fayette, N.Y. 1817
Fort Miller, N.Y. 1817
Philadelphia 2d, Eighth Street 1817
Cato, N.Y. 1818
Glenville 2d, N.Y. 1818
Philadelphia 2d, Ranstead Court 1818
Ghent, N.Y. 1819
Johnsborough, N.Y. 1819
New-York City, Market Street 1819
Unionville, N.Y. 1819
Bloomingburgh, N.Y. 1820
Northumberland, N.Y. 1820
Princetown, N.Y. 1820
Blenheim, N.Y. 1821
Broome, N.Y. 1821
Le Roy, N.Y. 1821
Spotswood, N.J. 1821
Mayfield, (Independent,) N.Y. 1821
Berea, N.Y 1822
Canajoharie, Secession, N.Y. 1822
Charlestown, Secession. 1822
Columbia, N.Y. 1822
Fishkill-on-Hudson, N.Y. 1822
Georgetown, D.C., (Station.) 1822

Hackensack, Secession, N.J. ..... 1822
Johnstown, Secession, N.Y. ..... 1822
Middletown, Secession, N.Y. ..... 1822
Ovid, Secession, N.Y. ..... 1822
Salisbury, N.Y. ..... 1822
Schraalenburg, Secession. ..... 1822
Warren, N.Y. ..... 1822
Wyckoff, N.J. ..... 1822
Amity, Station. ..... 1823
Beachwoods, N.Y. ..... 1823
Brighton Heights, S.I. ..... 1823
Danube, Secession, N.Y. ..... 1823
English Neighborhood, Secession, N.J. 1823
New-York City, African. ..... 1823
" " Broome Street. ..... 1823
" " King Street, Secession. ..... 1823
New-York City, Houston Street. ..... 1823
Osquak, Secession, N.Y. ..... 1823
Owasco, Secession, N.Y. ..... 1823
Paramus, Secession, N.J. ..... 1823
Rotterdam 2d, N.Y. ..... 1823
Wilton. ..... 1823
Bethlehem, Secession, N.Y. ..... 1824
Charleston 2d, Secession, N.Y. ..... 1824
Duanesburgh, N.Y. ..... 1824
Durham ..... 1824
English Neighborhood, Secession, N.J. 1824
Herkimer 2d, N.Y. ..... 1824
Montville, Secession, N.J. ..... 1824
New-Lots, L.I. ..... 1824
Pooster Kill, Secession, N.Y. ..... 1824
Pultneyville, (Station.) N.Y. ..... 1824
Ramapo, Secession, N.J. ..... 1824
Rem Snyder's Bush, N.Y. ..... 1824
Summit, N.Y. ..... 1824
Wynantskill, Secession, N.Y. ..... 1824
Aquackanonck, Secession, N.J. ..... 1825
Beekman, N.Y. ..... 1825
Clarkstown, Secession, N.Y. ..... 1825
Cobleskill, N.Y. ..... 1825
Flats, Secession, N.Y. ..... 1825
Freehold 1st, N.J. ..... 1825
Hempstead, Secession, N.Y. ..... 1825
Lodi, N.Y. ..... 1825
North-Branch, N.J. ..... 1825
Palatine, N.Y. ..... 1825
Stirling, N.Y. ..... 1825
Tappan, Secession, N.J. ..... 1825
Union, N.Y. ..... 1825
Athens, N.Y. ..... 1826
Berkshire Valley, N.Y. ..... 1826
Columbiaville, (Station.) ..... 1826
New-York City, Orchard Street. ..... 1826
" " Vandewater Street. ..... 1826
" " Yorkville, (Station.) ..... 1826
Oppenheim 2d, N.Y. ..... 1826
Livingston, (Station.) ..... 1826
Amsterdam, (Union Ch.) N.Y. ..... 1827
Canajoharie, N.Y. ..... 1827
Cato, Secession, N.Y. ..... 1827
Martinsburgh, N.Y. ..... 1827
New-York City, Rivington Street, (Station.) ..... 1827
Paterson 2d, N.J. ..... 1827
Six Mile Creek, N.Y. ..... 1827
Sharon, Secession, N.Y. ..... 1827
Sparta, Secession, N.Y. ..... 1827
Stuyvesant, N.Y. ..... 1827
Walpack, Lower, N.J. ..... 1827
Wolcott, Secession, N.Y. ..... 1827
Chittenango, N.Y. ..... 1828
Hoboken, Ulster Co., N.Y. ..... 1828
Lysander, N.Y. ..... 1828
Mt. Morris, Secession, N.Y. ..... 1828
Paterson, Ind., N.J. ..... 1828
Bergen Neck ..... 1829
Breakabin, N.Y. ..... 1829
Brooklyn, Williamsburgh, L.I. ..... 1829
Charlestown, Independent, N.Y. ..... 1829
Ford's Bush, (Station.) ..... 1829
Fort Carbon, Pa., (Station.) ..... 1829
Henderson, N.Y. ..... 1829
New-York City, Lafayette Place. ..... 1829
" " Manhattan. ..... 1829
Philadelphia 4th, (Manayunk,) Pa ... 1829
Berne, N.Y. ..... 1830
Berne 2d, N.Y. ..... 1830
Canton, China, (Station.) ..... 1830
Farmer Village, N.Y. ..... 1830
Frankfort, N.Y. ..... 1830
Herkimer 2d, N.Y. ..... 1830
Ithaca, N.Y. ..... 1830
Jersey City, N.J. ..... 1830
Pottsville, (Station,) Pa. ..... 1830
Utica, N.Y. ..... 1830
Caroline, N.Y. ..... 1831
Catlin, N.Y. ..... 1831
Dashville Falls, N.Y. ..... 1831
Ephratah, N.Y. ..... 1831
Fort Plain, N.Y. ..... 1831
Geneva, N.Y. ..... 1831
Marshalville, N.Y. ..... 1831
New-York City, Ninth st. ..... 1831
Blawenburgh, N.J. ..... 1832
Hackensack, Indep., N.J. ..... 1832
Catskill, N.Y. ..... 1832
Canastota, N.Y. ..... 1833
Coxsackie 2d, N.Y. ..... 1833
Guilford, N.Y. ..... 1833
Jackson, N.Y. ..... 1833
Kinderhook 2d, N.Y. ..... 1833
Kiskatom, N.Y. ..... 1833
Lyons, N.Y. ..... 1833
Newark 1st, N.J. ..... 1833
New-York City, North St. ..... 1833
Albany 3d, N.Y. ..... 1834
Clover Hill, N.J. ..... 1834
Jamesville, N.Y. ..... 1834
Middlebush, N.J. ..... 1834
Polkton ..... 1834
Raritan 2d, N.J. ..... 1834
Stanton, N.J. ..... 1834
Arcadia, N.Y. ..... 1835
Greenport, N.Y. ..... 1835
Hudson, N.Y. ..... 1835
Newburgh, N.Y. ..... 1835
Walden, N.Y. ..... 1835
Gilboa, N.Y. ..... 1836
Middletown Village, N.J. ..... 1836
Moresville, N.Y. ..... 1836
New-Baltimore, N.Y. ..... 1836
New-York City, Twenty-first St. ..... 1836
" " Ninth St. ..... 1836
Philadelphia, Roxbury ..... 1836
Tyre, N.Y. ..... 1836
Brooklyn, Central, (2d,) N.Y. ..... 1837
Buel, N.Y. ..... 1837
Cicero, N.Y. ..... 1837
Cohoes, N.Y. ..... 1837
Fairview, Ill. ..... 1837
Glenham, N.Y. ..... 1837
Little Falls, N.J. ..... 1837
New-York City, Washington Square. ..... 1837
Philadelphia 3d, Pa. ..... 1837
Conesville, N.Y. ..... 1837
Buffalo, N.Y. ..... 1838
Claverack 2d, N.Y. ..... 1838
Fultonville, N.Y. ..... 1838
Macao, E.I. ..... 1838
Mohawk, N.Y. ..... 1838
New-York City, Ger. Evang. Miss., East Houston St. ..... 1838
Nyack, N.Y. ..... 1838

Piermont, N.Y. 1838
Plattekill, N.Y. 1838
Astoria, L.I. 1839
Auriesville, N.Y. 1839
Catsban, N.Y. 1839
East New-York, N.Y. 1839
Gansevoort, N.Y. 1839
Mt. Morris, N.Y 1839
Onisquethaw, N.Y. 1839
Swartstown, N.Y. 1839
Brooklyn, South, L.I. 1840
Brunswick, Ill. 1840
Ellenville, N.Y. 1840
Glen, Independent, N.Y. 1840
Greenville, N.Y. 1840
Irvington, N.J 1840
Brooklyn 4th, L.I. 1841
Knox, N.Y. 1841
Trenton, N.J. 1841
Vanderveer 1841
Day, N.Y 1842
Flushing, L.I. 1842
Freehold 2d, N.J 1842
Griggstown, N.J 1842
Kolongsoo, China 1842
Prairieville 1842
Ridgeway 1842
Allegan, Mich 1843
Caledonia, Wis 1843
Centreville, Mich 1843
Chatham, N.Y. 1843
Constantine, Mich. 1843
Ghent 2d, N.Y. 1843
Gorham, N.Y. 1843
Grand Rapids, Mich. 1843
Mariaville, N.Y. 1843
New-Brunswick 2d, N.J 1843
New-Durham, N.J 1843
New-York City, Broadway 1843
" " Washington Hights 1843
Pekin, Ill. 1843
Rosendale, N.Y. 1843
Sun Prairie 1843
Yonkers, N.Y. 1843
Gallupville, N.Y. 1844
Grahamville, N.Y. 1844
West-Troy, South, N.Y. 1844
Port Washington, (Station) 1845
Arcot, India 1846
Brooklyn, Middle, L.I. 1846
Boundbrook, N.J 1846
Hudson, N.J. 1846
Medina, Mich. 1846
New-York City, Mt. Pleasant, 50th St. 1846
Brooklyn, East, L.I. 1847
Fair Haven, N.Y 1847
Keyport, N.J 1847
Piffardinia 1847
Washingt n, Ill. 1847
Bethlehem 2d, N.Y. 1848
Greenpoint, L.I. 1848
Kingston 2d, N.Y. 1848
Newark 2d, N.J. 1848
" 3d, N.J. 1848
New-York City, (Ger.) 2d, Grand St. 1848
Peapack, N.J 1848
Poughkeepsie 2d, N.Y. 1848
Raritan 3d, N.J 1848
Rensselaer, N.Y. 1848
Syracuse, N.Y. 1848
West-Hurley, N.Y. 1848
Amoy, China 1849
Claryville, (Upper Neversink,) N.Y. 1849
Macon, Mich. 1849
Mottville, Mich 1849
South-Bend, Ind 1849
Arnee, India 1850

Bethlehem, Wis., Iowa 1850
Bethel, Wis. 1850
Branchville, N.J 1850
Bronxville, N.Y. 1850
Brooklyn, North-Gowanus, L.I. 1850
Cleveland, N.Y. 1850
Graafschap, Mich. 1850
Greenburgh, N.Y 1850
Hastings-on-Hudson, N.Y. 1850
Hoboken, N.J 1850
Huguenots, S.I. 1850
New-York City, West, Sixth Av. 1850
North-Blenheim, N.Y. 1850
Oostburgh, Wis. 1850
Peekskill, N.Y. 1850
Port Jackson, N.Y. 1850
Blue Mountain, L.I. 1851
Brooklyn Hights, L.I. 1851
" New, L.I. 1851
" North, L.I. 1851
" South-Bushwick, L.I. 1851
Brown Settlement, N.Y. 1851
Chicago 1st, Mich. 1851
Drenthe, Mich. 1851
Easton, Pa. 1851
Franklin, Wis. 1851
Grand Haven, Mich. 1851
Grand Rapids, Mich. 1851
Holland 1st, Mich 1851
Jefferson, Mich. 1851
Kalamazoo, Mich. 1851
Krumville, N.Y 1851
Long Branch, N.J. 1851
Marbletown 2d, N.Y. 1851
Milwaukee, Wis. 1851
Mott Haven, N.Y. 1851
New-Brunswick 3d, N.J. 1851
New-York City, Livingston Ch. 1851
North-Esopus, N.Y. 1851
Overyssel, Mich. 1851
Piermont 2d, N.Y. 1851
Schenectady 2d, N.Y. 1851
Silver Creek, Ill. 1851
Stapleton, S.I. 1851
Tarrytown 2d, N.Y. 1851
Thousand Islands, N.Y. 1851
Vriesland, Mich. 1851
Waterloo 1851
Zeeland, Mich. 1851
Fort Herkimer 1852
High Prairie, Ill. 1852
Jeffersonville, N.Y. 1852
New-York City, (Ger.) 3d 1852
Jersey City 3d, N.J. 1852
Lisha's Kill, N.Y. 1852
North-Holland, N.Y. 1852
Philadelphia 2d, Seventh St., Pa. 1852
Rochester, N.Y. 1852
Buffalo, N.Y. 1853
Burlington, Iowa 1853
Castleton, N.Y. 1853
Chittoor, India 1853
Clymer, N.Y. 1853
Hudson, N.J. 1853
Mt. Vernon, N.Y. 1853
New-Brooklyn, L.I. 1853
New-York, Harlem, (Ger.) N.Y. 1853
North-Bergen, N.J. 1853
Polkton, Mich 1853
Pultneyville, N.Y. 1853
Vellore, India 1853
Alto, Wis. 1854
Astoria 2d, L.I. 1854
Bergen Point, N.J 1854
Cedar Grove 1854
Chicago 2d, Ill. 1854
Clarksville, N.Y. 1854

Cuddebackville, N.Y. ..... 1854
Kerhonkson, N.Y. ..... 1854
Melrose, N.Y. ..... 1854
New-York City, 4th Ger. ..... 1854
" " Twenty-ninth St. and Fifth Ave. ..... 1854
Richmond, S.I. ..... 1854
Schenectady 3d, N.Y. ..... 1854
Shandaken, N.Y. ..... 1854
Spring Lake, Ill. ..... 1854
Albany 4th, (Ger.) N.Y. ..... 1855
Albany 5th, (Hol.) N.Y. ..... 1855
Battle Creek, Mich. ..... 1855
Brooklyn Hights Chapel ..... 1855
Brooklyn, Lee Avenue ..... 1855
Buffalo, N.Y. ..... 1855
Cold Spring, N.Y. ..... 1855
East-Millstone, N.J. ..... 1855
East-Williamsburgh, N.Y. ..... 1855
Ellenville, N.Y. ..... 1855
Franklin, N.J. ..... 1855
Hackensack 2d, N.J. ..... 1855
Hagaman's Mills, N.Y. ..... 1855
Naumberg, N.Y. ..... 1855
Newtown 2d, N.Y. ..... 1855
New-Bremen, N.Y. ..... 1855
Noordeloos ..... 1855
Sandusky City ..... 1855
South-Holland, Ill. ..... 1855
Tottenville ..... 1855
Warren, N.J. ..... 1855
Bushnell, Ill. ..... 1856
Callicoon, N.Y. ..... 1856
Colt's Neck, N.J. ..... 1856
Gibbsville, Wis. ..... 1856
Hoboken, (Ger.) N.J. ..... 1856
Jersey City, N.J. ..... 1856
Mina Corners, N.Y. ..... 1856
Newark, North, N.J. ..... 1856
Paterson (Hol.) 1st, Clinton St. ..... 1856
Pella 1st, Iowa ..... 1856
Raritan, Ill. ..... 1856
West-Leyden, N.Y. ..... 1856
Coonoor, India ..... 1857
Graafschap, Mich. ..... 1857
Hackensack 3d, (Ger.) N.J. ..... 1857
Metuchen, N.J. ..... 1857
New-Concord, N.Y. ..... 1857
New-York City, Seventh Ave. and Fifty-seventh St. ..... 1857
Rocky Hill, N.J. ..... 1857
Athens, Pa. ..... 1858
Brooklyn, North Sixth St. Miss. ..... 1858
Buckbrook, N.Y. ..... 1858
Milesville, N.Y. ..... 1858
New-Rochelle ..... 1858
New-York City (Ger.) 4th, 240 W. Fortieth St. ..... 1858
Plainfield, (Ger.) N.J. ..... 1858
Polkton, Mich. ..... 1858
Queens, L.I. ..... 1858
Quincy ..... 1858
Redford ..... 1858
Spraker's Basin, N.Y. ..... 1858
Wood Haven ..... 1858
Albany, Dudley, N.Y. ..... 1859
Athens 2d, N.Y. ..... 1859
Brooklyn, Bergen Hill, L.I. ..... 1859
Chioh-be, China ..... 1859
Davenport, Iowa ..... 1859
Eden, Wis. ..... 1859
Grandville, Mich. ..... 1859
Hudson 2d, N.J. ..... 1859
Kanagawa, Japan, (Station.) ..... 1859
Lodi, N.J. ..... 1859
Muskegon, Mich. ..... 1859
New-York City, Union, Sixth Ave. ..... 1859
Porter, Mich. ..... 1859
Schodack Landing, N.Y. ..... 1859
South-Gilboa, N.Y. ..... 1859
Stuyvesant Falls, N.Y. ..... 1859
Amoy 2d, (China.) ..... 1860
Grand Rapids 1st, Mich. ..... 1860
New-York City, Prospect Hill, Eighty-fifth St. ..... 1860
Palamanair, India ..... 1860
Tompkinsville, S.I. ..... 1860
Indian Castle, N.Y. ..... 1861
New-York City, Madison St. Chapel ..... 1861
" " North Trinity, (Broadway and Thirty-fourth St.) ..... 1861
Whitehall ..... 1861
Gingee, India ..... 1862
Closter City, N.J. ..... 1862
Forreston, Ill. ..... 1862
Holland 2d, (Hope,) Mich. ..... 1862
Ilion, N.Y. ..... 1862
North-Creek, Ill. ..... 1862
Philadelphia 4th ..... 1862
Sattambadi, India ..... 1862
Walpack, Upper, Pa. ..... 1862
Aliendal, India ..... 1863
Japan 1st, (for Foreign Residents.) ..... 1863
Jersey City, Hudson Co., N.J. ..... 1863
Kattupadi, India ..... 1863
Keokuk, Iowa ..... 1863
Pella 2d, Iowa ..... 1863
Plainfield, (Central,) N.J. ..... 1863
South-Macon, Mich. ..... 1863
St. Remy, N.Y. ..... 1863
Vellambi, India ..... 1863
Wiltwyck, N.Y. ..... 1863
Addisville, Pa. ..... 1864
Cleveland, Ohio ..... 1864
Okang, China ..... 1864
Melrose, N.Y. ..... 1864
Paterson, Broadway, N.J. ..... 1864
Aliendal, India ..... 1865
Charleston, S.C. (Station.) ..... 1865
Havana, Ill. ..... 1865
Kewascum ..... 1865
Kundipattur, India ..... 1865
Mudnapilly, India ..... 1865
Pottersville, N.J. ..... 1865
Spring Valley, N.Y. ..... 1865
Tillaborough ..... 1865
White Plains, N.Y. ..... 1865
Brooklyn, (Ger. Evang.) L.I. ..... 1866
Bethel, Iowa ..... 1866
Clinton, N.J. ..... 1866
High Bridge, N.J. ..... 1866
Kattapadi, India ..... 1866
Kundipattoor, India ..... 1866
Millbrook, N.Y. ..... 1866
Newark, West, N.J. ..... 1866
New-York City, (Hollandish,) 279 W. Eleventh St. ..... 1866
Palisades, N.J. ..... 1866
Paterson (Holl.) 2d, Main St., N.J. ..... 1866
Paterson 6th, N.J. ..... 1866
Sayville, L.I. ..... 1866
Vellambi, India ..... 1866
Dunkirk, N.Y. ..... 1867
Ebenezer, Ill. ..... 1867
Fulton, Ill. ..... 1867
Greenleafton, Minn. ..... 1867
Gnanodayam, India ..... 1867
Leyden Center, Ill. ..... 1867
New-York City, Twenty-ninth Street, (Station.) ..... 1867
Maravatambadi, India ..... 1868
Boonton, N.J. ..... 1868
Brooklyn, Myrtle Avenue Miss. ..... 1868
Holland 3d, Mich. ..... 1868

Jersey City, West-End..... 1868
Lodi, Independent..... 1868
Newark, South, Clinton Avenue. .... 1868
New-Haven, Ct..... 1868
New-York City, Forty-eighth Street and Fifth Avenue..... 1868
Orattur, India..... 1868
Passaic 2d, N.J..... 1868
Philadelphia, (Bethune,) Pa..... 1868
" (Kensington,) Pa..... 1868
Saugatuck, Mich..... 1868
Sekadu, India..... 1868
Two Rivers, Wis..... 1868
Amelia Court House, Va..... 1869
Brookfield, Ct..... 1869
Cato, N.Y..... 1869
Clymer Village, (Abbe Ch.)..... 1869
Danforth, Ill..... 1869
Fynaart, Mich..... 1869
Jamestown, Mich..... 1869
Kattapalli, India..... 1869
Newark, East, N.J..... 1869
Varikkal, India..... 1869
Wallkill Valley, N.Y..... 1869
Beaverdam, Mich..... 1870
East-Williamson, N.Y..... 1870
Fremont Center, Mich..... 1870
Fremont, N.Y..... 1870
Holland, Neb..... 1870
Hong-San, China..... 1870
Linlithgo, (Livingston Ch.)..... 1870
Marion, N.Y..... 1870
Norwood Park, Ill..... 1870
Otley, Iowa..... 1870
Spring Lake, Mich..... 1870
South-Bend, Ind..... 1870
Chiang-Chiu, China..... 1871
Flatbush, Mission, L.I..... 1871
Grand Haven 2d, Mich..... 1871
Greenville, N.J..... 1871
Hamilton, Mich..... 1871
Kolapakum, India..... 1871
Linden, N.J..... 1871
Locust Valley, L.I..... 1871
Nansumur, India..... 1871
Norris, Ill..... 1871
North-Branch, N.Y..... 1871
Orange City, Iowa..... 1871
Peoria, Ill..... 1871
Pultneyville, N.Y..... 1871
Rotterdam, Kan..... 1871
Somerset, Kan..... 1871
Tung-an, China..... 1871
Tyre..... 1871

Bayonne 3d, N.J..... 1872
College Point, L.I..... 1872
East-Overyssel, Mich..... 1872
Guttenberg, N.J..... 1872
Jersey City, Free..... 1872
South-Haven, Mich..... 1872
Yokohama, Japan..... 1872
Hohokus, N.J..... 1873
Jersey City Hights..... 1873
Passaic, N.J. (*Hol.*)..... 1873
Flatbush 2d, L.I..... 1874
Irving Park, Ill..... 1874
Jersey City, South-Bergen..... 1874
New-York City, Avenue B and Fifth Street..... 1874
Three Bridges, N.J..... 1874
Wilcox, Pa..... 1874
Central Bridge, N.Y..... 1875
Fort Lee, N.J..... 1875
Grand Rapids, Ind., Mich..... 1875
Grand Rapids 3d, Mich..... 1875
Grand Rapids 4th, Mich..... 1875
Highlands, N.J..... 1875
Hortonville, N.Y..... 1875
Lansing, Ill..... 1875
Long Island City 1st..... 1875
" " Laurel Hill..... 1875
Montague, Mich..... 1875
New-York City, Norfolk Street..... 1875
Orange, N.J..... 1875
Ridgewood, N.J..... 1875
Asbury Park, N.J..... 1876
Jamaica, L.I..... 1876
Lyonsville, N.Y..... 1876
Nagasaki, Japan..... 1876
Tindevanum, India..... 1876
Uyeda, Japan..... 1876
Boardville, N.J..... 1877
Canarsie, N.Y..... 1877
Ferrysburgh, Mich..... 1877
Hartsburgh, Ill..... 1877
Long Branch 2d, N.J..... 1877
New-Amsterdam, Wis..... 1877
Orange City 1st, Iowa..... 1877
Orange City 2d, (West Branch,) Iowa. 1877
Sioke Chapel, (China.)..... 1877
Stewartsville, N.Y..... 1877
Tokio, Japan..... 1877
Franklin Furnace, N.J..... 1878
Lodi, N.J..... 1878
Long Branch 2d, N.J..... 1878
Manito, Ill..... 1879
Wadernura, Japan..... 1879

# MISSIONARIES OF THE REFORMED (DUTCH) CHURCH.

| | Sailed. | | Returned. | Died. |
|---|---|---|---|---|
| John Scudder | 1819 | India | .... | 1855 |
| David Abeel | 1829 | China, etc | ... | 1846 |
| Cor. V. A. Van Dyck | 1840 | Syria | .... | .... |
| Elbert Nevius | 1836 | Borneo | 1842 | .... |
| Wm. Youngblood | 1836 | " | 1849 | ... |
| Jacob Ennis | 1836 | " and Java | 1841 | .... |
| Elihu Doty | 1836 | " " " | .... | 1864 |
| Miss A. C. Condict (Mrs. Allen) | 1836 | " | .... | 1844 |
| Wm. J. Pohlman | 1838 | Java, Borneo, and China, 1844 | .... | 1849 |
| Fred. B. Thompson | 1838 | " and Java | .... | 1847 |
| D. Lindsey | 1840 | South Africa | .... | .... |
| | 1842 | Independent | .... | .... |
| Wm. T. Van Doren | 1840 | Borneo | 1842 | .... |
| Isaac P. Stryker | 1840 | " | .... | 1842 |
| Wm. H. Steele | 1842 | " | 1849 | .... |
| Henry M. Scudder | 1844 | Madras, India | .... | .... |
| | 1853 | Arcot, " | 1864 | .... |
| John V. N. Talmage | 1847 | China | .... | .... |
| Wm. W. Scudder | 1847 | India | .... | .... |
| | 1853 | Arcot | 1878 | .... |
| Joseph Scudder | 1851 | India | .... | .... |
| | 1853 | Arcot | 1859 | .... |
| J. S. Joralmon | 1855 | China | 1858 | ... |
| Jared W. Scudder | 1855 | India | .... | ... |
| Ezekiel C. Scudder | 1855 | " | 1875 | .... |
| Miss Louisa Scudder (Mrs. Sweet) | 1855 | " | .... | ... |
| Joseph Mayou | 1859 | " | 1869 | ... |
| Daniel Rapalje | 1858 | China | .... | ... |
| Alvin Ostrom | 1858 | " | 1864 | ... |
| Samuel R. Brown | 1859 | Japan | .... | .... |
| And. Sawyer (native) | 1859 | India | ... | .... |
| Jacob Chamberlain | 1859 | " | .... | .... |
| Guido F. Verbeck | 1859 | Japan | .... | .... |
| John Scudder | 1861 | India | .... | .... |
| Leonard W. Kip | 1861 | China | .... | .... |
| Silas D. Scudder | 1861 | India | 1872 | ... |
| James H. Ballagh | 1861 | Japan | .... | .... |
| Iap Han-Chiong (native) | 1863 | China | .... | .... |
| Lo-Tan (native) | 1863 | " | .... | 1870 |
| J. H. Van Doren | 1864 | " | 1873 | .... |
| Ettirajooloo (native) | 1867 | India | .... | .... |
| Zec. John (native) | 1867 | " | .... | ... |
| Henry Stout | 1868 | Japan, Nagasaki | .... | .... |
| Miss Josephine Chapin | 1869 | India | 1874 | .. |
| John A. Davis | 1868 | China | 1871 | .... |
| Miss Mary E. Kidder (now Mrs. E. R. Miller) | 1869 | Japan | .... | .... |
| Miss Martha J. Mandeville | 1869 | India | .... | .... |
| Miss Helen M. Van Doren | 1870 | China | 1875 | .... |
| C. H. H. Wolff | 1870 | Japan | .... | .... |
| Chhoa Rhian Khit (native) | 1871 | China | .... | .... |
| Tion-Yuli (native) | 1871 | " | .... | .... |
| E. J. Heeren | 1872 | India | .... | 1878 |
| Miss S. K. M. Hequembourg | 1872 | Japan, Yokohama | 1874 | .... |
| H. M. Scudder, M.D. | 1874 | | .... | .... |
| Miss Mary E. Talmage | 1874 | China | .... | .... |
| Miss Emma C. Whitbeck | 1874 | Japan | .... | .... |
| John H. Wyckoff | 1874 | India | .... | .... |
| E. R. Miller | 1875 | Japan, Yokohama | .... | .... |
| C. Cotelingum (native) | 1875 | India | .... | .... |
| Jas. L. Amerman | 1876 | Japan, Tokio | .... | ... |
| David M. Talmage | 1877 | China | .... | .... |
| Miss Hattie Brown | 1878 | Japan, Yokohama | .... | .... |
| Miss Winn | 1878 | " " | .... | .... |
| Okuno Maratsuna (native) | 1877 | " Tokio, Ref | .... | ... |
| Ogawa Toshiyashu (native) | 1877 | Am. Presbyt., Tokio | ... | ... |
| Toda | 1877 | " | .... | .... |
| Inagaki Akira | 1879 | Pastor, Yokohama, Ref | .... | .... |
| Miss Mary I. Farrington | 1878 | Japan, Nagasaki | ... | .... |
| Miss Elizabeth Farrington | 1878 | " " | .... | .. |
| Yasukawa | 1878 | " Tokio | .... | .... |